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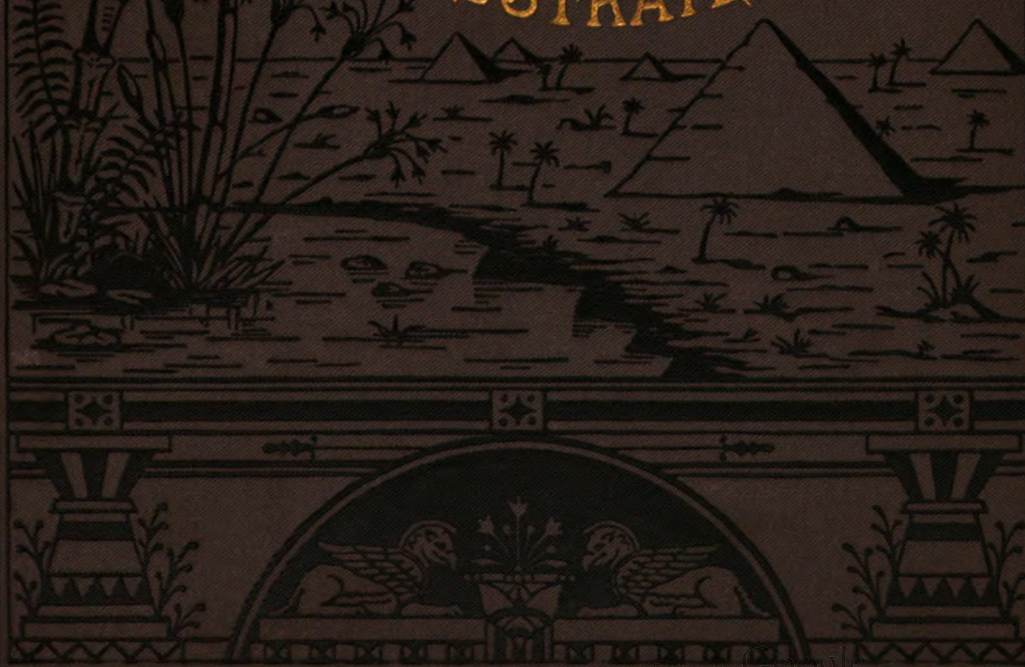


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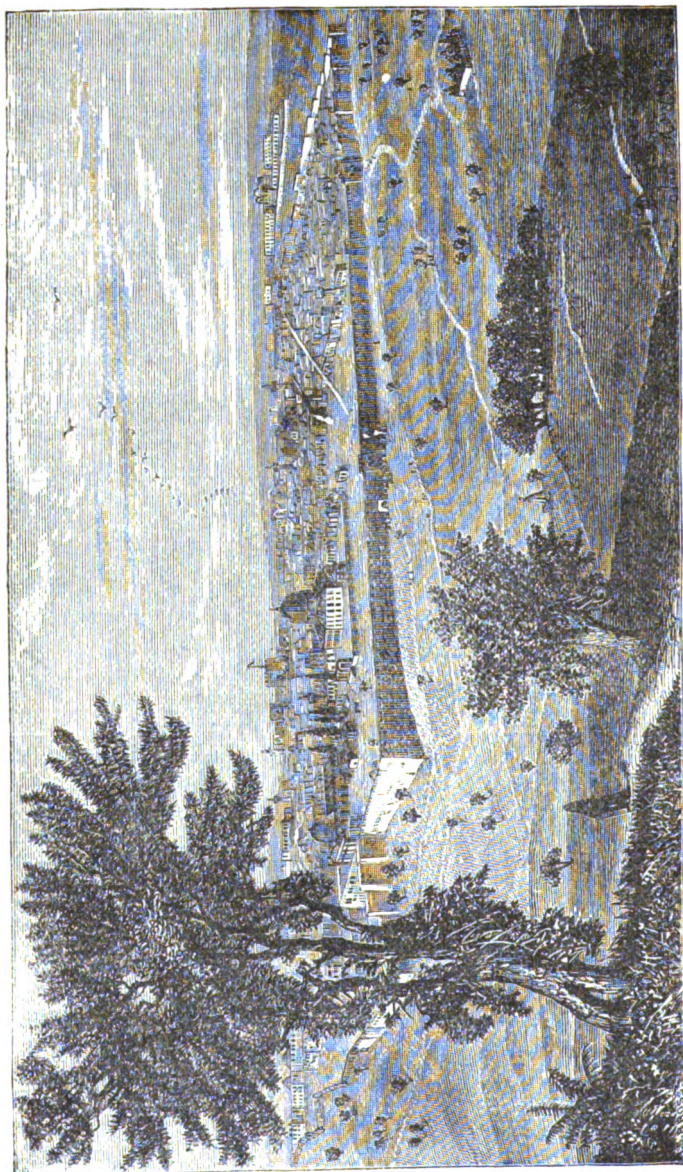
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JERUSALEM FROM THE TOP OF MOUNT OLIVET.
(Garden of Gethsemane at the right.)

BIBLE LANDS ILLUSTRATED.

A COMPLETE HANDBOOK

OF THE

ANTIQUITIES AND MODERN LIFE OF ALL THE
SACRED COUNTRIES.



BY HENRY C. FISH, D.D. ^{last} 1825-1857

AUTHOR OF PRIMITIVE PIETY REVIVED; HISTORY AND REPOSITORY OF PULPIT
ELOQUENCE; HAND-BOOK OF REVIVALS; HEAVEN IN SONG; ETC.

SIX HUNDRED ENGRAVINGS AND MAPS, ONE THOUSAND
ELUCIDATED SCRIPTURE TEXTS, AND TWO
THOUSAND INDEXED SUBJECTS.

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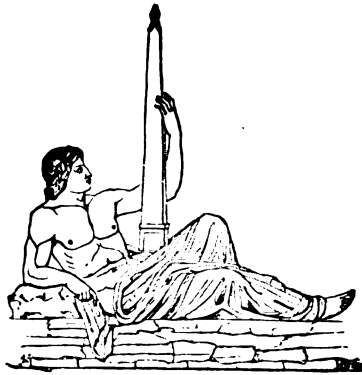
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IF THE TIME EVER COMES WHEN WE SHALL UNDERSTAND ALL THAT IS IN THE SCRIPTURES, THAT MOST DESIRABLE END WILL BE ATTAINED IN THE LANDS WHERE THE BIBLE WAS WRITTEN.—*Moses Stuart.*

WE HAVE YET TO LEARN THAT ANY ONE ITEM OF TOPOGRAPHICAL INFORMATION CONTAINED IN THE BIBLE, HAS, ON EXAMINATION OF THE GROUND, PROVED AT FAULT.—*A writer on the East.*

ALL THAT HISTORY WHICH AT A DISTANCE SEEMS TO FLOAT IN THE CLOUDS OF AN UNREAL WORLD, HERE (IN PALESTINE) TAKES A FORM AND A SOLIDITY WHICH ASTONISH ME. THE STRIKING ACCORD OF TEXTS AND PLACES, THE MARVELLOUS HARMONY OF THE IDEAL GOSPEL WITH THE COUNTRY WHICH SERVES AS ITS SETTING, WERE TO ME LIKE A REVELATION.—*Ernest Renan (the French skeptic), as to his Tour in the Holy Land.*

OCT 30 1931



A MEMENTO
OF THE DIVINE GOODNESS
IN A
FIVE MONTHS' SOJOURN
IN THE LANDS OF THE BIBLE.



P R E F A C E.

A WORKING book on the Bible Lands has long been wanted. Sunday-School teachers have wanted it; pastors and intelligent laymen have wanted it; families and children have wanted it. Books on the East abound; but they are either too voluminous and diffusive, or too limited to be of the widest utility. A convenient volume for ready reference to such places, things, events, customs and practices in the several Scripture countries as shall help to make intelligible and vivid Divine truth, must be admitted to be a felt need.

The present work is an attempt in this direction. Among its chief features the following may be specified:

I. Its comprehensiveness. It brings within one volume all the Bible Lands, viz.: Egypt, the Desert, the lands east of the Jordan, Palestine proper, Mesopotamia, Assyria, Persia, Chaldea and Babylonia, Syria, Asia Minor and the Ægean Islands, with Greece and Italy.

II. The abundant use of illustrations. The plan has

been to picture everything. There is not an opening in the book without an engraving.

III. It is furnished with new tables of distances and various historical data for purposes of reference.

IV. The use of sketch maps all through the volume, to show the exact location of places and events. No other work of the kind has half the number of maps found here.

V. Brevity and conciseness in descriptions. There are no diaries nor useless local details, but the aim has been to tell the story in the simplest and most direct manner, and with the fewest possible words.

VI. Everything is made to concentrate upon the one idea of the volume, namely, to illustrate the Bible from the lands whence it came: in other words, to focalize upon the Sacred Text all the light that may be gathered from the topography, history, habits, language, dress, arts and usages of the East. There is nothing sectarian in the volume.

VII. The author took the pains to bring to America about three hundred specimens from the Holy Land, the chief of which have been photographed and engraved for this work. Hence the book is a picture gallery of the Sacred Countries as seen in their antiquities and actual present condition.

VIII. The work furnishes the latest identifications and other results of the explorations and excavations now going on in the different lands of the Bible, particularly in Jerusalem, Perea and Moab, and Nineveh and Babylon.

IX. It is full on the Missionary Fields of the Apostle Paul, making the work desirable in Sunday-School and other studies on the Acts and Epistles. The Seven Churches of Asia are also quite fully presented.

X. The Indexes of the volume are copious and exhaustive, furnishing a ready clue to the whole of its contents



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KNOWN TO THE ANCIENTS.

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THE

BIBLE LANDS ILLUSTRATED.

I.

EGYPT, SINAITIC DISTRICT AND THE DESERT.

ALEXANDRIA is the natural gateway of Egypt. We were glad to enter it after a six days' tossing in the "Asia," on the Mediterranean, from the Bay of Naples. It is not till one comes to anchor here that he begins to have an idea of Oriental life. Then it dawns upon him that he is in a new world. Everything is odd. The turbaned crowd of men and boys—red, yellow, black—that rush on board your ship, jabbering and yelling in foreign tongues, and pulling for yourself and your luggage is enough to distract one. Clambering ashore, it is not hack-drivers but donkey-boys that importune you. And perhaps for the first time you mount a donkey and ride to your hotel, the donkey-boy running behind and pricking the animal with a sharp stick in a raw spot upon the rump.

The Alexandria of to-day is not the city it was when the Ptolemies flourished, and the seventy learned Jews translated the Bible (in *Pharos*, now joined to the main-

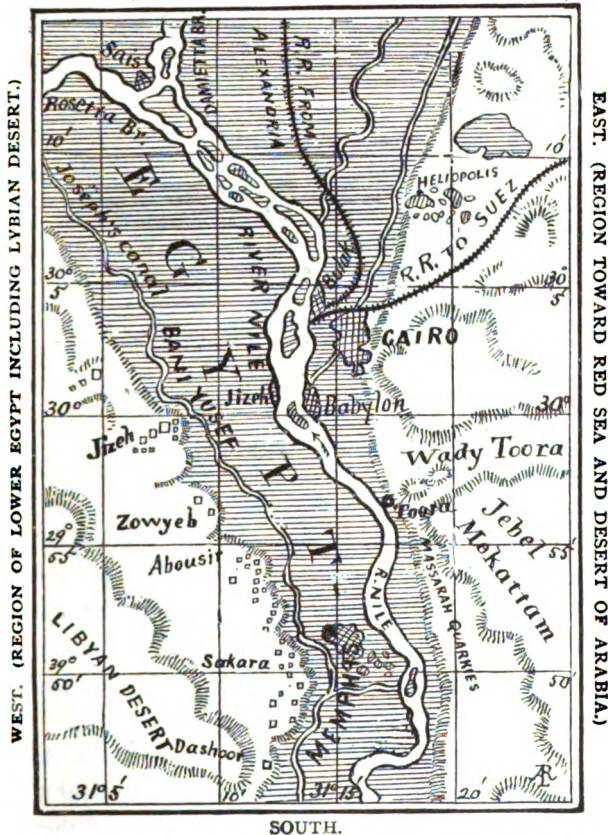
land), and when Philo the philosopher, and Apollos the eloquent Christian orator, had their residences here, and when its library numbered 700,000 volumes, and its school attracted 14,000 pupils a year ; but still it is a great city of 30,000 souls. Foreigners are fast transforming the place, and introducing American and English ideas. A daily paper is issued in English, French, Italian, and Arabic.

The numerous eight-paddle-wheeled wind-mills, for grinding and drawing up water, attract your attention on the sand beaches. *Pompey's Pillar* is seen from afar. It is of granite, ninety-five feet high, and an inscription shows it to have been erected—not in the time of Pompey, but of Diocletian—by one Publius, a prefect of Egypt, in honor of his Emperor. *Cleopatra's Needle* has but little to do with that ill-fated queen, except that it stands near where she had her palace. It is a granite obelisk, sixty feet high, with hieroglyphics on each side ; and is one of three which stood originally at *Heliopolis*, the old *On*, adorning the Temple of the Sun. Probably the eyes of Moses looked upon this very column, and perhaps the bridal skirt of the daughter of the priest of the Temple swept against it on her way within to be married to Joseph (Gen. xli. 45). See page 44.

The railway ride from Alexandria to Cairo, one hundred and thirty miles, gives one a view of the curious things of the country. Hear that cry of the water-carriers at the stations, "*Moia !*" (water). See that village of mud huts, which a mighty rain or a visit of the Nile waters would wash to pieces in a day's time. See those gray oxen, or buffaloes, ploughing with a yoke twelve feet long. Those camels and asses are but the first instalment of what you will see in

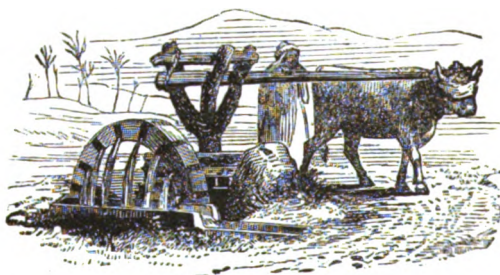
the East. Those palm-trees are noticeable ; so is the dark rich soil, yielding barley, wheat, flax, peas, doura or maize, rice, tobacco, cotton, and all sorts of fruits. The land is

NORTH. (ALEXANDRIA AND MEDITERRANEAN SEA.)



MAP OF THE RIVER NILE AND DISTRICT OF CAIRO, MEMPHIS, AND THE PYRAMIDS, WITH PART OF GOSHEN (AROUND HELIOPOLIS), JOSEPH'S CANAL, THE PRESENT RAILROAD ROUTE, AND THE LIBYAN DESERT.

worth from thirty to sixty pounds per acre. You are struck with the irrigation of the lands, feeding vegetable life with thousands of little rills, led off from main waters in furrows in the ground, often made with the foot—showing what God meant when he told Israel they should no longer “water the land with the foot.”



DRAWING UP WATER WITH BUCKETS IN WHEEL.

“He shall pour the water out of his buckets.”—NUMB. xxiv. 7.

“Or the wheel be broken at the cistern.”—ECC. xii. 6.

And what are those oxen doing, hitched to a pole and turning a windlass?—or that camel, doing the same thing; or that blindfolded ox or heifer? That is the way of drawing up water from a chief stream of the Nile, or possibly a well, to get it to an elevation where it will run off upon the ground. It is an “institution” here, and they have several ways of elevating it, often by the simple American well-sweep. Sometimes earthen buckets are tied to the wheel.

There is not a more remarkable river in the world than the Nile. It is no wonder that the people here hold it to be sacred. It is a God-send indeed, the very life of the land. All were desolation and death without. Long, long months pass without a drop of rain. Then its precious treasures are led off in many a winding stream, to make glad the thirsty

land. Regularly it overflows its banks ; when its alluvial deposits, a fatness for the soil, are spread over the vast acres for their abundant enriching. The recent discovery of the long-hidden source of the Nile proves that this richness comes from the presence of the immense numbers of reptiles,



NOSE-RING.



ANKLETS.

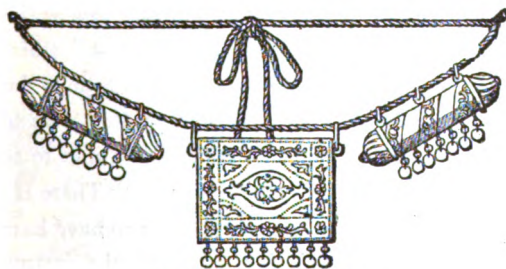


EAR-DROPS.

“ Can a maid forget her ornaments ? ”—JER. II. 32.

birds, and beasts that inhabit and die in the vast swamps which are formed by an extensive circle of springs.

All the women and girls that you meet are decked off



NECKLACE. AMULETS.

with head-gear, and brass or gold ornaments for the wrists, ankles, and neck ; reminding us of “ the tinkling about the feet,” and “ the chains, and bracelets, and spangled ornaments,” spoken of in Scripture. Jeremiah asks, “ Can a maid forget her ornaments ? ” I was curious to know ; and

so offered "a maid" money for which she was begging, if she would give me her ear-ornaments. She so far "forgot" them, as to pluck them off at once. It is only fair to say that when she once had the money she held out both hands imploringly, and was enraged because I would not give back the trinkets.

Here we are in *Cairo*, a city of wonders:—minarets, domes, old flat-roofed houses, unpaved streets, narrow and dirty, with men, women, children, camels, asses, and dogs, dogs, dogs! The 300,000 population is of all nations under heaven, and there seems to be no limit to the queer ways of rigging up in their peculiar costumes. A picturesque sight is the mass of living beings here huddled together.

Who is that fellow yelling out up in yonder spindle-shaped minaret? He is one of the 300 or 400 criers, calling the Moslems to prayer; for the Mohammedan "religion" prevails here. They go aloft thus at stated times in the day, and together shout in sonorous voices, in Arabic, something like this: "God is most Great" (this is said four times). "I testify that there is no deity but God" (twice). "I testify that Mohammed is God's Apostle" (twice). "Come to prayer" (twice). "Come to security" (twice.) "God is most Great" (twice). "There is no deity but God."—Most of the muḍdins of Cairo have harmonious and ringing voices, which they strain to the utmost pitch: yet there is a simple and solemn melody in their chants which is very striking, particularly in the stillness of night. *Blind* men are generally preferred for the office of muḍdins, that the harems and terraces of surrounding houses may not be overlooked from the standing-place.



VIEW OF A STREET IN CAIRO.

What are those ghosts, poking along toward you, with white sheets wrapped around them, and faces screened with



VEILED WOMAN.

"Rebekah took a veil and covered herself."—GEN. xxiv. 65.

veils,—hideous-looking as they can be? They are women, and you will hereafter meet plenty of them. It is a part of

their religion to robe themselves thus ; and it especially shows that their sanctity would be soiled by the sight of a man, and that their "lords " do not want other men to see their beauty !

What is the meaning of this hubbub, raised by a coming crowd ? It is the circumcision of a child. The boy is paraded through the streets with a procession. He is gayly dressed, and on a horse richly caparisoned. Some musicians are playing on fifes, and some are beating drums or tin plates, and some are singing, and all are in high glee. The barber is along, carrying aloft the sign of his profession, and ready to perform the operation when they come to the mosque or the house. Likely a bridal ceremony is connected with the occasion, to make the expense less. And perhaps the bride is only twelve or thirteen years old ; for this is the average age in the East at which females marry. She has been *bought*, too, undoubtedly ; for the man always has to agree, through a second party, with the father of the damsel upon the amount of the dowry, or money to be paid for his wife. They have this custom in some parts of Egypt : when the terms have been settled between the father and the coming husband, the latter receives a green branch of tree or shrub, which he sticks in his turban and wears for three days, to show that he is espoused to a virgin. The young lady is seldom made acquainted with the transaction. When she comes home in the evening she is met a short distance from the camp by her "intended," and a couple of his young friends, who carry her off by force to her father's tent. If the damsel at all suspects their designs before they get sufficiently near to seize her, she fights like a fury. This is

desert etiquette; and the more she struggles the more is she applauded ever after by her companions. When at last vanquished and carried to the tent, one of the bridegroom's relatives throws an *abba* over her, completely covering her head, and then pronounces the name of her husband, which to that moment she may not have heard. After this ceremony she is dressed by her mother and female relations in new clothes provided by the bridegroom, placed on the back



AN EGYPTIAN DAMSEL.

of a gayly caparisoned camel, and paraded three times round her husband's tent, and then carried into the tent amid the shouts of the assembled encampment. Thus the ceremony concludes.

Who comes here, in a splendid chariot, with golden badges on him, and mounted soldiers and footmen running

before? It is the Pasha of Egypt, or Khedive as he is called. These runners are dressed in white turbans, flowing white robes bound at the waist with a bright scarf, and with a colored silk vest, holding a long rod in the right hand and clearing a way for the carriage among the crowd. They are very swift; and will run for hours as fast as horses will go, and every carriage in Cairo is obliged to have them to prevent accidents in the crowded streets. The Khedive is son of Ibrahim Pasha, and came to the vice-regal throne in 1865. He has very great power in his hands; not much less in his territory than the Sultan himself, whose imbecile sway extends over Egypt, Syria and Palestine.



FUNERAL PROCESSION.—CAIRO.

"And behold there was a dead man carried out."—LUKE vii. 11, 12.

While going through the bazaars, I met a funeral procession of forty or fifty persons. Several men, carrying rude banners, are generally followed by a number of children crying; then the corpse, in a sort of wooden box on a stretcher, with a shelving roof-like top, is borne on the shoulders of men, preceding a company of women loudly wailing with the others. It resembles scenes in Scripture times.

I may here add, concerning the Khedive, that he owns many sugar mills farther up in Egypt, and has built a railroad to them. It is his intention to reconstruct Cairo, and make it resemble Paris in its boulevards and buildings. To carry out his improvements he must still farther fleece the poor people, who now, like the old Israelites, cry out from oppression; and it is doubtful how long his reign can stand. He has an American general at the head of his troops, of whom he can have (by stipulation) only a limited number, lest his power become too great.

In the suburbs of the city the eye catches one of the "Chicken Ovens" to be met with often. From the time of the Pharaohs Egypt has been noted for the multitude of chickens hatched by artificial heat. The eggs are stowed by thousands into great ovens; the heat graduated to a degree corresponding to the warmth of the parent hen, and in due time the chickens come out. This artificial mode of producing chickens seems to be a purely Egyptian notion. The business is principally conducted by the Copts, and is still carried on in both Upper and Lower Egypt, the proprietors paying a tax to the government for the privilege. The eggs are placed in the large ovens upon mats or straw, tier above tier. A building containing from twelve to twenty-four ovens is called a *maamal*, and receives at one time about one hundred and fifty thousand eggs. In 1831 an official report for the government gave in Lower Egypt alone one hundred and five of these establishments, using up annually over nineteen millions of eggs, of which about six millions were spoiled, and from the balance about *thirteen millions of chickens* were produced.

Who are those fantastic, rollicking females yonder? They are public dancing-girls, the most abandoned of the women here, though often the most handsome. Such dancers and dancing date back to Scripture times.



DANCING GHAWAZEE.

"When Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod."—MATT. xiv. 6.

The word Ghawázee is generally understood as applying to this class of females. The Ghawázee perform, unveiled, in the public streets, to amuse the rabble, and in

the harems, to give excitement to the women shut up in indolence there. Their dancing has little of elegance; its chief peculiarity being a very rapid vibrating motion of the hips from side to side. They commence with a degree of decorum; but soon, by more animated looks, and a more rapid collision of their *castanets* of brass, and by increased energy in their motions, they exhibit a spectacle every way immodest. You observe the *argelch* (bottle) with its long flexible tube, at the left, through which the women, as well as the men, suck up the smoke through the water, with a bubbling, rattling sound, like a boiling kettle. The black coffee sits by, ready to be sipped from tiny cups.

We will take a good look at this group of tawny fellows, gossiping and sauntering idly around. They are Arabs of the wandering sort—*Bedouins* as they are called. We shall meet them everywhere in our way. It is now generally agreed that they are the progeny of Ishmael; and certainly they may be spoken of as having their hand against every man, and every man's hand against them. They are for the most part straight, upright, and gracefully formed, of a spare habit, muscular and sinewy. Their skin is of a fine rich brown, very like the color of the carefully roasted coffee-berry. Their eyes are well set in their heads, and are sparkling, burning, quick, and intelligent. They have mostly thin, spare beards, which they wear untrimmed. They possess immense energy and activity, and are capable of enduring fatigue. Their step, when in the desert, is firm, agile, and graceful. And their simple attire is graceful, though consisting of but slender and uncostly materials. Next to the skin they wear a tunic or shirt of unbleached

coarse linen, open at the throat and chest, and extending a little below the knee (the legs being bare), with sleeves wide and flowing, to admit of being thrown up to the shoulder. This garment is gathered round the loins by a leathern girdle, in which is fixed the crooked knife.



GROUP OF BEDOUINS.

"Of the son of a bond woman will I make a nation."—GEN. xxi. 13.

"Let us sell him to the Ishmaelites."—GEN. xxxvii. 27.

"Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman."—GAL. v. 30.

Slung from the neck, they wear a belt containing several rounds of ammunition; while by the side is usually suspended a strong iron-hilted sabre, and behind the shoulders a long matchlock gun, sometimes ornamented with bits of mother-of-pearl. On the head they wear the tarbouch, or skull-cap, made of crimson felt, with a blue tassel at the crown, round which is bound a shawl or turban. Some,

instead of the latter, wear the *keffieh*, which is a handkerchief, often of rich colors, placed diagonally open over the head. The attire is completed by an outside flowing mantle, of a very graceful shape—sometimes blue, now and then crimson—but more commonly of a fawn color marked with broad stripes of dark brown. The former are gener-



NUBIAN SLAVE WOMAN: TYPE OF HAGAR, THE MOTHER OF THE
BEDOUINS.

"And Sarai Abram's wife took Hagar her maid the Egyptian, and gave her to her husband Abram to be his wife. And Hagar bare Ishmael."—GEN. xvi. 3, 11.

ally of woollen cloth; the latter of camel's hair. They usually go barefoot; but some have sandals.

Slavery is not lawful in Egypt; but it exists, and many of the Nubian women are slaves. Here is one of them,

The women are inferior to the men, and one's pity is deeply excited for all classes of these natives, as he sees how miserable are their habitations, how poorly they fare, how filthy are their habits, and how destitute they are of intelligence or comfort. Most of them are the blind adherents of the False Prophet. There are Coptic Christians here and there, descendants of the ancient Egyptians, and better looking than the Arabs, but having little or no true religion. The *fellaheen*, or native peasants, seem inoffensive, but are indolent, having little ambition or incentive to better their condition, from small wages, and the heavy taxes collected.

The fairer women have a habit of painting their eyes. Ezekiel (xxiii. 40) says: "Thou paintedst thy eyes and deckedst thyself."



The religion which Mohammed taught is called by the Arabs "El-Islâm." The grand principles of the faith are expressed in two articles; the first of which is this—"There is no deity but God." His unity is thus declared: "Say, He is God; one [God]: God is the Eternal: He begetteth not, nor is He begotten; and there is none equal unto Him."

The other grand article of the faith is this—"Mohammed is God's Apostle." He is believed to have been the last and greatest of Prophets and Apostles. Six of these, namely Adam, Noah, Abraham, Moses, Jesus, and Mohammed, are held each to have received a revealed law, or system of religion and morality. That, however, which was revealed to Adam was abrogated by the next; and each succeeding law, or code of laws, abrogated the preceding; though all are believed to have been the same in every essential point.

A man is allowed to have several wives, besides concubine slaves. He may divorce his wife twice, and take her back without ceremony: but if he divorce her the third



MOSLEMS AT PRAYER.

“When ye pray, use not vain repetitions, as the heathen do.”—MATT. vi. 7.

time he cannot receive her again until she has been married and divorced by another husband.

Prayer is here called “*salah*.” Five times in the course

of every day is its performance required : but there are few persons in Egypt who do not sometimes neglect this duty ; and there are many who scarcely ever pray. The first time of prayer commences at sunset ; the second at nightfall, when the evening has closed, and it is quite dark ; the third at daybreak ; the fourth at noon, or rather a little later, when the sun has begun to decline, and the fifth at the afternoon ; *i. e.*, about mid-time between noon and nightfall.

The following is a specimen of the prayers : “ O High : O Great : thy perfection [I extol]. ” He then repeats, “ The perfection of God ” (thirty-three times). “ The perfection of God the Great, with his praise forever ” (once). “ Praise be to God (thirty-three times). ” “ Extolled be his dignity : there is no deity but He ” (once). “ God is most Great ” (thirty-three times). “ God is most Great in greatness, and praise be to God in abundance ” (once). He counts these repetitions with a string of beads called “ *sebhah*. ” The beads are ninety-nine, and have a mark between each thirty-three. They are of aloes, or other odoriferous or precious wood, or of coral, or of certain fruit-stones or seeds. These “ prayers ” well illustrate the “ vain repetitions ” forbidden by Christ.

Adultery among the women is severely punished. If a wife is convicted of it she is put to death by stoning. Drunkenness is punished by flogging. Apostasy from the true Islam faith is punished by death. So is blasphemy against God, or Mohammed, or Christ, or Moses, or any prophet. Gambling, usury, and all games of chance are prohibited. Jugglery, snake-charming, and sleight-of-hand

are common : reminding us that the home of these tricks is the Orient ; and recalling the words (Jer. viii. 17), " I will send serpents which shall not be charmed." This juggler is amusing a soldier ; and the woman standing by has the



EGYPTIAN JUGGLER.

scriptural " bottle " (skin) in her hands, pouring water into the " pitcher."

Theft is punished as follows : first offence, cutting off the offender's right hand ; second offence, cutting off the left foot ; third offence, cutting off the left hand ; fourth

offence, cutting off the right foot. Farther offences, flogging and beating.

Murder is generally punished with death. A man who kills another in self-defence, or to defend his property from a robber, is exempt from all punishment. The price of blood is a debt incumbent on the family, tribe, or association of which the homicide is a member. It is also incumbent on the inhabitants of an enclosed quarter, or the proprietor or proprietors of a field in which the body of a person killed by an unknown hand is found ; unless the person has been found killed in his own house. A woman convicted of a capital crime is generally put to death by drowning in the Nile. The Bedouins have made the law of the avenging of blood terribly severe and unjust, transgressing the original limits. Any person descended from the homicide, or from the homicide's father, grandfather, great-grandfather, or great-grandfather's father, may be killed by any of such relations of the person murdered, or killed in fight ; but among most tribes a fine is generally accepted instead of the blood. Cases of blood revenge are very common among the peasantry of Egypt, and all parts of Palestine. Retaliation for unintentional wounds and mutilations is allowed, like as for murder ; "eye for eye," etc. ; but a fine *may* be accepted instead.

The population of Egypt in the time of the Pharaohs was probably six or seven millions. It is now about nine millions, composed in part as follows : Moslem Egyptians (felláheen, or peasants, and townspeople), 1,750,000 ; Christian Egyptians (Copts), 150,000 ; 'Osmánlees, or Turks, 10,000 ; Syrians, 5,000 ; Greeks, 5,000 ; Armenians, 2,000 ;

Jews, 5,000. Of the remainder (namely, Arabians, Western Arabs, Nubians, Negro slaves, Memlooks, or white male slaves, female white slaves, Franks, etc.), the numbers are uncertain and variable. The Arabs of the neighboring deserts (a few thousands) ought not to be included among the population of Egypt.

The ibis, the sacred bird of Egypt, is still a native here. The "great owl" of the Scriptures should proba-



IBIS, OR GREAT OWL.

bly have been rendered the "ibis." Whatever was *useful* to the Egyptians was worshipped by them; and the ibis diminished the number of the reptiles, besides accompanying the rise of the Nile, the country's great blessing.

The crocodile is found in some parts, and other Scripture animals. The camel, of course, is seen everywhere, and some of the horses are very fine. Palm trees grow luxuriantly, and the dates are quite a staple product with the peasantry.

Now that we are back in Cairo from a general survey of the place and the people, let us visit some particular localities. Taking a refreshing sip from the Nile, by handing this water-carrier some small change, we will start for the renowned *Pyramids at Ghizeh*.

They are some eight miles from Cairo, which can be made by carriage in two hours. There are two pyramids



WATER-CARRIER IN CAIRO.

here besides the *great* one, as it is called—the Cheops. One looks with awe upon this enormous pile. How it seems to link us to antiquity to contemplate it. Now step up and put your hand upon it. Lie down on the sand and look up along its sides, and see how the peak pierces the skies. Your eye travels up six hundred feet,



VIEW OF THE NILE AND PYRAMIDS DURING THE INUNDATIONS. FROM ROAD AT GHIZEH, OPPOSITE CAIRO.

"And she put the child therein, and laid it in the flags by the river's brink."—Gen. ii. 3.

and the length of the base along which you pass your eye is seven hundred and fifty feet. *Thirteen acres* are covered by it. Within are chambers, galleries, and secret passages, but no religious symbols. Originally this enormous pile was covered with white marble. It was stripped for buildings in Cairo.

The diagram on next page shows the internal arrangement.

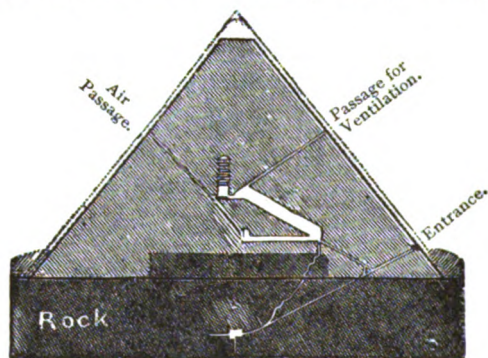
Give to the sheik five franks, and he will deliver you into the hands of three or four Arabs, who will take you to the top. They pull and push you along up, and lift you carefully down. I shall not forget the sight up there, nor the backsheeshing of the Arabs when I got down. As they were tugging at my hands and feet to get me up the long steps, they kept up a kind of wild, extemporaneous song, a strange mixture of Arabic and English, complimentary to an American, the closing part winding up as follows :

“ Ya ah, ya ah, ya a ha !
Away, away, and up we go ;
American gentleman berry good man,
Give us a backsheesh, ya ah ha !
Yankee doodle dandy !”



What was the design of these pyramids, and what is their age? These are matters of conjecture. Whether they were originally connected with the religious institutions of the ancient Egyptians, or were only granaries for storing corn, or retreats in the event of another deluge or too great an efflux of the Nile, or monuments to memorialize great events, or temples for consulting oracles, or observatories for astronomical purposes, or tombs and depositories of

ancient kings, or erected in honor of the Patriarch Joseph, or for the worship of the dog-star Sirius, denoting the periodical rising of the Nile, we cannot tell. Sir John Gardner Wilkinson sees sufficient reason for supposing that they were erected by Suphis and his brother Sensuphis, about the year 2120 before the Christian era. It requires no great effort of the imagination to conceive that they were gazed upon by Abraham, while sojourning in Egypt; by



INTERIOR PLAN OF THE GREAT PYRAMID.

Joseph the ruler and his amazed brethren; by the Jewish bondmen; by Moses himself; and by Homer and Herodotus, and Pythagoras and Plato. Persian satraps, Macedonian heroes, Grecian bards, sages, historians, and Roman warriors have been awed at the sight. And every spot that one beholds here, every stone on which he rests his weary limbs, has witnessed the coming of men who were the fathers of law, of literature, and of the arts; such as Orpheus, Homer, Lycurgus, Solon, Pythagoras, Plato and Plutarch. M. de Sauley, from recent discoveries, fixes the date of the third pyramid of Ghizeh at 3000 B. C.

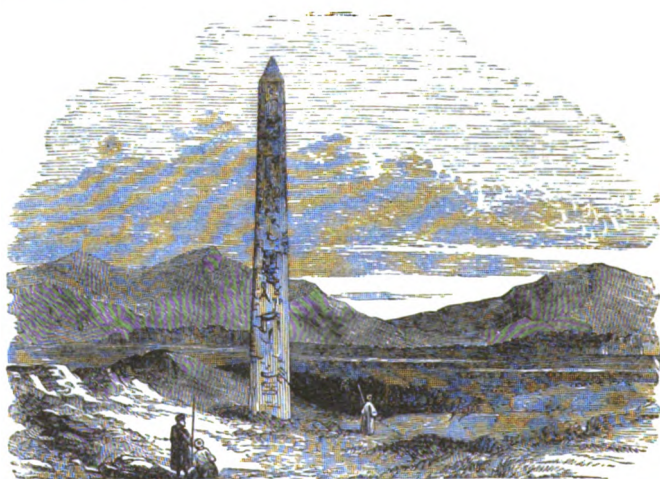
The *Sphinx*, close by the great pyramid, is much buried in the sand. It is of immense size, and cut out of rock of marine shells. The face is mutilated, and the nose gone. With the body and legs of a lion, and the face of a man, it seems meant to symbolize the union of intellect with physical force, and hence to represent royalty. It was wor-



SPHINX.

shipped as a deity—an altar being between its paws for the presentation of offerings, besides representations of incense offering and libations. Pliny speaks of it as a local deity, and says it measured 143 feet in length, and 63 feet from the belly to the top of the head, the circumference of which was 102 feet. Inscriptions of a high antiquity have been discovered upon this prodigious colossus, on a painted reddish surface, now mostly effaced.

It was on this very Nile's margin that the infant Moses was hidden, in his ark of *bulrushes*—the same seen growing here now. I visited and drank water from *Joseph's Well* in Cairo. It is a very remarkable well, but it may not be safe to accept the tradition that ascribes it to the son of Jacob in the day of his vice-royalty.



ON, HELIOPOLIS, OR JOSEPH'S CITY.

"And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah, priest of On. And Joseph went out over all the land of Egypt."—GEN. xli. 45.

Nine or ten miles northeast of Cairo is the site of *On*, the ancient *Heliopolis*, or *City of the Sun*, where Joseph obtained his wife, the daughter of Potipherah, priest or prince of the place; and where Moses probably received his education, under some of those residing here who were "learned in all the wisdom of the Egyptians." There are mounds here, and an obelisk, reared by Osirtesen, before

Joseph came to Egypt. What a thought that Joseph and his brethren looked upon this very pillar !

A little south of Cairo is *Memphis*, the *Noph* (or *Moph*) of Scripture. According to tradition Menes, the founder, obtained a site for his city by damming up a branch of the Nile and restraining the water to a new channel which he dug. The era of Menes is not satisfactorily determined. Wilkinson dates it B. C. 2690 ; Poole, B. C. 2717 ; Bunsen, B. C. 3643 ; Brugsch, B. C. 4455 ; and Lepsius, B. C. 3892. All agree that the city belongs to the earliest periods of authentic history. It would seem to have been the capital of those Pharaohs who reigned in Lower Egypt in the times of the patriarchs. But its glory long ago departed. Jeremiah (xlvi. 19) declares that "Noph shall be waste and desolate without an inhabitant." See also Isa. xix. 13 ; Jer. ii. 16 ; xlv. 14 ; Ezek. xxx. 16. So complete was the ruin of Memphis that for a long time its very site was lost. Recent explorations have brought to light many of its antiquities, which have been distributed among the museums of Europe and America.

Of the sites of the old cities of Egypt none are more remarkable than *Thebes*, the *No*, or *No-Amon* of Scripture. It is first mentioned in Jeremiah, (xlv. 25), "I will punish the multitude of No ;" literally, "the Amon of No," where the reference may be rather to the *deity* *Amon* than to the *people* of the city. The next passage, in Ezek. xxx. 14, 15, 16, also predicts punishment. The last notice of this city, occurring in Nahum iii. 8, both gives its full name and describes its position : "Art thou (*Nineveh*) better than populous No, that was situate among the rivers, that had

the waters round about it, whose rampart was the sea, and her wall was from the sea?" Here, "populous No" is in the Hebrew No-Amon, that is, No of Amon.

This city was celebrated for its hundred gates, and for the multitude and splendor of its temples, obelisks, and statues. It was "rent asunder," and the, "judgments in No" laid the mighty metropolis in ruins. Ezek. xxx. 14-16.



TEMPLE AVENUE AT KARNAK, THEBES.

"I will punish the multitude of No."—JER. xlv. 25.

Later Egyptian kings constructed edifices, and the earlier Greek sovereigns followed their example; but about 31 B. C. Thebes was finally destroyed.

A mile and a half north of *Luxor* (Thebes) are the ruins of *Karnak*, the grandest temple in Egypt, if not in the world, with its array of massive gates, towers, columns,

obelisks, and statues, a perfect marvel. Think of a *temple*, says a writer on the spot, including its various halls and apartments, twelve hundred feet long, and about five hundred feet wide, its massive walls rising like palisades, and its immense pillars like forests, with avenues leading to it from each point of the compass, along which, in some instances for miles, were ranged double rows of colossal sphinxes of gray, red, and black granite. The edifice is said to have occupied about seventy-five acres, it having been enlarged from time to time to time, by different monarchs, each striving to outdo his predecessor. In the grand hall there are still standing over a hundred columns, nine to twelve feet in diameter, and many of them over sixty feet high. All are covered with various hieroglyphical sculptures and paintings, whose colors are still bright after the lapse of nearly forty centuries. In one place you see a group of Jews led captive by an Egyptian king. The characters interpreted agree with the Bible account of Shishak's victory over the King of Judah—a striking verification of the sacred record in I Kings xiv. 25 and 2 Chron. xii. 2-9.

Farther on is the famous *Memnonium*; and still beyond is a cluster of magnificent temples called *Medenet Haboo*. Here was a room set apart in a heathen temple for the worship of the living God, where true disciples of Jesus once offered prayers in His name, and sang hymns to His praise. On the border of the green vale or plain, not far from the temples, are two colossal statues, in a sitting posture, about sixty feet high, one of which is the renowned *Vocal Memnon*. It is an immense figure of Remeses, and was reputed to give forth a musical sound at

the rising of the sun. It has been visited by emperors, philosophers, and poets from distant countries. At the Memnonium there is a still larger statue of Remeses II.



EGYPTIAN POST, SWIFT CAMEL, DROMEDARY.

"He sent letters by riders on young dromedaries."--ESTHER viii. 10.

"My days are swifter than a post."--JOB. ix. 25.

At present through all these regions travel is extremely difficult, and the "Ruler of Egypt," as of old, must employ "the swift dromedary" to send forth his edicts and to carry the post to the few points receiving it.

The first cataract (on the Nile) is 500 miles from Cairo, and it costs to make the journey up and back on a steamer about \$200:—time, twenty days. In going up one meets great numbers of boats with men women and children, goats and sheep, who all live together on board. You also meet steamers towing boats filled with the produce of



SCENE ON THE NILE, AT PHILÆ, WITH PALM-TREES.

Soudan, Nubia, Abyssinia, etc. At the first cataract all business on the river passes around on camels. The Island of *Philæ*, not far beyond the falls, is crowned with the remains of a vast and beautiful temple. It affords a view of the *Nubian Desert*, far into which stretch the telegraphic wires, which extend 1300 miles from Cairo to *Soudan*.

Far up in these regions of *Upper Egypt*, almost impenetrable by travellers, the hippopotamus is still found, though not with the former frequency. Making a little allowance



"BEHEMOTH" (HIPPOPOTAMUS) IN A TRAP

"His nose pierceth through snares."—JOB xl. 24.

for the imagery of the Orientals, this animal answers to the behemoth of Job. Their length is sometimes seventeen feet, and weight from four to six thousand pounds. When pursued they betake themselves to the water.

The Khedive, or Viceroy of Egypt, is planning railroads through his empire, one of which will cost twenty millions of dollars ; also a ship canal around the second cataract.

Egypt has the greatest interest to the Bible student from its having been the abode of Abraham, Jacob, Joseph, Moses, the children of Israel, and of Jesus Christ in his infancy. By looking at the accompanying maps and plans of this land the Bible events are readily located. Joseph's



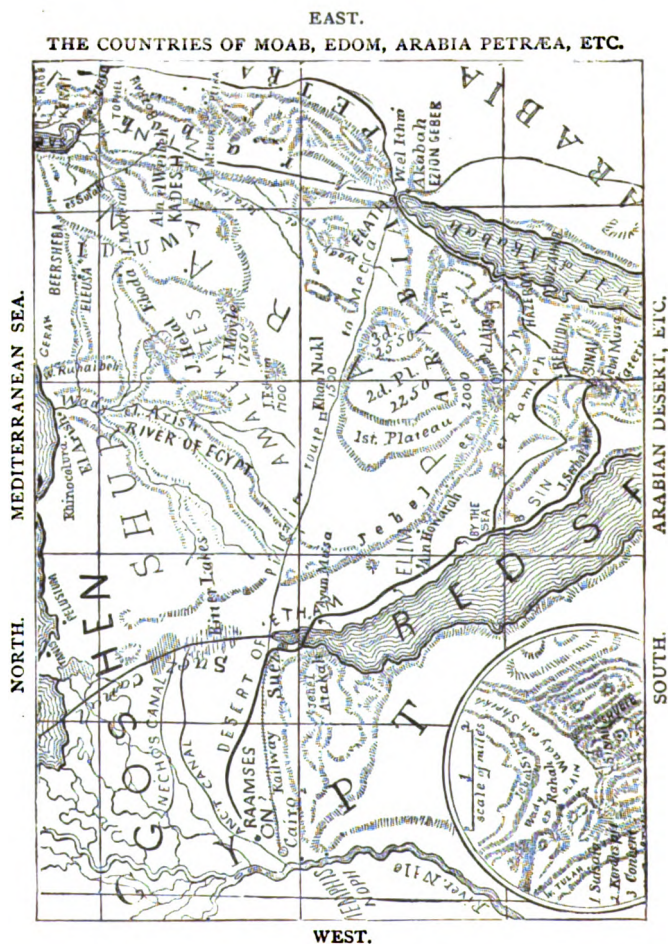
THE PRESENT SUCCESSOR OF JOSEPH, RULER UNDER PHARAOH. THE KHEDEVE, OR VICEROY OF EGYPT, UNDER THE SULTAN OF TURKEY.

From a photograph obtained in Cairo.

"And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."—GEN. xli. 41.

home was close to Cairo. *Goshen* he assigned to his father and brothers as their country. It was the richest pasture land in Egypt. In riding through it I found even now proofs of rare fertility, though generally, from the shiftlessness of the population, it is a barren waste.

The great Scriptural event is thus given : "And the children of Israel journeyed from *Rameses* to *Succoth*, about six hundred thousand on foot that were men, besides



MAP OF GOSHEN, THE RED SEA, SINAITIC DISTRICT, AND THE DESERT
OF WANDERING, WITH THE ROUTE OF THE EXODUS; ALSO A
LOCAL VIEW OF SINAI.

"Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land."—Amos i. 10.

children. And a mixed multitude went up also with them ; and flocks, and herds, even very much cattle. . . . And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near ; for God said, lest peradventure the people repent, when they see war, and they return unto Egypt. But God led the people about through the way of the wilderness of the *Red Sea*. And the children of Israel went up harnessed out of the land of Egypt. . . . And they took their journey from Succoth, and encamped in *Etham*, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light ; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." See Ex. xiii.

This "Rameses," (or *Raamses*) the point of the rallying of the Israelites for their departure from Egypt, is now known as *Makama*, or *Machamma*. The railroad from Cairo to Suez lies through it, and I jumped off at the station and bore away a souvenir of the interesting spot. It is reached in seven hours from Cairo. The time to *Ismalia*, on the *Suez Canal*, is eight and a half hours. In the hazy distance south, if the day be clear, the granite peaks of *Mount Sinai* are visible through a glass, the distance being 150 miles. It would take three weeks to go down and back, and I regretted the lack of time to do it. It was a satisfaction, however, to have passed what used to be a three days' journey on the desert, to be upon the very footprints of the Israelites in their escape from bondage, to get a

glimpse of the Red Sea, and probably of the place where that mighty procession passed through the channel of the deep, with the divided watery walls on either side of them, and above them the miraculous symbol of the Divine presence; and to look off upon "that great and terrible wilderness," across in *Asia*, where Israel wandered.

The place where the crossing was effected was limited to the few miles between the point where the bold bluff of *Jebel Attakah* runs down to the sea, and the ancient head of the gulf, at the *Bitter Lakes*, a few miles north of the present city of *Suez*. Everywhere here the water is shallow, and landings are at the present day only effected by means of boats, and with much difficulty. It is a safe conjecture that the passage was near the site of *Suez*. I could almost see the scattered dead of Pharaoh's hosts upon the shore of the sea, and hear the song of *Miriam*, and the men and the women :

Our slavery is finished, our labor is done ;
 Our tasks are relinquished, our march is begun :
 The arm of the Lord hath divided the sea,
 Jehovah has conquered, and Israel is free.
 Proud boaster of Egypt ! be silent and mourn ;
 Weep, daughter of Memphis, thy banner is torn ;
 In the temple of Isis be wailing and woe,
 For the mighty are fallen, and princes laid low.

Ajrūd (perhaps the old *Pi-hahiroth*), *Jebel Attaka* (*Mountain of Deliverance*), perhaps *Baal-Zephon*; *Jebel Tih* and *Wady Tih* (*Mountain of Wanderings* and *Valley of Wanderings*), *Ain Mousa* (*Fountain of Moses*), and *Hamman Pharoun* (*Baths of Pharaoh*), are near by.

On the way still to Sinai one may visit *Ain Hawara*, or *Marah* (bitter waters), in the *Wilderness of Shur*; *Wady Ghurundel*, or "*Elim*, where were twelve wells of water, and three score and ten palm trees"—a grateful encampment to Israel; the curious ruins and sculptures of *Surabit el*



INSCRIPTIONS IN WADY MUKATTEB (VALLEY OF WRITINGS).

Khadim; the plain of *Murkhah*, *Mount Serbal*, *Wady Mukatteb* (*Written Valley*), with its interesting Sinaitic inscriptions upon sandstone tablets, that have puzzled the ignorant and the learned (believed by some, without good reason, to have been made by the fleeing Israelites them-

selves), and *Nukb Hawy*, (*Winding Pass*), which seems one of Nature's ramparts to guard the secluded recesses of Sinai; and other marked localities which lie on the way to the lower end of the Sinaitic Peninsula.

Mount Serbál is some 6,000 feet high, and is really an imposing mountain—the most so of any on the Peninsula—



PARAN—WADY FEIRAN, NEAR MOUNT SERBAL; PROBABLE SITE OF
"REPHIDIM."

"And Israel pitched in Rephidim; and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. . . . Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and cattle with thirst."—Exod. xvii. 1, 3.

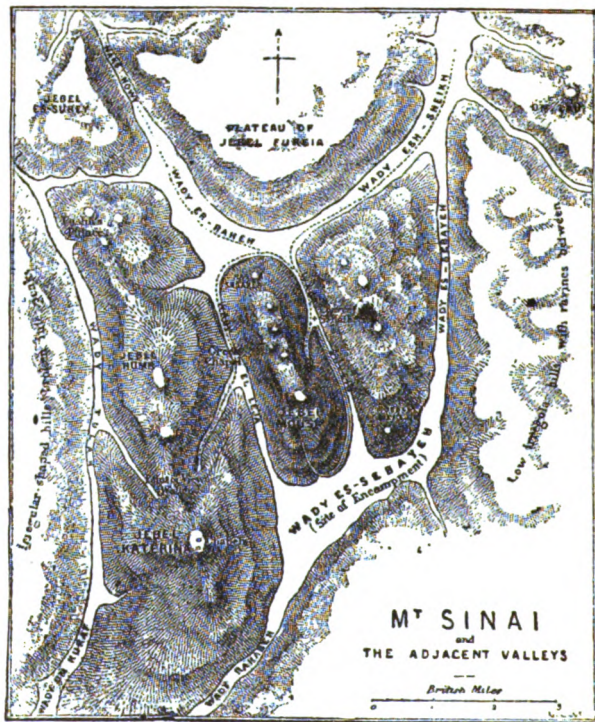
though it is less *lofty* than the traditional Sinai by some 2,000 feet. Some writers (among them Dr. Lepsius, Mr. Bartlett, and Dr. Stewart), have attempted to identify Mount Serbál with the Mount of the Law, and these have made the *Wady Feirán* the place of the encampment of the Israelites.

This theory, however, is inconsistent with that which makes Wady Feiran the Rephidim of the march, for the Israelites were at Rephidim, a day's march from the Mount of the Law. And the very conformation of the country militates against this view. There is no plain at its base, and absolutely no spot which would afford standing room for any large number of persons, even within sight of the mountain. Intelligent opinion has therefore quite generally settled upon *Ras Sufsafeh* as the northern abutment of the true Sinai.

"Emerging from the winding pass," says a writer, "directly before us towered a sublime mountain elevation which was the long desired object—the MOUNT OF GOD." He thus speaks of the place of encampment, the *Plain of Rahah*: "There is not another spot in all this region so well adapted to it as this—a beautiful level, gravelly plain, of ample dimensions—a place, at that time, where considerable vegetation existed, though that was not absolutely essential, except for their animals, as their own immediate wants were supplied by the perpetual miracle of the manna. Here, too, was water—an abundance of good, sweet water—for the most of the springs of the desert are found in the immediate vicinity of Sinai. Then as a place of security and defence, what general could ever have chosen a more prudent and secure position? In their then mode of warfare, a handful of men could have defended any of these passes against a multitude." The Prophet and his people were thus

Separate from the world, where his breast
Might duly take and strongly keep
The print of heaven, to be exprest
Ere long on Zion's steep.

The top of Sinai is about thirty paces in compass. "The ascent to it," says a writer, "is commenced at a deep ravine, lying to the south-west of the convent—that is, at its back; and the first stage carried us over such part of Horeb as



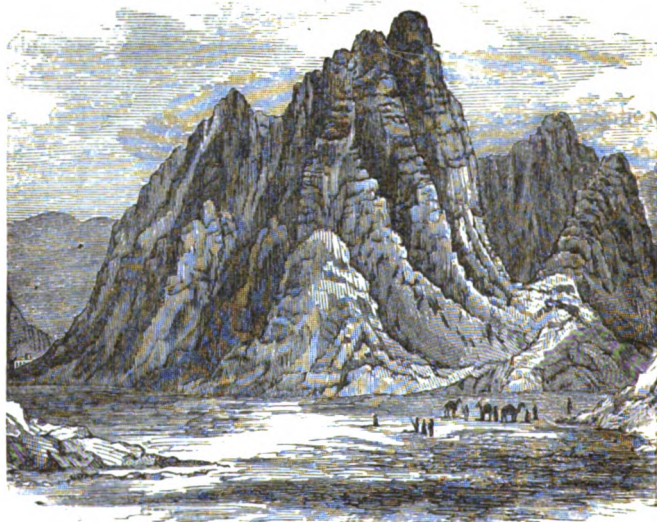
MAP OF MOUNT SINAI (HOREB).

forms a kind of breastwork, or foundation, from which *Jebel Mousa*—the alleged peak of Mount Sinai—springs. This part of the journey is made tolerably easy by means of large slabs or blocks of granite disposed in such order as to give a firm footing; but as many have been washed away from

time to time by winter torrents, some effort is required to keep the road. In about half an hour the ascent becomes still more fatiguing and steep ; and the way lies between impending masses of vast magnitude, and through two arched gateways at a short distance from each other, the first of which reminded me of the 'wicket gate' of John Bunyan—whither Evangelist had directed Christian, and from which he was swerving, when 'the hill (of legality) seemed so high, and also that side of it that was next the wayside did hang so much over, that Christian was afraid to venture further lest the hill should fall on his head, wherefore then he stood still, and he wot not what to do.'

"The latter of the arched ways introduced us to a large plain, or platform, in which grows a fine towering cypress, and near it is a roughly constructed stone building, called the chapel of the convent, and another in commemoration of the flight of Elijah to *Horeb*. From this spot the summit of Mount Sinai is visible, and from thence the direct ascent is made. It is toilsome and difficult. The monks, who live upon traditions, point out the various objects of interest, but make sad work in referring to Scripture names and narratives. When we were rather more than half-way up the peak of Sinai, they pointed out a spot in which tradition says that Moses surveyed the conflict between Joshua and Amalek ; and surely no place more probable or picturesque could well be selected. After many a persevering effort the summit was gained, where we found a small chapel of the Greek Church, and a mosque—but both in a ruinously dilapidated state. Proceeding to the very highest point, so as to command the vast region of

mountain scenery, my mind was absorbed by the terrific grandeur of the picture. In the words of an enterprising and intelligent traveller of an early day, I may say—‘It would seem as if *Arabia Petrea* had once been an ocean of



VIEW OF MOUNT SINAI (RAS SUKSAFEH).

“And there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that were in the camp trembled. And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And the LORD came down upon mount Sinai, on the top of the mount : and the LORD called Moses up to the top of the mount ; and Moses went up.”—EXOD. xix. 16, 18, 20.

lava, and that, while its waves were running literally mountains high, it was commanded suddenly to stand still.’”

Had the Israelites gone directly from Goshen to the borders of *Canaan*, at the rate of fifteen miles a day, they had made the whole journey in about ten days. The jour-

ney from Sinai to Canaan, at the same rate, would have required but about twelve days, as it is some 200 miles in a direct line. Within the limits of this narrow region, however, they wandered forty years. About one year was spent in the shadow of Sinai. On leaving they went first nearly due north, along the shore of the *Gulf of Akabah*, into *Wady Arabah*, and on to *Kadesh Barnea* (the border of Canaan). Then they turned south again, traversing and retraversing the desert of Arabia Petræa, particularly that part known as the *Desert of Zin*—one naked waste. The whole of this part of the Desert is called by the Arabs *Et Tih*—that is, “*the wandering*.” It is a region which always has been without houses, and has no soil capable of continuous and profitable cultivation. A great part of the country is so sterile as to fill the mind of travellers with dismay. No grass, no thrifty trees are found, nothing but acacia bushes, and furzy, thin, aromatic shrubs. After the rains of winter a quick vegetation springs up, but the sun and drought cause it to wither and vanish.

Yet it is a mistake to suppose it a *sandy* region. This is true of almost no part of it. The country is stony and pebbly, but not sandy.

The Arab tribes, who are the present inhabitants of the desert and the Sinaitic peninsula, well represent the Amalekites and Amorites of Scripture times. They rove from place to place, and hunt the wild goats in the rocky fastnesses.

We find to-day, at the head of the Gulf of Akabah, a place of that name marked by a grove of palm trees, which is a chief point of destination and departure for travellers. Besides a little fortress, Akabah contains only a few rude

habitations of the most wretched kind—a dreary contrast to its former greatness, when Solomon sent hence his ships to *Ophir*, and here constructed his vessels.

At *Mount Hor* (*Febel Harâm*), Aaron died and was



MOUNT HOR—GRAVE OF AARON, NEAR PETRA.

"And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount."—NUMB. xx. 28.

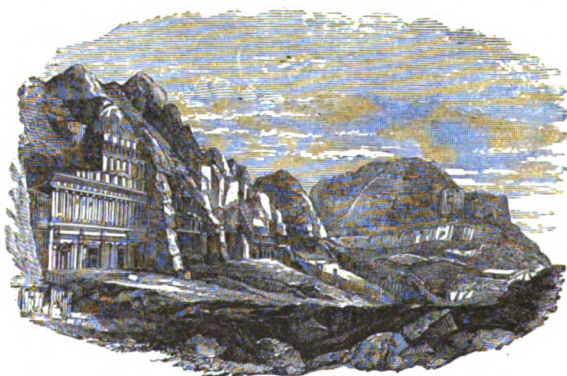
buried. Dean Stanley's description of this locality and its surroundings is worth transcribing. Approaching *Petra* he says: "The whole prospect changes at this point. We lose the opening of the valley into the Gulf of Akaba, and

we gain the view of Mount Hor—the '*Mountain of Aaron*', as it is still called. Behind it lies Petra, and to Petra, through fantastic rocks, we turned aside, and encamped at last at the entrance of the pass and waited for the morning. One isolated rock in front of the hill indicated the region we were approaching, apparently an outpost for a sentinel—perhaps the very one which the Prophet had in his eye in that well-known text: 'Watchman, what of the night?' ('He calleth to me out of *Scir*') Isa. xxi. 11.

"We ascended the pass early in the morning; and leaving the camels and tents to go on to Petra, turned to climb the summit of Mount Hor. It is one of the very few spots connected with the wanderings of the Israelites which admits of no reasonable doubt. There Aaron died in the presence of Moses and Eleazar; there he was buried; and there Eleazar was invested with the priesthood in his stead. The mountain is marked far and near by its double top, which rises like a huge castellated building from a lower base, and on one of these is the Mohammedan chapel erected out of the remains of some earlier and more sumptuous building over the supposed grave. There was nothing of interest within; only the usual marks of Mussulman devotion, ragged shawls, ostrich eggs, and a few beads. These were in the upper chamber. The great high-priest, if his body be really there, rests in a subterraneous vault below, hewn out of the rock, and in a niche now cased over with stone, wood, and plaster. From the flat roof of the chapel we overlooked his last view—that view which was to him what Pisgah was to his brother. To us the northern end was partly lost in haze; but we saw all the main points on

which his eye must have rested. He looked over the valley of the *Arabah*, countersected by its hundred watercourses, and beyond, over the white mountains of the wilderness they had so long traversed ; and at the northern edge of it, there must have been visible the heights through which the Israelites had vainly attempted to force their way into the Promised Land."

Close by Mount Hor is the city of *Petra*. The gorgeous



ROCK-HEWN TEMPLE IN PETRA—A CITY OF EDMOM.

"Who is this that cometh from Edom, with dyed garments from Bozrah."—Isa. lxiii. 1.

"Send ye the lamb to the ruler of the land from Sela [Petra] to the wilderness, unto the mount of the daughter of Zion."—Isa. xvi. 1.

coloring of its rocky cliffs, with their ever-varying hues of blue, purple, and yellow, are spoken of as being inconceivably beautiful. In many places these cliffs have been carved into beautiful sculptures of dwellings, tombs, and temples. These tombs are not only cut with immense labor, but with exquisite taste and skill. Here are sepulchres story above story, and numerous intricate ramifications—tombs of Corin-

thian mould, of arched terraces, with Latin inscriptions and Sinaitic inscriptions ; with public buildings and dwellings, hewn entire from the rocky cliffs that abound in the valley. The most remarkable one of all these is called "the Deir."

This is a huge monolithic temple, hewn entire—Corinthian columns, entablatures, arches, stairways—with all its rooms and appendages, cut from the solid rock of the mountain side—a massive structure, the lower row of columns being seven feet in diameter and fifty feet high, even rivalling in point of magnificence those of the renowned temple of Baalbeck.

Here was *Edom*, the "bloody or red earth." Here was *Mount Seir*; here, also, the inheritance of Esau ; and here once lived the Horiter, dwellers in caves, whom Esau and his descendants displaced. Here, as early as three hundred years before Christ, the Nabatheans became the conquerors and possessors of the land. They were an Arab tribe, descended from Ishmael's eldest son, Nebaioth. They became a numerous, powerful, and commercial people, and were the artificers of those world-renowned monuments, that are now the astonishment of all who visit the land. All is desolation now. And as the traveller comes and wanders among these ruins in their solitude and silence, he reads, as if re-written by the finger of the Almighty, the declarations recorded by the prophets : "*O thou that dwellest in the clefts of the rocks, that holdest the heights of the hill ; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also, Edom shall be a desolation, every one that goeth by it shall be astonished*" (Jer. xlix. 16, 17).

From Edom the Israelites passed on northward, and struck the borders of Palestine proper at the river Arnon (Deut. ii. 24).

What a day for the weary wanderers, when their long journeyings ceased, and the pilgrim's staff was exchanged for the harp of rejoicing.



THE PILGRIMAGE COMPLETED.

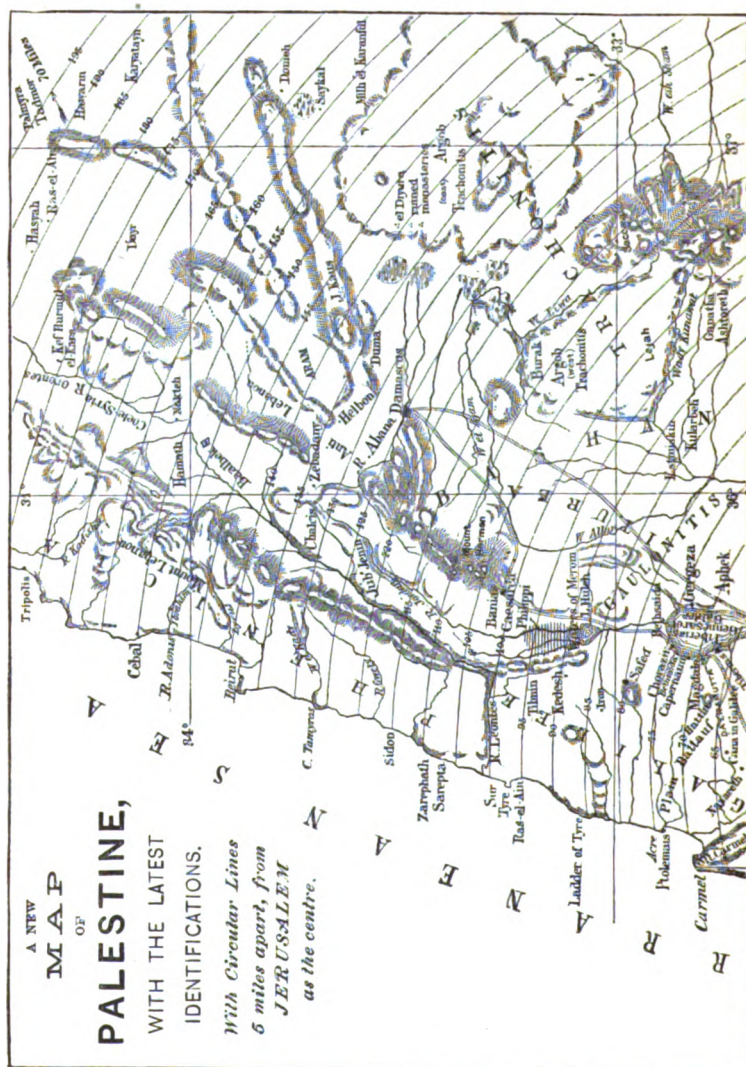
“The days of thy mourning shall be ended.”—ISA. lx. 20.

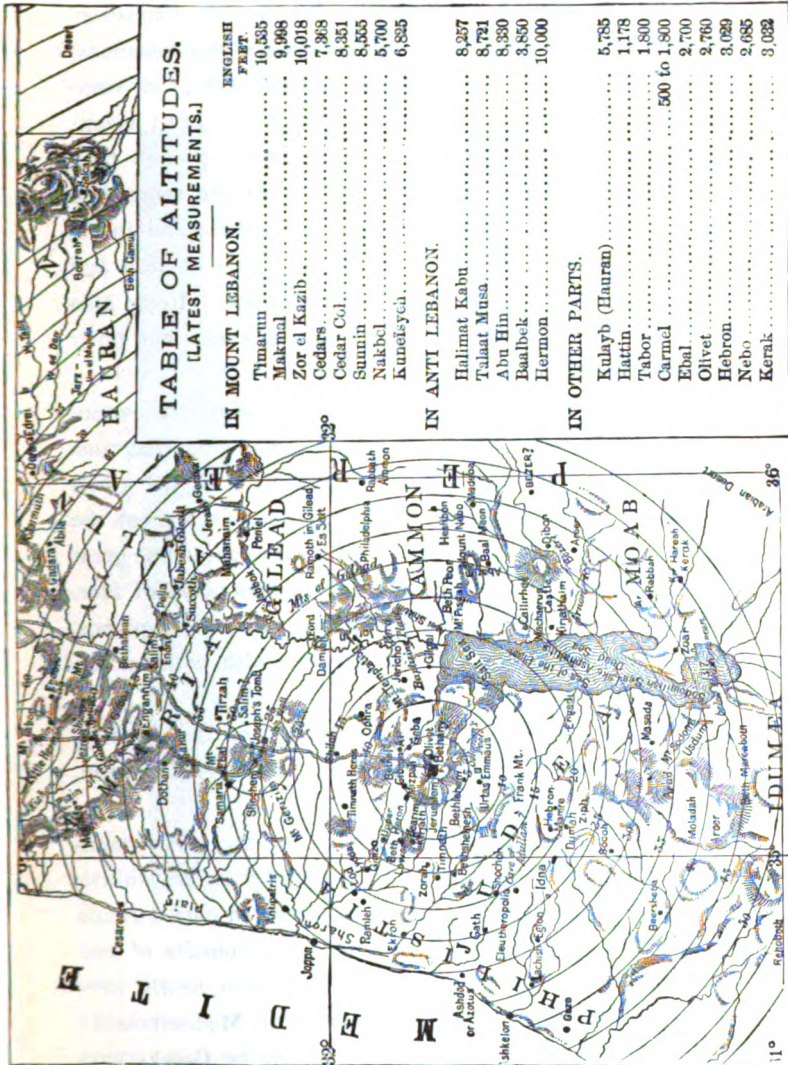
II.

GENERAL VIEW OF PALESTINE.

THE extent of the country is not great. That which was *given* to God's people is one thing ; that which they *occupied* is another. The first is described "as from the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun" (Josh. i. 4). This definition takes in the whole country from the Mediterranean southward to the Red Sea, and northward and eastward to the Euphrates. These boundaries were reached in the days of David and Solomon, but never fairly held. In truth all Syria belonged to Israel, reaching from 31° to $36^{\circ} 30'$ N. lat., a length of 360 geographical miles, while its breadth was to be from the Mediterranean to the Euphrates—some 400 miles. Dr. Keith (stretching the boundary to its utmost) has calculated that 300,000 square miles might be found within the limits mentioned ; thus furnishing a kingdom larger than any in Europe, except Russia.

The stretch of land actually occupied by the Jews, generally called Palestine, is some 180 by 65 or 70 miles. We may say that the territory *promised* was larger than the States of New York and Vermont ; while the territory *possessed* was about the size of New Jersey. Of course we speak here only in proximate terms.





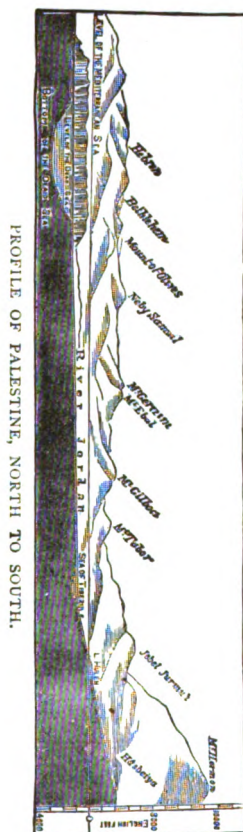
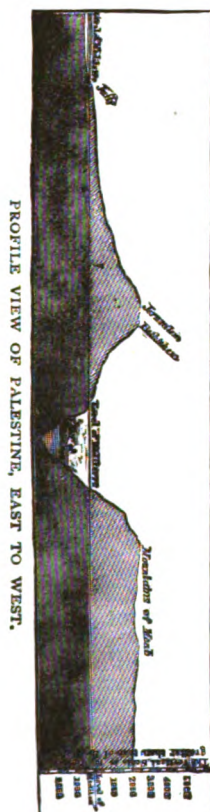
Palestine is composed chiefly of secondary limestone, intermingled with trap-rocks. Except in very rare instances, there is not here the hard granite and porphyry that compose the Sinai and Horeb range :—"as if the Lord meant even in the stones of the land to tell something more than the stern demands of unbending law." At the same time there is some trace of basaltic rock in Galilee ; and in Bashan the basalt abounds, forming the "bars of iron and brass," spoken of as protecting the cities there. In the hills along the Mediterranean coast are corals, shells, and other marine deposits.

The *general surface* of Palestine is exceedingly mountainous. This is readily seen by the accompanying diagrams of elevations and depressions. Beginning with the grand heights of Lebanon, a mountain range extends through the country on the west of Jordan, while on the east is one great elevated terrace, from which rise the various peaks of Hermon, Gilead, Nebo, Abarim, and Moab. As a consequence, successions of rounded hill tops are met with, with numerous valleys and plains.

The muddy whiteness of the surface of the country, where it is bare, impresses all visitors. No forests are seen, and comparatively few trees.

Of all the mountains *Lebanon* is far the most prominent. The word means *white*,—so named from the whitish limestone of which they are composed, and in part perhaps from their snowy whiteness in winter. It consists of two main ridges running northeast and southwest, nearly parallel with each other and with the coast of the Mediterranean. The western ridge was called *Libanus* by the Greeks, and

the eastern Anti-Libanus. Between them lies a long valley called Cœle-Syria, that is, Hollow Syria, and the "valley of Lebanon," Josh. xi. 17, at present Bukaäh. It opens to-



ward the north, but is exceedingly narrow toward the south, where the river Litany, anciently Orontes, issues from the valley and flows west to the sea, north of Tyre. The west-

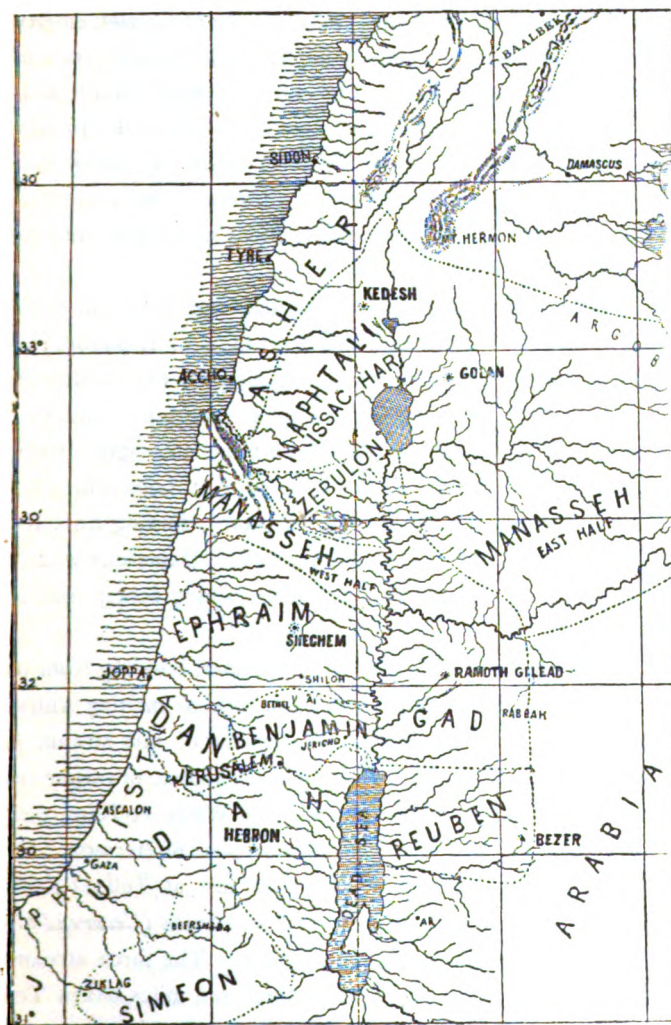
ern ridge is generally higher than the eastern, some of its peaks are 10,000 feet high. One summit is 10,535. An Arab poet says of the highest peak of Lebanon, "The Sunnin bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet."

The Hebrew writers often allude to this sublime mountain range, rising like a vast barrier on their north. They speak of its sea of foliage agitated by the gales, Psa. lxxii. 16; of its noble cedars and other trees, Isa. lx. 13; Jer. xxii. 23; of its innumerable herds, the whole of which could not atone for one sin, Isa. xl. 16; of its excellent wine, Hos. xiv. 7, its snow-cold streams, Jer. xviii. 14, and its balsamic perfume, Hos. xiv. 5. Moses longed to enter the Holy Land, that he might "see that goodly mountain and Lebanon," Deut. iii. 24, 25; and Solomon says of the Beloved, the type of Christ, "his countenance is as Lebanon," Song v. 15.

At present, Lebanon is inhabited by a hardy and often turbulent race of mountaineers. Its western slopes, rising by a succession of terraces from the plain of the coast, are covered with vines, olives, mulberries, and figs; and occupied, as well as the valleys among the mountains, by many villages. *Hermon*, a part of the great chain of the Lebanon mountains, can be seen, with its snow-capped head, from most parts of Palestine.

As to the *distribution of the territory* upon the possession of Palestine by the Israelites, it will suffice here to refer to the accompanying map, showing the location of the tribes, both east and west of the Jordan.

The *rivers* of Palestine are chiefly winter torrents, the beds of which are dry in summer. The *Kishon*, "that

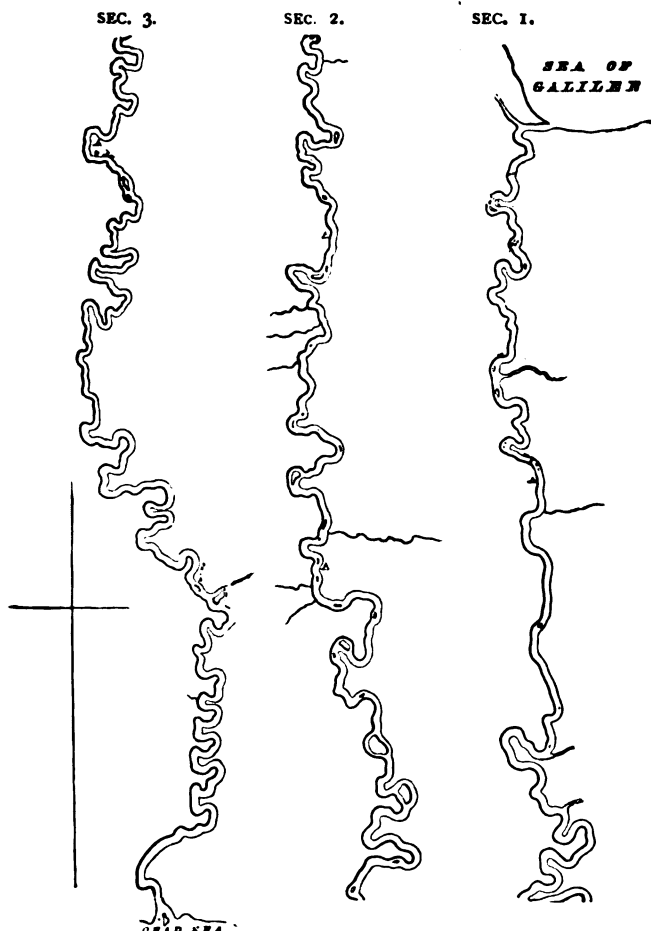


MAP OF THE TRIBES, WITH CITIES OF REFUGE. (*)

ancient river," which drains the east side of Carmel, emptying into the Mediterranean, I found dry in the early part of June for most of its length, and could anywhere ford it without difficulty. The *Hieromax*, (Yermak) east of the Jordan, into which it empties five or six miles below the sea of Galilee, is not much more than a large brook. The same may be said of the *Jabbok*, and of the *Belus* which falls into the Mediterranean near Acre.

Leontes is the classical name of the river *Litany* in Syria, which cuts its way through the mountains of Lebanon, running about eighty miles, and emptying into the Mediterranean near Tyre. Its waters are deep and rapid, and ever flowing. The *Orontes* is about 120 miles in length, arising in the plain of Buka'a at the base of Anti-Lebanon. The *Barada* (*Abana*, or *Amana*, of Scripture), flowing from two noble fountains in Anti-Lebanon, makes Damascus what it is, and renders habitable a district containing nearly 200,000 persons.

But *the* river of Palestine is the *Jordan*, bursting from its fountains in the Lebanon mountains, whose melting snows really create the fountains. We speak of this stream in other places. (*See Index*.) Its highest source, or rather the source of its principal tributary, is in Wady et-Teim, near the village of Hasbeiya, at the western base of Hermon ; but the true historic sources of the river are at Tell el-Kâdy (*Dan*), in the plain of Hûleh ; and at Baniâs (*Cesarea Philippi*), on the southern slope of Hermon. The three streams unite, and fall into Lake Hûleh, about ten miles below Tell el-Kâdy. Issuing from this little lake, the river rushes on through a narrow volcanic valley to the Sea of Galilee.



RIVER JORDAN. VIEW OF ITS WINDINGS.

"Israel came over this Jordan on dry land."—JOSHUA IV. 23.

"He trusteth that he can draw up Jordan."—JOB. XI. 23.

"The sea fled, Jordan was driven back."—PS. CXIV. 3.

"How wilt thou do in the swelling of Jordan?"—JER. XLII. 5.

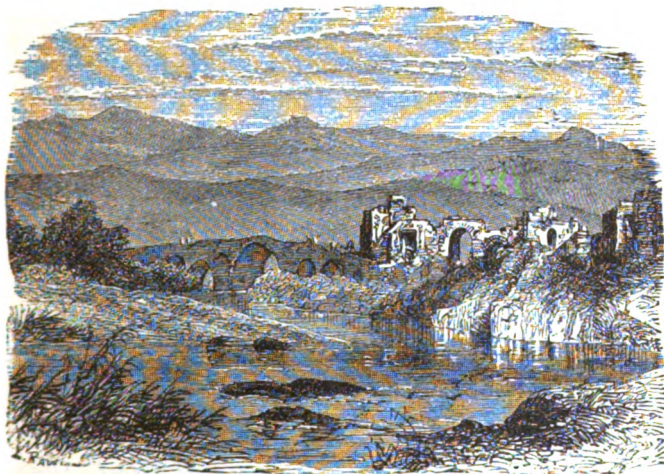
Leaving the Sea of Galilee the Jordan runs in a tortuous course to the Dead Sea, which it reaches after a descent of not less than *three thousand feet*.

The two principal features in the course of the Jordan are its descent and its sinuosity. From its fountain-heads to the point where it is lost in the sea, it rushes down one continuous inclined plane, only broken by a series of rapids or precipitous falls. Between the Lake of Tiberias and the Dead Sea, Lieutenant Lynch passed down *twenty-seven* rapids which he calls threatening; besides a great many more of lesser magnitude. According to the computations which were then made, the descent of the Jordan in each mile was about 11.8 English feet; the depression of the Lake of Tiberias below the level of the Mediterranean 653.3; and that of the Dead Sea 1316.7. Thus "the Descender" may be said to have fairly earned his name. During the whole passage of eight days and a half, the time which it took the boats to reach the Dead Sea from Gennesaret, only one straight reach of any length, about midway between them, *i. e.* on the fourth day, is noticed. The rate of stream seems to have varied with its relative width and depth. The greatest width mentioned was 180 yards, the point where it enters the Dead Sea. Here it was only three feet deep.

Older writers distinguish two beds and banks of the Jordan; the first, that occupied by the river in its normal state; the second, comprising the space occupied during its overflow. Similarly Lieutenant Lynch has remarked that there are two terraces to the Jordan, and through the lowest one the river runs its serpentine course. From the stream, above its immediate banks, there is, on

each side, a singular terrace of low hills, like truncated cones, which is the bluff terminus of an extended table-land, reaching quite to the mountains of Hauran on the eastern, and the high hills on the western side.

The *Fords* of the Jordan are notable for the important events connected with them. At many points above Lake Hùleh the stream is easily crossed. There was a ford where



BRIDGE OVER THE JORDAN—BINAT YACOBÉ.

now stands *Jacob's Bridge*, or "Jisr Binat Yacobe" (bridge of Jacob's daughters), about two miles below Hùleh—the "Waters of Meron,"—where the river glides tranquilly between green sloping banks. It was probably at this point that Paul and his company passed on their way to Damascus; for this is the direct road from Jerusalem to that city. Some have fixed the interview between Jacob and his brother Esau at this ford; and have accounted for the name

by this occurrence (Gen. xxxiii. 1.) Was it of this spot he was thinking when he said "With my *staff* I passed over *For-dan*" (xxxii. 10), referring to another time when he had nothing in the world but that *staff*? Probably it was lower down the river.

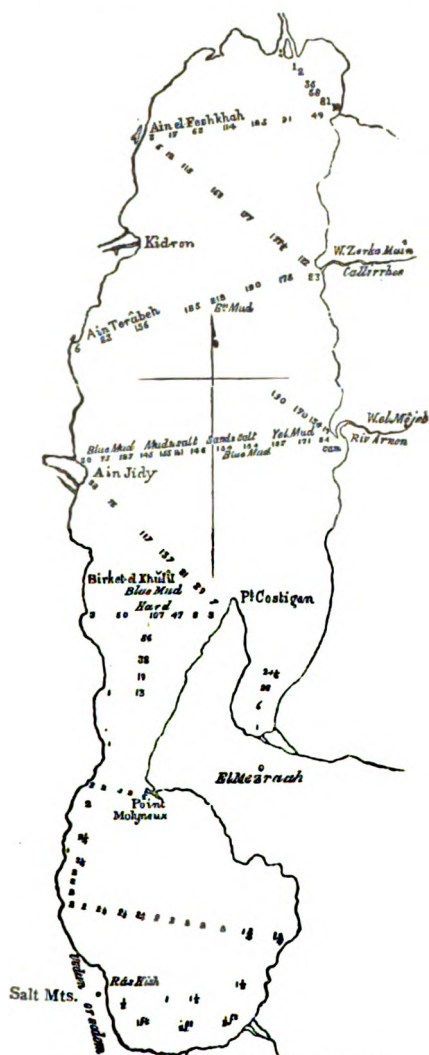
There were fords just above the Lake of Galilee, and also just below it, perhaps near to where now are the ruins of the bridge Kunatur (of ten arches). Near the town of Bethshan there was one. We cannot determine at which of these points the men of Ephraim tried to cross, retreating from the insulted Jephthah (Judges xii. 5, 6)

In that sore battle where so many died
Without reprieve adjudged to death
For want of right pronouncing *Shibboleth*.

Nor can we be sure where one might look for that "great altar of earth" (called "Ed," witness), set up by the two-and-a-half tribes on the day they marched homeward, after having so generously and faithfully helped their brethren in all the seven years' war; but it was somewhere here, "in the borders of Jordan, *at the passage* (called from that circumstance the *ford*, or *passage*) *of the children of Israel*" (Josh. xxii. 11).

At *Succoth* is one of the best and most important fords over the Jordan. Here Jacob likely crossed with his flocks. The Midianites used to cross here, in their foragings upon the plain of Esdraelon. At *Damieh* is a ford with a flat-boat. David and his family probably passed over here in the "ferry boat." 2 Sam. xix. 18.

The best known, however, of all the fords is that near Jericho, *El Meshra*, of which mention is elsewhere made.

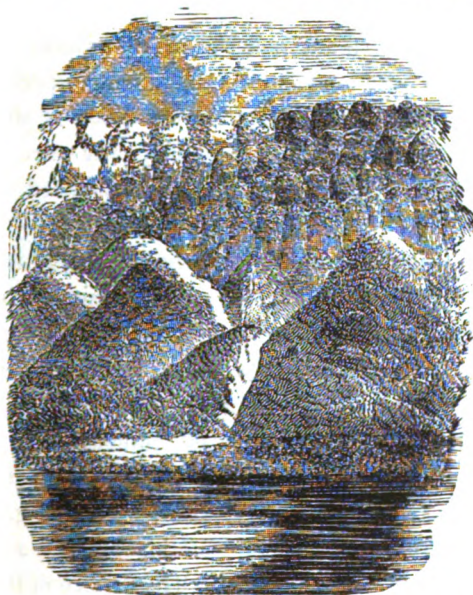


DEAD SEA. SOUNDINGS IN FATHOMS

The *Dead Sea* is the most remarkable body of water in Palestine. It lies at the southeast corner of the Holy Land, and receives the waters of the Jordan from the north, and of several streams from the east. Bare limestone cliffs rise on the west side 1,200 or 1,500 feet above its surface, and on the east side 2,000 feet or more. At the south end is a broad and low valley, overflowed after the annual rains. The general aspect of the region is dreary, sterile, and desolate ; but at a few points there are brooks or fountains of fresh water, which in their way to the sea, pass through spots of luxuriant verdure, the abode of birds in great numbers. The waters of the Dead Sea are clear and limpid, but exceedingly salt and bitter. Their specific gravity exceeds that of all other waters known, being one-fifth or one-fourth greater than that of pure water. They are found to contain one-fourth their weight of various salts, chiefly the chlorides of magnesium and sodium. They are six times as salt as ocean water. Salt is deposited by evaporation on the shore, or on garments wet in the sea. In the bed of the sea it is found in crystals, and near the shore in incrustations deposited on the bottom. No fish can live in these acrid waters, and those which are brought down by the Jordan quickly die. Compare Ezek. xlvii. 8-10, where the healing of this deadly sea, and its abounding in fish, as well as the new fertility and beauty of the dreary wilderness between it and Jerusalem—by means of the healing power of the Kedron flowing from beside the altar of God—forcibly illustrate the healing and renovating power of gospel grace. A person floats at ease upon the surface of the lake, and it requires an effort to submerge the body. The boats of Lieut. Lynch met

with a gale on entering it from the Jordan, and "it seemed as if the bows, so dense was the water, were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea."

A short distance south of Wady Zuweirah is *Jebel Usdum*,



SALT MOUNTAIN—JEBEL USDUM (MOUNT SODOM).

"And she became a pillar of salt."—GEN. xix. 26.

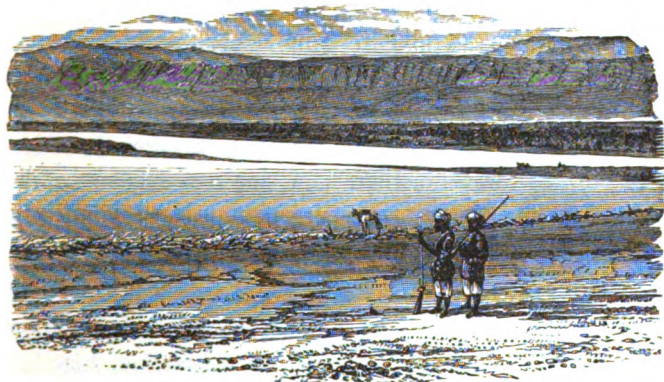
a range of hills running from north to south a distance of seven miles, with an average elevation of 300 feet, composed of a solid mass of rock-salt. The top and sides are covered with a thick coating of marl, gypsum, and gravel, probably the remains of the post-tertiary deposit uplifted upon the salt. The declivities of the range are steep and rugged, pierced

with huge caverns, and the summit shows a serried line of "pillars of salt." See cut. The salt is of a greenish-white color, with lines of cleavage as if stratified, and its base reaches far beneath the present surface. The name of the range, *Mount Sodom*, appears to preserve a memorial of the ancient guilty "city of the plain." I rode into one of the caves some 200 feet, and found fissures overhead glittering in the gloom with stalactites of pure salt, specimens of which I brought away. The crust over them is sometimes thin, and the Arabs tell of its giving way once under a loaded camel, which fell through and was salted to death below.

In shape the Dead Sea is an irregular oval, as is seen in the outline presented on page 79 ; but its size may be given as about forty-six miles long and ten wide. It varies somewhat at different seasons of the year. The shores are much indented in parts. A tongue of land, about five miles wide where it leaves the straight coast, projects into the sea about seven miles, and then curves toward the north ; and at its end, near the west shore, it is nine miles long. South of this peninsula the Dead Sea is a lagoon, with a variable depth of from ten to fourteen feet. The surface of the sea is thirteen hundred feet below the level of the Mediterranean Sea, and thus is the most depressed sheet of water in the world. The exact depression, according to Lieut. Lynch, (1848) is 1,316.7 ; but the report of the Royal Engineers makes it 1,289 feet. The Jordan, according to Dr. Shaw's estimate, pours into the Dead Sea, on an average, some 6,000,000 tons of water daily: but the evaporation and absorption are so great that its depth remains about uniform.

The soundings in the foregoing diagram show the various depths, in fathoms (or six feet), at an actual measurement.

I may add that there is noticed an unnatural gloom, not upon the sea only, but also over the whole plain below Jericho. It had to me the appearance of Indian summer in America ; and like a vast funeral pall let down from heaven it hung heavily over the lifeless bosom of this mysterious lake. Only a stiff breeze disturbs the quiet of its surface. At times, and especially after earthquakes, quantities of



THE DEAD SEA, LOOKING WEST, SHOWING THE ISLAND, OR TONGUE.

"The vale of Siddim, which is the salt sea."—GEN. xiv. 3.

asphaltum are dislodged from the bottom, which rise and float on the surface, and are driven to the shores, where the Arabs collect them for various uses. Sulphur is likewise found on the shores, and a kind of stone or coal, called Musca.

I concur with Dr. Thompson (in his *Land and Book*) in the opinion that until the destruction of Sodom and Gomorrah this was a fresh-water lake, and that its character was changed at that time by the obtrusion from below

of rock-salt and other volcanic products. If this had been then a salt sea, the whole territories of those cities must have been about as blasted and barren as are the desolate shores at present, which would be contradiction as to its fertility.

The present *fertility* of Palestine is comparatively slight. Moses speaks of it as "flowing with milk and honey:"—"a good land, a land of brooks of water, of fountains and depths that flow out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (*i. e.* copper), (Deut. viii. 7-9). In travelling here now, one sees evidence of the *natural* productiveness of the soil; but nakedness is the rule, and not the exception. The hills are bare where once they were terraced to the top, and the plains are often little more than a solitary waste. The absence of water, greater now than formerly, and the long lack of cultivation, together with the present shiftlessness of the population, go to account for this. An English farmer, who resided quite awhile in Palestine, well remarked that if one of the high hills of Cumberland, now covered with grass from top to bottom, were to be placed under a burning sun from April to November, the grass would be killed, and also every other plant whose root did not penetrate very deep. The grass once away, nothing is left to keep the soil together (supposing no one there to sow), so that, thus pulverized, winds would soon blow it off, and rains wash it down into the valleys. Year

by year this progress goes on, till the bare rock is visible. But reverse this, and the vegetation will soon reappear ; roots and blades will form a soil ; and the hills will again be green.

Of course the existing productiveness varies with the seasons. The divisions of the year, with their meaning, and the chief productions, may be stated as follows :

January.—Shebeth ; “ shoots of trees.” This is properly the second winter month. Snow falls, but soon melts. The violet, hyacinth, narcissus, tulip, anemone, colchias, and many lilies in bloom. The wind chiefly north or east. In plain of Jericho the cold scarcely felt. Last sowing of wheat and barley. Last roasting ears of American maize — being the



ALMOND FRUIT AND BLOSSOM.

“The almond tree shall flourish.”—Ecc. xii. 5.

third successive crop from the same piece of ground. A few trees in leaf. Beans in bloom. The *almond tree* blossoms, and in rapid succession the apricot, peach, and plum. I was much struck with an almond tree, white as a snow-ball, growing in the valley of Hinnom (*Gehenna*)—type of a hoary head in perdition ! Oranges, lemons, citrons and limes now begin to ripen. New leaves are on the olive tree. Doura is planted, mandrakes are in bloom —also the wormwood. This is midwinter, and fire becomes indispensable to the comfort and health of the Frank population. This

month and February are called by the Arabs, "Fathers of rain."

February.—Adar, "magnificent," from the profusion of



A PALESTINE BOUQUET. (FROM GETHSEMANE.)

"The flowers appear on the earth."—SOL. SONG, ii. 12.

flowers. Hyacinths, daffodils, tulips, ranunculuses, lilies, crocussus, geraniums, scarlet poppies, anemones, daisies, and many other familiar flowers in bloom, spreading themselves over the country in rich carpets; besides vast num-

bers of herbs and vegetables. Palestine is *the* Flowery Land. Tristram calls it the "Garden of Eden run wild." It has 2,500 species of flowering plants. Israel fed among the lilies. Hence the Bible is the Book of flowers.

March.—Nisan, "the flight," *i. e.*, from Egypt. It is the



CAROB—SCRIPTURE "HUSKS."

"He would fain have filled his belly with the husks that the swine did eat."—
LUKE IV. 16.

first month of the ecclesiastical year. The "latter" rain should be now. Rivers swell. Trees in leaf. Pear trees in bloom—also the apple-tree, palm, and black-thorn. Sage, thyme, and other aromatics. Both fruit and flowers on orange and lemon-trees in the lowlands. The

fig-tree blossoms. Date-palm in flower. The pod of the *carob-tree* nearly ripe. Rue, parsley, hyssop, leeks, onions, garlic, etc. The flowers of the preceding month are still to be found either in the valleys or mountains.

April.—Zif or Ijar ; “brightness,” in reference to the bright sun and pleasant appearance of the earth after the



WHITE MULBERRY.

rains. The latter rains are never later than the beginning of this month. Spring about the middle of it : near the end the grain is ripening fast. Wheat and barley harvest already commenced on the plains of the Jordan, if the rains have not been more than usually protracted. Grass rank, and all vegetation luxuriant. Beans, onions, peas, artichokes, lettuce, cucumbers and the uncultivated Arab

potato. *White mulberry* ripe. The oleander and almond-tree in bloom. The fields still abound in rich carpets of brilliant flowers. Early roasting ears. First ripe apricots. Excessive heat often.

May.—Sivan ; the “bramble month.” Summer com-



THE MANDRAKE.

“The mandrakes give a smell.”—*SOL. SONG, vii, 13.*

mences. Harvest in progress on the mountains and in the valleys. Almonds ripening. Apples in market, but very inferior, as are all kinds throughout Syria. The “*mandrakes*” give forth a smell and ripen their fruit. Many vegetables still sown, which vegetate without rain—as pump-

kins and various kind of squashes. Vegetation has attained its maximum, and begins rapidly to decline for want of rain. Seldom a cloud is seen. Late in the month water-melons, musk-melons, cantelopes, etc., are general in the plains. The Sultan is supplied with those grown upon the shores of Lake Tiberias, pronounced the finest in the world. Cucumbers, onions, tomatoes, potatoes, maize. Oleanders still in bloom. Walnuts and blackberries ripe. First crop of sycamore figs—the jumaze or mulberry fig. Honey in the Jordan valley.

June.—Thammuz ; a name borrowed from the Syrians, who dedicated this month to Thammuz. Threshing continues. Figs, cherries, plums, damascenes, abundant. Herbage becoming parched, the nomad Arabs begin to move northward with their flocks. The Fellahin, with a view of improving the quality, and hastening the process of ripening, are observed touching the fig with an oiled rag, affixed to the extremity of a long pole. Olives, almonds, figs, quinces, plantain fruit, and *bananas* : a few grapes ripe. Egg-plant in great perfection and abundance. Doum palm fruit from Jericho. The season of making rose-water, by distilling the fragrant petals from Wady el Werd (“Valley of Roses,”) and exposing the jars in the sun. Weather extremely hot. Never rains.



BANANA.

July.—Ab ; “verdure.” Abundant supply of pears, nectarines, peaches, grapes, melons, potatoes, tomatoes, egg-plants. The Indian fig, prickly pear, or cactus fruit, ripe. The trunk of the Jerusalem variety is about as thick as the human body, and usually longer, generally recumbent—its oval leaf is eight or ten inches long, five or six broad, and nearly one inch thick. The cocooneries are in full operation this month. Corn harvest in the higher mountains. Millet,



LENTILS.

lentils, doura, linseed, and several species of tobacco. First grapes ripe. Heat intense. No rains.

The lentil is a species of pulse or bean. In growing it does not look very unlike a poor flax crop. We find Esau longing for a mess of pottage made of lentils, Gen. xxv. 34. Augustine says, “Lentils are used as food in Egypt, for this plant grows abundantly

in that country, which renders the lentils of Alexandria so valuable that they are brought from thence to us, as if none were grown among us.” In Barbary Dr. Shaw says “Lentils are dressed in the same manner as beans, dissolving easily into a mass, and making a potage of a chocolate color.” See 2 Sam. xvii. 28 ; xxiii. 11.

August.—Elul, “mourning,” in prospect of the approaching day of Atonement ; but others say “gathering,” as reap-

ing is still going on. All the fruits and vegetables are now mature. Turkish corn or doura, and millet ripening. The perennially green *olive* of the earliest species has fully matured its berries, which being gathered, first by shaking, and then by beating the trees, are taken to the mill.



OLIVE-BRANCH AND OLIVES.

“Although the labor of the olive shall fail.”—HAB. III. 17.

The olive branch has been the emblem of peace from the time the “dove” at the flood appeared with an olive leaf in its mouth to show the assuaging of divine wrath. Palestine is described as a land of olive-oil and honey; and the olive is to-day *the* tree of Palestine.

September.—Tisri, “the beginning month,” because the civil year began now. Also Ethanim, month of the “constantly flowing streams;” because at this period of the year no stream has water in it except it be perennial. Grapes, olives, *pomegranates*, pears, plums, citrons, peaches, tomatoes, potatoes. Cotton rapidly maturing, and hemp in bloom. Millet, doura, maize (Egyptian). The crop of sesame, sown immediately on the removal of the barley, is



POMEGRANATE.

“The pomegranates bud forth.”—SOL. SONG, vii. 12.

now somewhat matured, but not gathered till next month. Its expressed oil is called *serage*, and is used very extensively for culinary purposes, and of late for burning. The castor-oil plant (*palma christi*), which in the United States is generally an annual, or at most a biennial plant of six feet in height, is here a perennial tree, some twenty feet in height. Heat ; but clouds and rain in the end of the month.

October.—Marchesvan, “autumn season,” a Persic word, also called Bul; “fall of the leaf.” Sometimes the rainy season, *i. e.* “the former rain,” begins now. The heat is abated. Latter grapes are gathered. Millet sown. Wheat and barley often sown this month. All the ordinary garden esculents are committed to the earth, as well as sesame,



PISTACHIO-NUTS.

“I went down into the garden of nuts.”—SOL. SONG, vi. 11.

chick-pea, and other lentils. The grape-gathering is in full activity, but pomegranates are becoming scarce. *Pistachio nuts* make their appearance at the bazaars. If the rains have set in early, a few flowers begin to appear toward the close of the month; and radishes, lettuce, and other vegetables of rapid growth are already sufficiently matured for use.

November.—Cisleu; “Chilly.” Nights very cold. The rainy season is never later than now. The narcissus is in flower most part of winter. The principal sowing of wheat and barley is done in this month. Deciduous trees are generally denuded about the middle of it. The vintage ter-

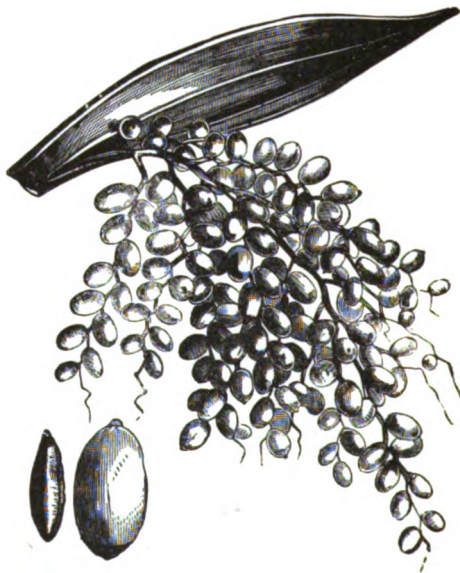


SYCAMORE FIGS.

“I was a gatherer of sycamore fruit.”—AMOS vii. 14. *

minates. The grapes not consumed as an article of diet, or converted into raisins, are trodden in the wine-press, and set fermenting in the vat for wine or vinegar. Some of the expressed juice is boiled down to the consistence of molasses, under the name of dibs or dibes.

December.—Tebeth ; “miry.” Cold great. Grass and herbs spring up. Sometimes storms. East winds bring mists and hoar-frost, with slight snow. The earth clothed with verdure. Wheat and barley still sown, also various kinds of pulse. Dates are ripe.



PALM LEAF AND CLUSTER OF DATES.

“The righteous shall flourish like the palm-tree.”--Ps. xcii. 12.

The trunk of the palm-tree upon which the date grows is not solid like other trees, but its centre is filled with pith, round which is a tough bark, full of strong fibres when young, which, as the tree grows old, hardens and becomes ligneous. To this bark the leaves are closely joined, which in the centre rise erect, but after they are advanced above

the sheath that surrounds them, they expand very wide on every side the stem, and as the older leaves decay the stalk advances in height. With its ever verdant and graceful crown aspiring toward heaven it is an apt image of the soul growing in grace. It is rarely found now in Palestine.

I was much interested in the *hyssop* herb, or plant, a bunch of which was used of old in purifications by blood-sprinklings; the branch being first dipped in the fresh warm blood. It is generally found springing from the walls, and among old ruins: recalling how Solomon "spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall" (1 Kings iv. 33). It does not grow much larger than the American catnip, and is somewhat like it in appearance, though without its aromatic quality. I brought a bunch from the land of Moab, of which this sprig gives a good idea. Can one in looking at it fail to feel more forcibly the words of David: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow: make me to hear joy and gladness; hide thy face from my sins, and blot out all mine iniquities?" (Ps. li. 9.) With the hyssop-stalk the "sponge filled with vinegar" was lifted to Christ on the cross (John xix. 29).



HYSSOP.

"Purge me with hyssop.—Ps. li. 7."

The papyrus (hence our *paper*) is found in a few places in Palestine. On the southwest shore of the Sea of Galilee it grows luxuriantly, where I saw its angular stems three inches thick, and lifting their feathery crowns sixteen or



PAPYRUS REED—"BULRUSHES."

"She made for him an ark of bulrushes."—Exod. ii. 3.

more feet high. On the shore of Lake Huleh it also flourishes. This was the paper-reed of the ancients; and probably is the "rush" and "bulrush" of the Scriptures, *bowing its head* before the current or fierce blast (Isa. lviii. 5).

One never so sees the force of the threat that "*thorns and thistles*" shall come up out of the cursed ground as when travelling in Palestine. It seems as if everything took to this direction. Everywhere you encounter some sharp, prickly, pointed growth. Thistles are of an enormous size, so much so that your horse will take *your* spurs rather than these. Here is the upper part of one of them.



TOP OF A PALESTINE THISTLE.

"Thorns and thistles shall it bring forth."—GEN. iii. 18.

The *Carob*-tree is bushy and thick-set, with a knarled trunk (though not so twisted and jagged as the olive) and looks somewhat like the apple-tree, only with a darker green foliage. It bears "the husks (pods) which the swine did eat" (Luke xv. 16). They resemble the lima-bean from

six to ten inches long. As there are now no swine in Syria, this fruit, if used at all, is either eaten raw from the pod (it is nutritious and not unpleasant) or ground up and used as a sort of sweet-meats. The tree offers a grateful shade during the summer suns.



CAROB-TREE—"HUSKS" OF THE BIBLE.

This fruit is common in all the countries bordering on the Mediterranean. It is suffered to ripen and grow dry on the tree. The poor sometimes eat it, and cattle are fattened with it. The blossoms are little red clusters, with yellowish stalks. The pods are composed of two husks,

separated by membranes into several cells, each containing flat, shining seeds or beans. In all probability their crooked figure occasioned their being called, in Greek, *keratia*, which signifies little horns. The tree is called by the Germans, *Johannisbrodbaum*, that is, "John's-bread-tree," because John the Baptist was supposed to have lived on its fruit. It may be added, that the word "husks" is an unfortunate rendering of the Greek term here employed.

The *sycamore* (or "sycamine") tree; into which *Zaccheus* climbed, is one of the several varieties of the *fig-tree*. It cannot be the small silk-worm *white* "mulberry-tree," which did not of old grow in Palestine, and which could easily be "plucked up." The sycamore fig tree is often large, into whose giant arms (near the ground) one can easily climb. It grows by the wayside, and bears several crops of figs during the year. The wood of the sycamore is soft and of very little value. See also page 244,5.

Some *other general facts* as to the country may be given. The exact number of souls in Palestine at present is not known. It is small compared with the times of its prosperity. If we should put it at 2,000,000 including Syria, or the north of Palestine, we should not be far amiss. A million and a quarter of these are Moslems. Of those called Christians (*i. e.* neither Jews nor Moslems) there are about half a million. The Jews do not number over some twenty-five to thirty thousand.

There is no general progress in any respect. A single turnpike road extends from Beirut to Damascus, (built by a French company) ; and with this exception there are no roads deserving the name. Of course there are no wheel-

carriages (except at Beirut, and two or three clumsy ones at Joppa). A telegraphic line extends to a very few chief points. The mail routes do the same. The prevailing language is Arabic and Turkish—chiefly the former. De-



A "THRESHING FLOOR" AND GRAIN-HEAPS.

spatches or letters must be addressed in Arabic or Turkish. The Turkish posts have no connection with those of any other country; and consequently letters for foreign countries must be sent through consuls or agents.

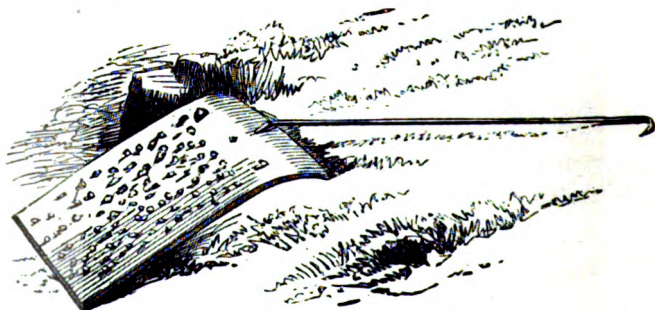
Of agricultural skill there is none. The soil, where cultivated at all, is only scratched with the light Syrian plough, seldom harrowed, and almost never manured. Hoes and ploughs are of the rudest and simplest patterns. As no hay is



"SHARP THRESHING INSTRUMENT," WITH TOOTHED WHEELS.

gathered, the need of scythes does not exist. The "pruning hooks" of other days are used ; so is the "sickle" in the hand of the reaper, and the "threshing instruments," drawn by the oxen. These instruments are of a variety of patterns ;

sometimes a framework with rollers revolving on the grain, with a kind of circular saw attached,—“the new sharp threshing instrument having teeth” of Isaiah xli. 15 — and sometimes a stone-boat, of two planks, with upturned end, and numerous flinty and jagged stones set in socket-holes in the bottom, to cut and mangle the grain. An accurate view is here given of one which I saw on the top of the hill where stood the city of Samaria. I picked out (with difficulty) some of the stones, say an inch square in size. Oftenest of all the grain is simply trodden out by



DRAG-BOAT FOR THRESHING (MOWREJ).

cattle driven round and round the heap. I never saw a violation of the ancient humane law, “Thou shalt not muzzle the ox that treadeth out the corn.” (Deut. xxv. 4).

The houses of the common country people are small, one-story structures, of sun-dried mud walls (perhaps mud and stones), opposing little hindrance to one disposed to “break (dig) through and steal.” The windows are small holes in the walls, never having panes or sash. Generally there are no windows. There is one room; possibly a door opens to an outer room. This is a small dark one, in which to sleep.

There is not a chair, bed, nor piece of furniture of any kind. Occupants sit on the ground, and sleep on the ground, and are filthy in the extreme. In northern Palestine the houses are of stone; sometimes two stories, and with decent windows. Lattice-work is inserted in the windows of the better class of houses, in the villages, and in very rare cases window glass is found in cities. The roofs are

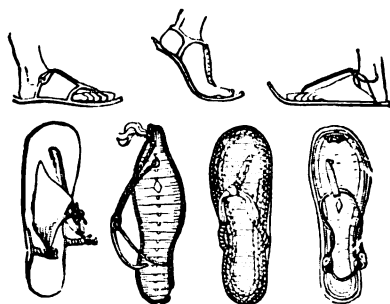


A CITY HOUSE-TOP, DOVE-NESTS, BATTLEMENT, AND COURT.

invariably flat, and consist of dried mud, rolled down smooth and hard after the rains, and supported by timbers. On the larger houses "battlements," a kind of balcony or low wall, are placed, to prevent walking off, and there is a *court*, around which the house is built, which is entered from the street by a gate. The chief windows look into this open space. The upper part of the house is often devoted to doves. Each of the four sides of the upper part is pierced with rows of

holes, and pots are put in these for nests. Sometimes the whole village seems enveloped with hundreds of thousands of these pigeons, reminding one of Isaiah's words (lx. 8), "Who are these that fly as a cloud, and as doves to their windows?" The Arabs seldom kill a bird or animal for sport.

Often, in some parts, children, and even adults, are seen stark naked. In other cases the manner of dress is enough to shock common modesty. Almost invariably the poor people go barefooted, while sandals (and in rare cases



SANDALS AND FOOT RIGGINGS.

shoes) are worn, besides other contrivances for the feet, which it would be hard to describe. These, and the "latchet" spoken of in Scripture, are seen in the drawings.

The Jews and Syrians are of a lighter color than the Arabs, whose complexion is much like that of the American Indian. I saw Jewish women and children in Tiberias with skin as white as that of the Anglo-Saxons; and they are often even handsome in Syria. The Jewish men have a strange fancy for wearing poor-looking fur caps. It is no uncommon sight to see them with their "phylacteries" upon

the forehead, often made "broad," as in the Saviour's time. Here is a fine representation of a Jew with his fur cap, phylactery, striped mantle, and sacred book.

The phylacteries are small square leathern boxes, with scriptures written upon slips of parchment in them ; and

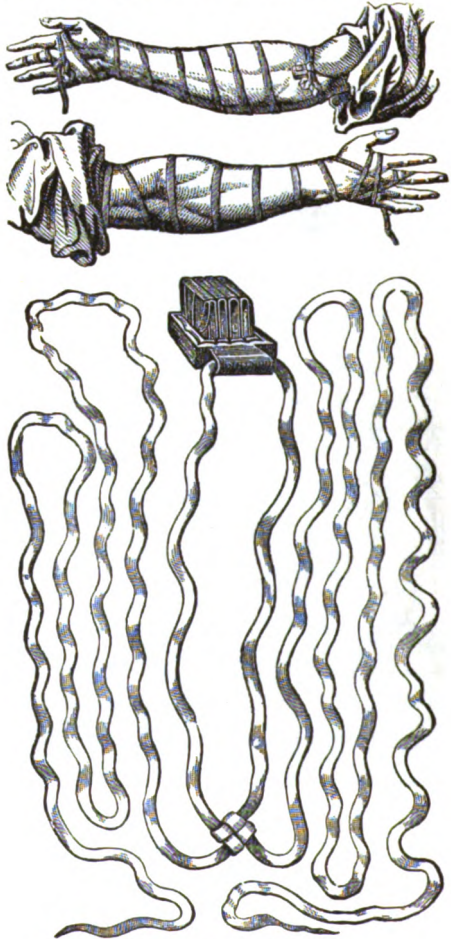


JEW WITH PHYLACTERY AND MOSAIC WRITING.

"They make broad their phylacteries."—MATT. xxiii. 15.

are worn on the head and left arm during prayer (See Exod. xiii. 16 ; Deut. vi. 8). The slips are four in number, carefully rolled up and deposited in as many cells. The size of the boxes is generally about an inch and a half long by three-quarters of an inch square ; but those who would

"*make broad their phylacteries,*" have them three or four



PHYLACTERIES FOR ARMS AND HEAD.

times this size (Matt. xxiii. 5). One which I procured measures four inches by three.

The costumes of the inhabitants, except the squalid garments of the very poorest, cannot be said to be ungraceful. The common Arab dress is the same as that described



MERCHANTS OF DAMASCUS.

of the Bedouins in Egypt. As we go north, the general style is more genteel ; and the rich merchants of Damascus, though in some things overdoing it, really show much good taste in their wardrobes.

Among the possible items of Arab dress the following may be specified: an inner *shirt* of cotton, linen, or silk. That of the Bedouins is long, loose, and made of strong cotton cloth. Inner *drawers* of cotton cloth; very large, loose *pantaloons*; a cord or *sash* with which the pantaloons are gathered and tied round the waist; an *inner waist-coat*, without sleeves, buttoned up to the neck; an inner *jacket*; a long open *gown* of cotton or silk, girded tightly above the loins; *girdle* of leather, camels' hair, cotton, silk, or woollen sash; an *outer jacket*; long loose *cloak* of white wool, with a hood to cover the head; a long loose *robe* or *mantle*, with short sleeves, very full, used in full dress; the '*Aba*, a strong, coarse cloak, of various forms and materials, often richly ornamented with gold and silver thread inwoven with the cloth. The most common are made of striped sackcloth, of goats' or camels' hair, very large, so that the owner wraps himself in it to sleep. The cut represents this, and we may suppose that our Lord and his Apostles were similarly attired.



MANTLE, CLOAK ('ABA).

And who will deny that these women are prettily rigged out for this climate and their habits of life? It gives a fine view of "the two women grinding at the mill," of which Christ speaks:—a thing met with almost anywhere in Palestine. I have often listened to the "sound of the grinding" (Ecc. xii. 4) in a village at nightfall, as the



WOMEN GRINDING AT A MILL.

"Two women shall be grinding at the mill."—MATT. xxiv. 41.

women were preparing the food for the simple evening meal. The "nether millstone" has the upper one let down into it, as in a socket, through which the "corn" (grain) is introduced by the woman from the basket sitting by. The handle is set into this stone.

But the social condition of the women is deplorable. The wife is but the slave; and the Arabs avoid, in every

way, even the mention of their wives, or call them by a word (*ajellack*) meaning unclean, and applied to a donkey or dog.

The women are still the principal carriers of water. Rev. J. S. Dennis, missionary at Beirût, told me of an Arab boy in his family, who, upon getting to be fifteen or sixteen



WOMEN FILLING THEIR PITCHERS.

"The time that women go out to draw water."—GEN. xxiv. 11.

"Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him."—MARK xiv. 13.

years of age, was reluctant to be seen carrying water on the street. The boys ridiculed him for doing a *woman's work*. Occasionally men are seen at this service, with water-skins upon their shoulders; but *never* with jars, or pitchers. This gives force to the Saviour's direction (Mark xiv. 13), "there shall meet you a man bearing a pitcher of water." The

emphasis should be on the word "*man*." For the circumstance would be *peculiar*, and *distinctive*; so much so as to be quite observable. It had been meaningless if meeting a *woman* with a pitcher had been the sign.

It is almost universal for the women to wear their dowry-



WOMAN, WITH HER "PIECES OF SILVER."

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it."—LUKE xv. 8.

money upon the head, as represented in this elegant engraving, where there are rows of silver coins linked together and folded across the forehead and down the neck. I have seen women wearing a hundred or more of these "pieces," in real value perhaps to the amount of as many dollars; but of an untold *estimated* value. For a woman would almost as soon part with her life as with this money. It came as her marriage-portion, paid by the man to whom she

was betrothed, *for her*, to her father, and given to her to keep as her special and exclusive right. The husband cannot take it from her, not even if he "put her away."

It was doubtless to such "pieces of silver" that Christ referred in saying that if a woman lose one "she doth light a candle (it were necessary at noon-day in these dark houses) and sweep the house, and seek diligently, (among the rubbish of all kinds in the floorless room) till she find

it." No one familiar with the above facts wonders that she called in her neighbors, saying, "Rejoice with me ; for I have found the piece which I had lost " (Luke xv. 8).



BEARING CHILD ON
SHOULDER

The birth of children is desired, as of old, in the hope of pleasing the husband with the gift of a son. But woe to the wife if it be a girl ! The father refuses to see the child, or to speak to its mother, and the friends upbraid and taunt her, condoling with the husband in his calamity ! Very likely he "puts her away" for this, brutally sending her from his house.

Or he marries another wife, or takes a slave, who is promoted to honor if giving birth to a son, using insolence to the former mistress, and causing domestic broils such as separated Sarah and Hagar in the family of Abraham.

The women and mothers of the country are seen carrying children of some size upon the shoulders ; a practice coming down from primitive times. The appearance is quite odd.

Isaiah (xlix. 22) thus refers to it: "Thy daughters shall be *carried upon their shoulders.*"

The Moslems are not wholly indifferent to education. Most of the children of the higher and middle class, and some of the lower, are taught by the school-masters connected with the mosques, to read, to recite certain portions of the Koran, and to understand the common rules of arithmetic. Instead of learning to read from books, a sort of hand-black-board is used, with the lesson written out upon it by the teacher ; as is here seen.



LEARNING TO READ.

Horned ladies are not often seen now, except among the Druzes of the Lebanon mountains, and not very frequently there. They were common a few years ago. At first the horns were of pasteboard or pottery, merely to keep the veil off the face. Then tin and silver were used, and the princesses and fashionable ladies sported gold ones, ornamented with jewels. They were sometimes so tall as to require a servant to spread the veil over them. As the "horn" is the symbol of *honor* and *strength* (Ps. cxii. 9)—

"exalted," in prosperity, and "defiled" when brought into the dust—the custom may possibly be traceable to this source.



HORNS AS EMBLEMS AND ORNAMENTS.

"His horn shall be exalted with honor."—Ps. cxli. 9.

It is still a habit of the people to make long prayers, and to do it "to be seen of men." For this purpose the "corners of the streets" and conspicuous points where



ATTITUDES IN PRAYER.

roads meet are selected. Here the Moslem spreads his mantle upon the ground, at any one of the regular intervals of the day for this service, and goes through the routine of attitudes and "vain repetitions," seemingly unobservant of the passers by (see Matt. vi. 7).

The salutations of the men upon meeting are very ceremonious. If riding they must dismount; when the bowings



WASHING HANDS AT HEBRON.

"Who poured water on the hands of Elijah."—2 KINGS iii. 11.

one to the other, the taking hold of the beard and kissing one another upon each cheek, and the exchange of empty compliments, are all gone through with in a tiresome minuteness of detail.

The ancient custom of washing the feet and the hands, as an act of hospitality, is still kept up. When at Hebron my host insisted upon pouring water from his pitcher upon my hands, rather than allow me to wash them in the basin; reminding me of "Elisha the son of Shaphat, which poured water on the hands of Elijah" (2 Kings iii. 11).



SPINDLE AND DISTAFF.

Solomon represents the good wife as putting her hand to the "spindle" and "distaff" (Prov. xxxi. 19). We see

women not only, but *men* doing just this in Palestine to-day. The diagram gives an exact view of the operation. This woman is holding by the right hand the spindle, and in the left the distaff. The wool is gently pulled as the thread is formed by the quick *twirl* which is given by the right hand to the spindle, and the yarn is occasionally wound upon it while the twirling ceases. For its use see Exod. xxxv. 25.



A STYLISH DINNER. DIPPING IN THE DISH.

"He that dippeth his hand with me in the dish."—MATT. xxvi. 23.

In eating, the "platter made clean without," but filthy within, is either set upon a little stool a foot or so high, or upon the floor (which is the ground), when all gather round in a sitting posture, and "dip in the dish." The standard food is rice, lentils, or some kind of grain, with bits of meat (if it can afforded) and vegetables, stewed together and made "savory." Knives and forks are never seen; the common people would not know what to do with them. I was

at an "entertainment," where the men first dipped their hands into the food, and after them the women, then the children, and last of all came the *dogs*—all eating from the same dish! It may be added that the *goats* were standing by looking as if sorry that they could not partake with us!

The "grass, which to-day is, and to-morrow is cast into the oven" still constitutes a chief item of fuel. The "oven" is generally of stones and mortar, somewhat in the shape of a bushel basket upsidedown, with a hole at the base for introducing the fuel, and another near the middle for reach-

ing in the thin cakes of dough, which adhere to the heated sides of the oven, or lie on a partition over the fire-chamber. Often the hole is in the top, through which the flame rushes, and when it subsides the dough is deftly thrown in from the



OVEN AND "THREE LOAVES."

top to stick on the sides of the oven, where it is soon sufficiently baked. These ovens serve as stoves to warm the house in cold weather. The loaves are thin and light. A loaf which I brought home weighs exactly three ounces. The loaves were always thus thin and light; which explains why a man (in Christ's words) asked his neighbor to lend him "three loaves" for a friend who had come on his journey. Three of our loaves had been superfluous; but three of *these* loaves had been just about a meal. (Luke xi. 5).

Besides grass, tares, weeds and brambles, the excrement of animals is dried and used for fuel. Both in Egypt and

and Palestine the bakeries in villages and cities are often in this way supplied with fuel. We often found women, girls and children pursuing our camp for the purpose of catching



HERD OF SYRIAN GOATS.

up the dung of the animals as it fell, and wrangling to see who would get it! It is but an illustration of the degraded condition of the people here, especially of the women.

I was surprised at not finding more *sheep* in the country. Of course they are met with, but not in so large and numerous flocks as I anticipated. *Goats* are numerous. Indeed Palestine may be called the paradise of goats. The Syrian goats, with their long silky black hair, parted on the back and falling gracefully upon their sides, their elongated slender ears, speckled heads and noses, and curt forms, explain Solomon's figure, "Thy hair is as a flock of goats" (Sol. Song, iv. 1).

The fat-tailed sheep have a large posterior protuberance,



FAT RUMPED SYRIAN SHEEP.

"Thou shalt take the fat and the rump and burn them upon the altar."—Exod. xxix. 22, 25; Lev. ix. 19.

called in Scripture "the fat and the rump," and "the whole rump." Its fat is a substitute for butter. These monstrous tails often weigh a fifth or a sixth part of the whole animal. What is told of *wagons* to support them is a myth. The Arabs *cram* a sheep to increase the fatness. Each peasant family has one, which is killed in the fall to furnish food for the winter. This is the "one sheep" (Matt. xii. 11) which fell into the pit and was to be lifted out on the Sabbath.

Pelicans are seen in swarms along the coast and in wet places. Here is a view of a flock met with north of the Sea of Galilee. Their enormous mouths, with pouches for catching and carrying the prey, are sometimes capable of holding two gallons. When David compares himself to "a pelican in the wilderness," he evidently refers to one separated from the flock, and lost in some desolate place.



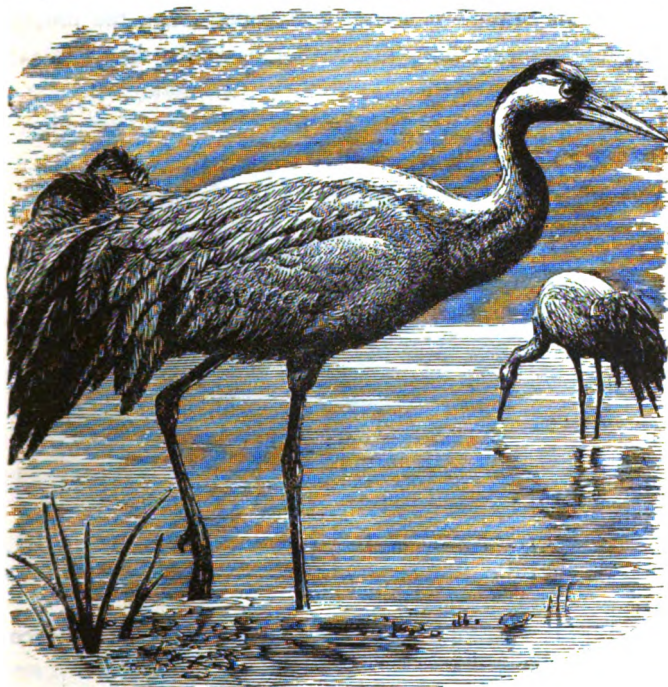
PELICANS ALONG LAKE HULEH.

"I am like a pelican in the wilderness."—Ps. cii. 6.

In many parts, as along the plain of the Jordan, *storks* and *cranes* are seen straggling over the fields, or congregating in droves. One is struck with the chattering of the cranes, in reference to which it is said of Hezekiah, while sick, that he "chattered as a crane." The Jews are represented as more stupid than the crane, which

knows the season of its coming (Jer. viii. 7). And “as for the stork, the fir tree is (still) her nest.”

Partridges are plenty and fine. With a little trouble they can be shot almost any day, especially on the east of

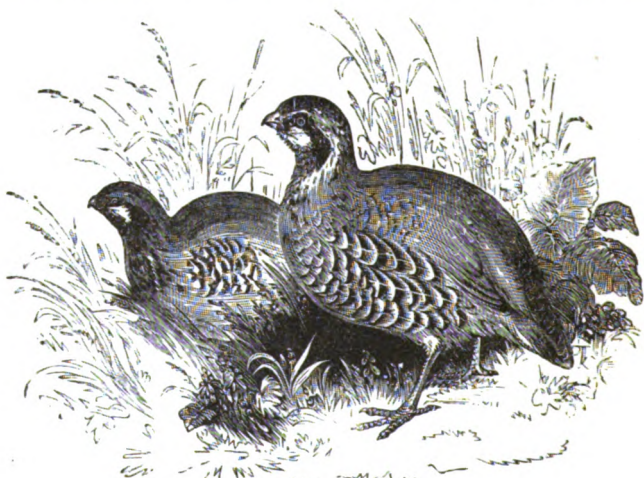


THE CRANE OF THE RIVER KISHON.

“Like a crane, so did I chatter.”—ISA. xxxviii. 14.

the Jordan, and in Syria. They strongly resemble the American partridge. The red-legged variety are thought by many to have been the Scriptural partridge. David says of Saul’s pursuing him, that it was “as when one doth hunt a partridge upon the mountains.” Jeremiah says, “As the

partridge sitteth on eggs and hatcheth them not, so is he that getteth riches and not by right, he shall leave them in the midst of his days." Partridge nests are liable to be trodden upon, or the eggs devoured ; not hatched. The robbed bird seeks another nest, but is expelled when the proper parent comes ; so that she does not hatch the eggs she sat



SYRIAN PARTRIDGES.

upon. It is a striking image of wrongly obtained, and hence unproductive wealth.

There are several varieties of doves. That which interested me most was the *turtle-dove* ; of remarkable elegance and beauty, say a foot long, and from tip to tip of wings extended some twenty inches. It migrates in the winter, but returns early, "the voice of the turtle" announcing the presence of spring. The iris is of a fine yellow color, and the eyelids are lined with a beautiful crimson circle, justifying

the figure of Christ's loveliness in the song of Solomon, "Thou hast dove's eyes." In the rites of the Hebrew law two of them might be the offering of the poor. Hence Christ's parents brought, instead of a lamb, "a pair of turtle doves." The view in the cut is very exact.

Fleas are exceedingly common in Palestine, constituting a chief annoyance to travellers. It is next to impossible to escape their vexation day or night. Mosquitoes are scarcely



TURTLE DOVE.

"The voice of the turtle is heard in our land."—*SOL. SONG*, II. 12.

less troublesome. The natives do not seem to be annoyed by either, nor yet by the vermin with which they are often covered. *Scorpions* I never saw except at Cesarea Philippi; where, upon the offer of a franc for a specimen, the Arab boys and girls brought a dozen of them within as many minutes. A view of one is given. In running they throw the tail upon the back, as here; and when curled up are not very unlike an egg in shape: to which our Lord

possibly refers in saying, "If he ask an egg, will he offer him a scorpion?" The natives consider the sting of the scorpion fatal. The sting is in the tail. (Rev. ix. 10).

The "ant," to which Solomon would send the "slug-



SCORPION FROM CESAREA PHILIPPI.

"If he shall ask an egg, will he offer him a scorpion."—LUKE xi. 12.

gard," is still as busy in Palestine as when the wise man said: "She provideth her meat in the summer, and gathereth her food in the harvest" (Prov. vi. 8). Solomon knew more than do some who deny that she gathers (lays up) her food. Scores of times have I seen the ants doing it.

Wasps, hornets, moths, honey-bees, horse flies, beetles, locusts, centipedes, grasshoppers, and various other insects and animals of the smaller order, abound in this country, frequently identical with those of Europe and America. The



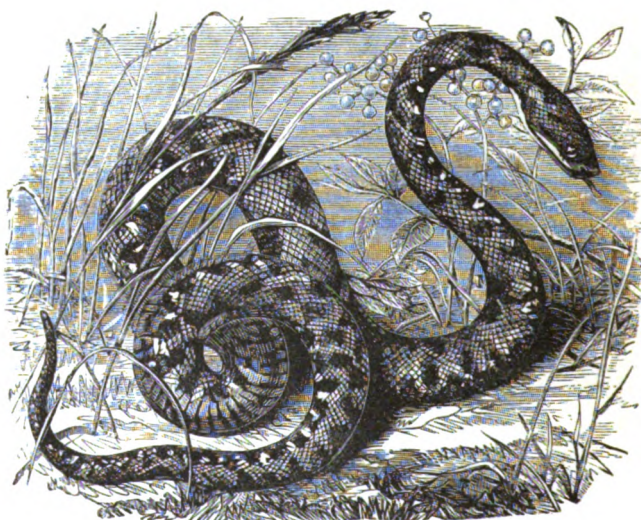
BUTTERFLIES.

number of varieties of the *butterfly* is not great ; but they are handsome, as may be seen in the cut.

The hedgehog is frequently met with in Syria, and Mr. Tristram succeeded in capturing one just outside the walls

of Jerusalem. It has all the characteristics of the European and American animal of that name.

Serpents are not very numerous. In such waters as Lake Huleh hundreds of snakes are seen ; and occasionally they are encountered on the land. One of our company shot a formidable looking fellow, in whose eager pursuit was illustrated the "enmity" between men and serpents. It is



SERPENT SHOT IN SYRIA.

a remarkable fact that the Arabs dread and hate almost this animal alone ; never losing an opportunity to kill it when they spare others.

It is now generally held that the roe of the Bible is the *gazelle*, a species of the antelope, abounding in Palestine. They stand about two to three feet high, have permanent horns, light brown color on the back, deepening into dark

brown on the sides (and the same from the eyes to the corners of the mouth), are exceedingly graceful as to shape, and of a look of meekness, softness, and gentleness. Hence a beautiful woman is represented by eastern poets as "gazelle eyed ;" and the Greek word *Dorcas* simply means



GAZELLE, ROE, ANTELOPE.

"My beloved is like a roe, or a young hart."—Sol. Song, ii. 9.

beauty or *gazelle* ; so that we might render a passage, "The *gazelle* of Israel is slain upon the high places" (2 Sam. i. 19). Solomon represents the beloved as a roe, or a young hart, leaping upon the mountains and hills.

The "foxes," so often spoken of in Scripture, are generally the *jackals*, found in the country in great numbers, making the night hideous with their yells. I should describe them as a cross between the dog and the fox. It was prob-



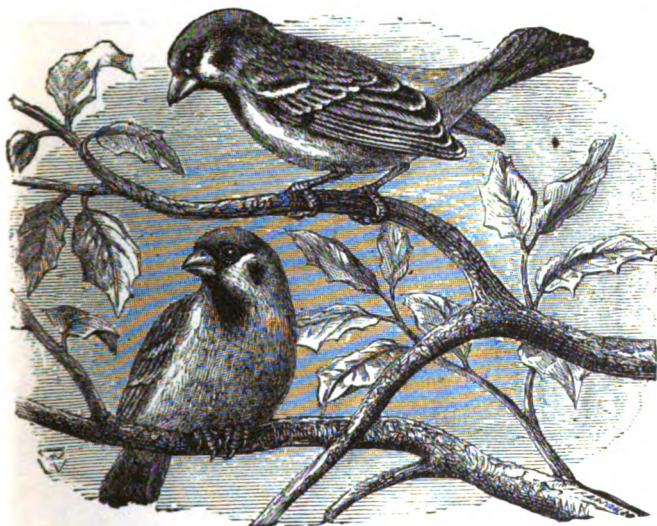
JACKALS: "FOXES."

"They shall be a portion for foxes (jackals)."—Ps. lxxiii. 16.

ably three hundred of these jackals that Samson tied together and set fire to, for revenge upon the Philistines. They 'spoil (eat) the grapes' (Sol. Song ii. 15); and if one

would have a vivid idea of David's words as to his enemies (and therefore Christ's), "They shall be a portion for foxes," it may be obtained from the life-picture here given.

The crow tribe is of a great variety, often resembling the American crow, except having a white waist. The raven is but one variety ; and this, of all birds, is most conspicuous.



SPARROWS.

"Are not two sparrows sold for a farthing."—MATT. x. 20.

The thrush, titmouse, quail, owl, jackdaw, vulture, eagle, heron, and many other fowls and birds are common, though by no means so much so as in some other countries. One is rather struck with the fewness than the abundance of fowls and wild animals in Palestine. Exception should be made of some portions of the Ghor, and of the plain of Gennesaret, where especially *sparrows* are numerous.

Our Lord says, "Are not two sparrows sold for a farthing?" Inquiring of my dragoman, I found that they are still eaten, epicures esteeming them as a nice tit-bit. He had often seen them brought into villages from the country, and sold to the rich. It is worth mentioning, that these birds frequent, unmolested the Haram (temple place) in Jerusalem, and build their nests in the chinks of the cornices



SWALLOW IN TEMPLE AREA.

'The swallow both found a nest for herself, even thine altars, O Lord of hosts, my king and my God.'—Ps. lxxxiv. 3.

and walls. The same is true of the swallow. How forcibly does it recall the plaint of the exiled Psalmist: "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young,—even thine altars, O Lord of hosts, my King and my God!" (Ps. lxxxiv. 3).

The Syrian *swallow* is almost as common as the sparrow. It is distinguished from other species by the sharper forkedness of its tail, and the red spot on the forehead.

The *ostrich* is found in Syria and the neighboring deserts. It is a peculiarity of this bird seen to day that (as Job says) she "leaveth her eggs in the earth, and warmeth them in the dust." Thus is she "*cruel*" (Lam. iv. 3).

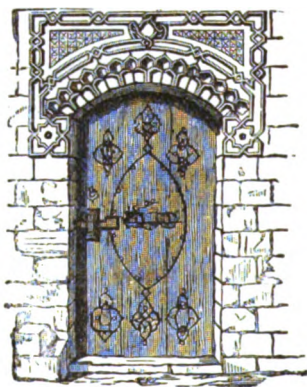


THE OSTRICH OF SYRIA IN "WILDERNESS."

"The daughter of my people is become cruel, like the ostriches in the wilderness."—LAM. iv. 3.

Kestrels (a species of hawk), are exceedingly common in Palestine. They nest in old khans, and in the rocks, and are ravenous for beetles and small animals.

After this general survey of Palestine, in which we have obtained an idea of its configuration and leading features, we are prepared to enter through Jaffa, its natural door, and examine the particular localities.



ORIENTAL DOOR.

"I am the door."—JOHN x. 7.

"Behold, I stand at the door and knock."—REV. iii. 20.

III.

JAFFA, PLAIN OF SHARON, JUDEAN HILLS.

ONE has a strange sensation on arriving at *Jaffa*. He is awed with a sense of contact with sacred antiquity ; and reverently thinks,

“ I tread in the paths where the patriarchs trod ;
I visit the haunts of the prophets of God ;
The foot of my Saviour hath hallowed this sod.”

Pliny would have us believe that Jaffa (Yafa, Joppa) existed before the Flood. On the shore of the Mediterranean, where it stands, the first mariners in the world dwelt, the Phœnicians. They sent their ships across the “ Great Sea,” before Rome was built, or Greece had a history. Homer wrote, as well as Ezekiel, of the matchless productions of artificers who lived in cities on this sea ; and hence was the introduction, in the opinion of many, of science and civilization into Greece and the western world.

When the Israelites came into Canaan, “ *Japho*” was among the maritime towns allotted to the tribe of Dan. Hiram, when he had cut the famous cedars of Lebanon for erecting a temple in Jerusalem, floated them down and landed them here ; hauling them up hence by land over thirty miles. And in the rebuilding of the temple, after the Captivity, Ezra tells us that the Jews gave “ meat, and drink,



JAFFA (JOPPA) FROM THE SEA.

"He tarried many days in Joppa, with one Simon a tanner."—Acts ix. 43.

and oil unto them of Zidon and Tyre, to bring cedar-trees from Lebanon to the Sea of *Joppa*." Upon God's command to Jonah to go to Nineveh, and cry out against it, he came down to Joppa, and finding a ship going to Tarshish (*Tarsus*) "he paid the fare thereof, and went down into it." His fate we know. Peter here raised to life the good Dorcas; and when praying upon the house-top of one Simon the tanner, he saw the vision of the sheet let down from heaven, and going to Cesarea preached the Gospel first to the Gentiles (see 2 Chron. ii. 16; Jonah i. 3; Acts ix. 36).

Alike in the wars of the Maccabees, Romans and the Crusaders Jaffa figures conspicuously; and in 1799 the city was bombarded and taken by the French under Bonaparte, whose monstrous butchery here of 4,000 Moslem soldiers, against the positive promise of protection if they would surrender, merely because he would not encumber his famishing army with these prisoners, was one of the deeds that blacken his name.

Jaffa has no port; and the landing, when possible, is made in small boats. The appearance of the city from the water, beautifully situated upon a rounded hill, encompassed by orchards of oranges, lemons, citrons and apricots, is attractive and animating. A wall surrounds it on the landward sides, with a few old guns upon it. The gate is crowded with donkeys, camels, hucksters and lounging Arabs.

The city is irregularly built of chalk-looking, square, flat-roofed houses, and is made up of a mixed mass of 10,000 people, whose jabbering, yelling, screaming and running to and fro, with the sight of camels with their enormous loads, little donkeys with their heavy owners upon them, men with

white skirts falling down to the ankle and white turbans upon their heads, women with white sheets hanging from the head and reaching to the ankle, white trousers, stockings and shoes, with the face entirely covered, giving them the appearance of ghosts just up from the grave, is wondrously strange to a new-comer.

The first thing I did, after the excitement of landing was over, was to go up, like Peter, to "a house-top," for a season



ORANGE BOATS OFF JAFFA COAST.

of quiet and grateful communings with the good Father who had prospered my journey hither, and given me the near prospect of seeing Jerusalem, denied to so many who yet "take pleasure in her stones, and favor the dust thereof." An hour in the cool shade of the orange orchards, the fragrance of blossoms loading the air and the delicious fruit melting on the palate (one does not know what oranges are till he has plucked and ate them here,) and another hour in seeing the reputed house of Simon the tanner, "which

is by the seaside," and a few hours more in seeing other sights, and one is glad to be summoned by the dragoman to select his horse for the Palestine trip, and see the tents and camp-trappings arranged, and hear the bugle call to fall in line and pass through the labyrinth of alleys out into the open country beyond.

Beth-Dagon, that we come upon, recalls the old deity of the Philistines. That white, low structure, of stone and mortar, on the left, is what they call the *Tomb of Dorcas*. If we were to turn off and keep up near the sea-shore we should strike *Antipatris* (now a few mud houses), spoken of in the



PLOUGHING ON PLAIN OF SHARON.

account of Paul's being taken under a guard of soldiers from Jerusalem to Cesarea (a three days' ride) ; but we must not thus turn aside.

We soon come upon the noted *Plain of Sharon*,—a vast and rich expanse. Even before "Shitrai the Sharonite" kept here the herds of King David, this was the great pasture land of these parts. Isaiah says of Israel restored, that "Sharon shall be a fold of flocks ;" and he speaks of the "ornaments of Sharon." Solomon makes "the rose of Sharon," (more properly the narcissus) the type of beauty. The plain is even now picturesque from its graceful undula-

tions, groups of evergreen oak, thickets of shrubs, and a profusion of wild flowers, such as the daisies and other white flowers, but especially a perfect blaze of *scarlet* flowers, of all kinds, chiefly anemones, wild tulips and poppies. I soon appreciated what I had read, that of all the ordinary aspects of the country this blaze of scarlet color is perhaps the most peculiar ; and, to those who first enter the Holy Land it is no wonder that it has suggested the touching and significant name of "the Saviour's blood-drops." It is this contrast between the brilliant colors of the flowers and the sober hue of the rest of the landscape that gives force to



THE LILY OF THE FIELD.

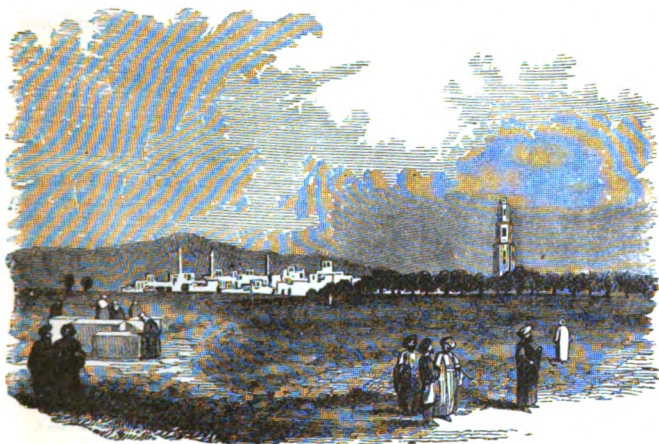
"Consider the lilies of the field, how they grow."—MATT. vi. 28.

the words—"Consider the lilies of the field" (Matt. vi. 28). These tulips and poppies strikingly resemble each other, and shade off from the scarlet to the pink, purple and straw-color. Certainly the flowers Christ spoke of were before him, and very common ; and likely they were just these.

On this plain we noticed for the first the Arabs ploughing. I also first observed feeding together sheep and goats, folds for the flocks on the near hill-tops, the fig,

olive, palm, and mulberry trees, prickly-pear hedges, and other objects of interest.

Ramleh is reached ; with its remarkable tower, probably part of an old Christian church ; its ancient vaults ; its decent houses and churches, its convents, where pilgrims are entertained in a kindly way, and its immense Mohammedan mosque. The position of *Ramleh* made it a post of



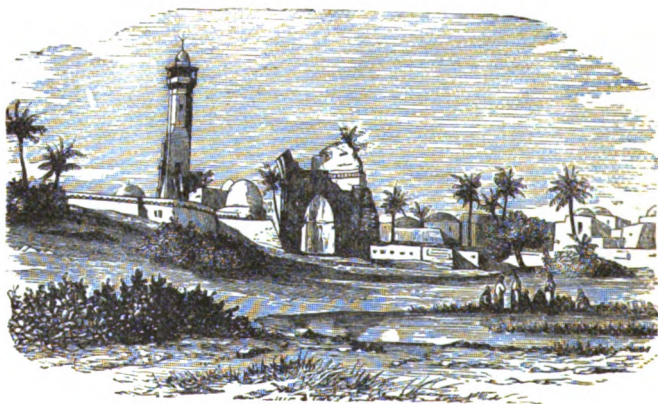
KAMLEH. REPUTED HOME OF JOSEPH OF ARIMATHEA.

"A rich man of Arimathea, who begged the body of Jesus."—MATT. xxvii. 57.

importance during the crusading wars. In the year 1187, after the battle of Hattin, the town fell into the hands of Saladin, but four years later the approach of Richard of England changed the aspect of affairs. The Moslems destroyed the castle lest the English should occupy it. But notwithstanding this the town became the head-quarters of Richard, and the plain round it was the scene of many of his daring exploits. In the truce between Richard and

Saladin, made in 1192, it was stipulated that the plain and coast from Tyre to Yâfa, including the half of Ramleh and Lydda, should remain in the hands of the Christians. In 1202 Ramleh was entirely given up to the crusaders, and remained in their possession until 1266, when it was finally captured by Sultan Bibars.

An old tradition connects Ramleh with the home of Joseph of Arimathea; and another with that of Nicodemus.



LYDD (LOD), LYDDA.

"Forasmuch as Lydda was nigh unto Joppa."—Acts ix, 28.

It has now about 4,000 inhabitants. One gets from here a first inspiring view of the mountains of Israel.

Lydd, the ancient *Lydda*, is distant a half-hour's ride to the left;—now a straggling village of 2,000 squalid people, but embowered in orchards of olive, fig, pomegranate, sycamore, and other trees. This is the *Lod* of the Old Testament; and here at "*Lydda*," Peter was sent for to go down to Joppa, on the death of Dorcas. We were interested in the

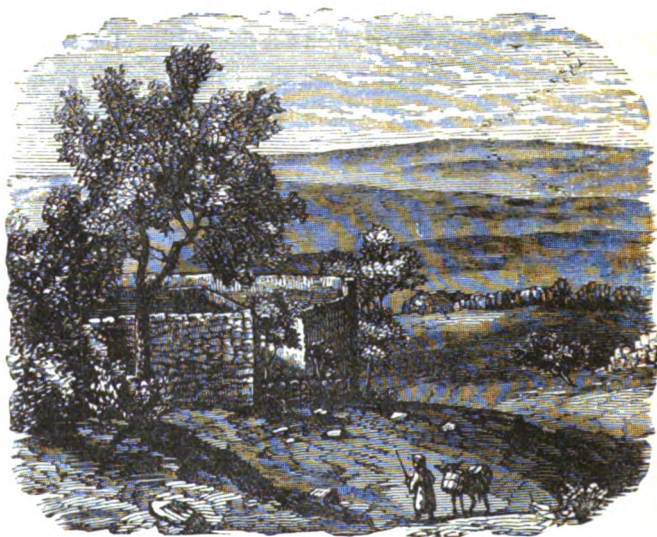
church of St. George, rebuilt by Richard Cœur de Lion, and one of the most picturesque ruins in Syria. The walls and part of the vault of the eastern niche still remain, with the beautiful pilasters and rich marble capitals and cornice. One lofty pointed arch stands on the south side of the aisle, and has a striking appearance ; the columns are massive and clustered, with marble capitals something in the Corinthian style.

Gimzu, the ancient *Gimzo*, a town taken by the Philistines from the Israelites in the reign of King Ahaz, is not far off. Its subterranean magazines for storing grain (the principal "barns," of the east) are peculiar. We pitched our tents here for the night.

One is soon in the *Valley of Ajalon*, in some parts of which are most remarkable natural rocky fortifications from which it would be almost impossible to dislodge an enemy. It was a stronghold in the wars of the Philistines and the Israelites. Up at the left are *Lower and Upper Bethhoron*, spoken of in Scripture.

Across these high and rocky ridges, and down this zig-zag-ravine, Joshua drove the Amorites, who had encamped before Gibeon (farther up) and slew them in connection with God's special interposition ; great hail-stones being rained down from heaven, and the sun standing still at Joshua's prayer, to lengthen the day and admit of completing the victory. I am aware that the miraculous prolonging of the day of that battle is denied by some ; but I confess, upon examining the localities, that the power of doing all that Joshua and his men did that day without supernatural help seems just as opposed to all that we know of human

possibilities as the prolonging of the day could have been. Surveying the spot we could see just how grand the scene must have been when,



BETH-HORON THE UPPER. PLACE OF JOSHUA'S VICTORY.

"Sun, stand thou still upon Gibeon ; and thou, Moon, in the valley of Ajalon."
- JOSHUA X. 12.

"With his temple bare,
And hands uplifted to the sky, he prays
' God of this people, hear ! and let the sun
Stand upon Gibeon still, and let the moon
Rest in the vale of Ajalon.' He ceased :
And, lo, the moon sits motionless, and earth
Stands on her axis, indolent. The sun
Pours the unmoving column of his rays
In undiminished heat ; the hours stand still ;
The shade hath stopped upon the dial's face."

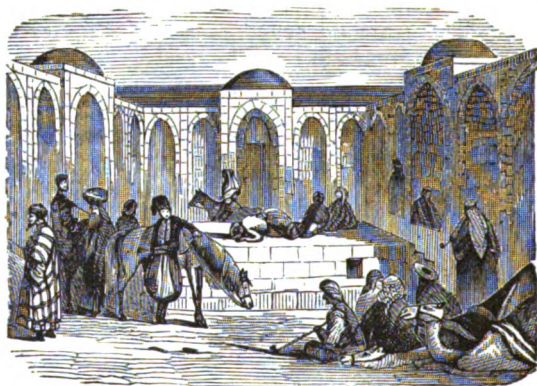
Latron, "the Thieves' Den," and *Emmaus* (*Castellum*) are not far away. The latter is the reputed birth-place of the "Penitent Thief." It is *not* the Emmaus of Luke's Gospel, being too far from Jerusalem by some fourteen miles.

At *Kuryet-el Enab* we find *Kirjath-Fearim* (also called *Baalah*), where the ark remained in the house of Abinadab, "on the hill," until it was removed by David to Jerusalem. The noted robber-chief, *Abu Ghaush*, here committed deeds of crime. There are no sound reasons for the opinion of some that *this* is the "*Emmaus*" of Luke (xxiv. 13); and the same may be said of *el-Kubeibeh*, to the north-west of Jerusalem. Here the Lord blessed the house of Obed-edom for the presence of the ark in it three months. And here Uzza was smitten of God for putting forth his hand (when not a priest) to touch and steady the ark, when the oxen stumbled going down a steep, slippery hill, now distinctly marked (See 1 Sam. vii. ; 1 Chron. xiii. ; 2 Chron. i.). For the sites of Emmaus see map page 150. Also Index.

Between Ramleh and Jerusalem we lunched in a *khan*, or *inn*; such as are met with often in Palestine, generally in a state of utter dilapidation. It gave an example of the "inn," where Jesus was born. This old tavern by the roadside is built of stone, and covers quite an area. It has, besides the ground floor, a second flat, reached by stairs on the outside. On this upper floor, travellers who have the means, in their halt on the journey, take their quarters; paying a pittance for the use of the furniture there, which consists of a few rickety chairs and tables, and two or three verminous cots, dignified with the name of beds.

The poor travellers stay down stairs. In fact, most

khans have but one story. The ground is here the floor; except in the little arched recesses, let into the sides of the walls, a foot or two above ground, which are perhaps cemented. In these small recesses (without doors to them, and some five or ten feet square,) the travellers sleep (if staying over night), their animals being close by. It is common to see "mangers," made of pebbles and mortar



KHAN, TAVERN, INN.

"There was no room for them in the inn."—LUKE ii. 7.

dried hard together in the shape of a box or kneading-trough, fastened against the wall, or lying around loose.

This is no doubt the "crib," of the Old Testament, (which the "ass knoweth"), and the "manger" of the New Testament, where the babe Jesus was laid. The native families in Palestine now, occupying as they do the one room in common with the domestic animals, often use these "cribs," or "mangers," for the babes to sleep in, while the older persons lie on the floor. In the khan I refer to, (*i. e.* in the

down stairs part of it, where the poor lodge,) were horses, donkeys, goats, and chickens, all promiscuously mixed with the men, women, and children. Of course it is a filthy and noisome place.

It was to *such* a structure that the parents of Jesus came ; and finding no room in these elevated places, or recesses, because already filled, and having no means to pay for lodgings in the upper story (if one there was), they took up quarters on the ground-floor *with the animals*; and under *such* circumstances was the Infant born and laid in one of the cribs, or mangers, that chanced to be unused.

Often these khans were constructed over caves, or at first were but caves ; and this may have been the case at Bethlehem.

As we drew near to Jerusalem we met, at intervals, companies of *pilgrims* who had come to visit the Holy City ; some riding, some on foot. Frequently there were hundreds in a party, made up of men, women, and children. Infants in their cradles, or panniers, were often balanced across the back of a donkey or camel. The animals usually had bells on their necks, and the companies were in high glee, as they went shouting or singing down the hill sides. Could it fail to remind one of the pilgrimages which the Jewish families of old were wont to make to this city, then the capital of their nation?—crying out, as they came in sight,

• Glorious things are spoken of thee, O city of God !
Beautiful in situation, joy of all the earth
Is Mount Zion, city of the great King,
Whither go up the tribes,
The tribes of Jehovah, as prescribed to Israel.

To give thanks unto the name of **Jehovah** :
For there are set thrones of judgment,
The thrones of the house of David.
For the sake of the house of **Jehovah, our God**,
I will seek thy good.'—Ps. cxxii.



GLIMPSE OF JERUSALEM.

"Our feet shall stand within thy gates!"—Ps. cxxii. 2.

V.

THE CITY OF THE GREAT KING.

IT is a great day in one's life when he sees for the first time the Holy City. Robert the Bruce, king of Scotland, with the superstition of his day, vowed to set forth on a journey thither as soon as he was freed from wars at home ; but death overtaking him, he said, "I cannot go to Palestine in person ; I send my heart ; carry it thither when I am dead." One is to be pitied who without enthusiasm visits

‘The holy fields

Over whose acres walked those blessed feet,
Which, eighteen hundred years ago, were nailed
For our advantage to the bitter cross.’

God had regard for the Promised Land, and the angels often passed to and fro through it on His high behests. Especially did He love JERUSALEM, the mountain of His holiness. It is not strange that pilgrims coming in sight of it bare their heads, and with uplifted hands and streaming eyes shout their applause.

“Behold Jerusalem in prospect lies ;
Behold Jerusalem salutes our eyes !
At once a thousand tongues repeat the name,
And hail Jerusalem with loud acclaim !”

Certainly it is the most remarkable city in the world.

As a peculiar thing in Palestine it has a high ridge, or back-bone, running its entire length; *i. e.* from the lofty mountains of Lebanon in the north, to Edom and the mountains of the wilderness in the south. The river Jordan is like the spinal marrow in this cleft vertebra;—the deep cut along its whole length being its bed, and the mountains sloping down to it forming a natural water-shed for the rains and springs that feed the stream on either side. Jerusalem is situated two-thirds the way from north to south on the peak of the west section of this opened vertebra, sloping toward the east, that is toward the river Jordan. In going to it from Jaffa or the Mediterranean Sea, some thirty-six miles, you ascend 2500 feet; in going from it to the lower Jordan, or Dead Sea, you descend 3,800 feet.

The “mountains,” that are said to be “round about Jerusalem,” are some way off: itself is on the mountains. And you are struck with its being so nearly an even slope: the elevations known as *Mount Zion, Acra, Bezetha* and *Mount Moriah* hardly appearing as hills even, and the chief valley (the Tyropæon) scarcely being at first perceptible. The *Mount of Olives* forms an exception to this remark, being cut off from the city by the deep intervening valley. Indeed, it is the object of all others that draws the eye of the stranger, as it looms up, dotted with the historic trees from which it is named, and furrowed by its well worn roads. This evenness of the city is more so now than formerly, owing to the filling up of the lower places by the washed soil and the *débris* accumulating for ages. The surface-earth is in some places from ten to thirty and sixty feet deep; so that the present face of the ground is this distance above the old

surface. We may say that there have been several Jerusalems—one on the other, from its many destructions. See p. 920.

It will assist the reader to examine carefully the very handsome and accurate view of Jerusalem which we have great pleasure in here presenting. Compare with it and the outline maps the following description, supposing yourself to be looking upon the city from the south :

The principal and higher hill to the spectator's left, on the south, partly within and partly without the walls, is the ancient *Jebus*, called by Josephus the *High Town*, or the *first* hill.

The wedgelike hill to the right, with the *Haram*, or square platform of the *Mosque of Omar* above it, is the *second* hill of Josephus, called the *Acra*, or *Low Town*. The Temple was at the southwest corner of the Haram.

The hill to the left or west of the Haram, and above the first hill, is the *third* hill of Josephus, formerly divided from the second hill by a deep ravine, but which was filled up by the Maccabees, and thenceforth the eastern part of the third hill (the part enclosed by the *second* wall built by Uzziah or his successors about 750 B. C.) became part of the Acra or Low Town on the second hill.

The *fourth* hill of Josephus, or *Bezetha*, is that to the north of the Haram.

The *Holy Sepulchre* is on the third hill, and at the time of the Crucifixion may have been *without* the city ; for it is at least possible that the second wall, starting from about the middle of the north wall of the first hill, and running due north to the east side of the Holy Sepulchre, turned there to the east, and joined the northwest corner of the Haram, and the third wall.

JERUSALEM AS NOW SEEN. FROM A MODEL PRESENTED TO THE LATE QUEEN ADELAIDE.

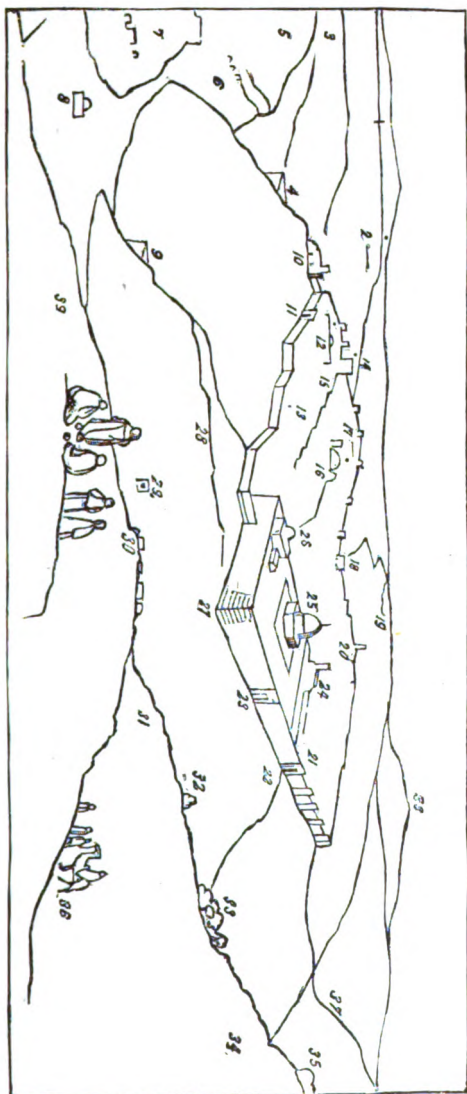


The valley on the left running southward, and turning at the lower end to the east, is the *Valley of Hinnom*.

The valley to the right, between the city and the *Mount of Olives*, is the *Valley of Jehoshaphat*, down which runs the brook *Kedron*; and above the bridge on the right is the *Garden of Gethsemane*, and below the bridge on the right is the *village of Siloam*. The *pool* of Siloam is near the foot of the second hill, on the west side of it, in the *Tyropæon Valley*; which beginning at the pool runs northward, along the east side of the first hill, and then turns to the west, along the north side of the first hill to the castle of David, seen at the northwest corner of the first hill.

The *Tomb of David* (so called) is the building on the first hill, to the south, and outside of the city wall.

A few other general facts may be added. The *third wall* was begun by Herod Agrippa 10 years after the crucifixion. The present walls were built, or, more correctly, largely *repaired*, by Sultan Suleiman in 1542. They are from ten to fifteen feet thick, and from twenty-five to forty feet high, according to the nature of the ground. They have salient angles and square towers, with battlements and loop-holes. A path, protected by a breastwork, runs all round on the top of these walls, and from many parts of this promenade the tourist obtains his most satisfactory views of the city. The stone employed is evidently the fragments and remains of ancient structures, and they vary greatly in size and appearance. In the days of Christ the main wall was four miles in length (instead of two and a half as now), and the population was probably from 30,000 to 50,000. It may be doubted whether it was ever permanently greater than that.



- SKETCH-MAP OF JERUSALEM.
1. Jaffa Road. 2. Upper Pool of Gihon. 3. Plain of Rephaim. 4. Lower Pool of Gihon. 5. Hill of Evil Counsel. 6. Valley of Hinnom. 7. Tombs and "Aceldama." 8. En Rogel; Well of Job. 9. Pool of Siloam. 10. Tomb of David, and Convent. 11. Zion Gate. 12. Armenian Convent. 13. Jewish Quarter. 14. Citadel. 15. English Church. 16. Church of the Holy Sepulchre. 17. Latin Convent. 18. Damascus Gate. 19. Tombs of the Kings. 20. Turkish Mosque in Bezetha. 21. Church of St. Anne. 22. Gate of St. Stephen. 23. Golden Gate. 24. Governor's House. 25. Mosque of Omar, Dome of the Rock. 26. Mosque of El Aksa. 27. Remarkable Jewish Masonry. 28. Ophel, now covered with olives. 29. Fountain of the Virgin. 30. Village of Siloam. 31. Valley of Jehoshaphat. 32. Tomb of Absalom. 33. Garden of Gethsemane. 34. Mount of Olives. 35. Chapel of the Prediction. 36. Camel Road from Bethany. 37. Road to Anata. 38. Nebi Samuil (four miles from city). 39. Hill of Offence. Open space by 9, 10, 11, Zion, a "ploughed field."

There are five open gates, (some have been permanently closed), namely, the Damascus Gate on the north, Jaffa on the west, Zion's on the southwest, and St. Stephen's on the east. The Dung Gate on the south is to be added. The area within these walls is two hundred and nine acres, thirty-five of which are not much built upon, being in the area of the Haram. The streets are narrow, uneven, filthy, badly paved, with few side-walks, and a gutter in the middle, where the beasts of burden go. There are only some half a dozen streets which are much frequented by travellers.

Under Turkish rule no one ever dreams of finding regulations and appliances for the convenience or safety of the public ; and here are no drilled police, no lamp-posts or penny posts, no water-pipes, no names of streets, no numbered houses, no *trottoir* for pedestrians, no drains or sewers, no scavengers (but dogs and jackals), no coaches or carriers' carts. Everybody is expected to provide for himself ; and the governors take special care to set the example by employing their power in little else than extorting taxes and consulting their pleasure in spending them.

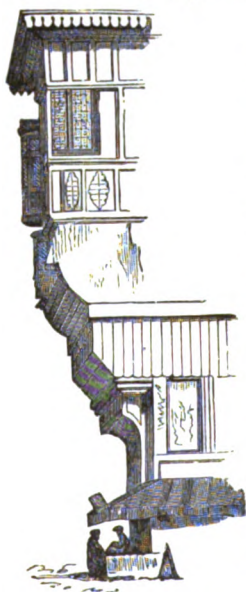
The houses are chiefly of stone, though many are but mere mud hovels ; the roofs flat (with a small round dome upon the best of them) ; windows without sashes or panes, (the low ones guarded by iron rods like prisons) and often of lattice-work hanging out over the street-sides, or into the inner court. It is a peculiar thing that the houses in Jerusalem are often piled upon one another, extending across the streets, and darkening them almost into subterranean passages.



TOPOGRAPHICAL MAP OF JERUSALEM, WITH ELEVATIONS, IN FEET, ABOVE THE SEA.

"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death."—Ps. xlviii. 12-14.

Densely piled away in these houses are some 21,000 souls. They are Mohammedans, Jews, and Christians (taking in the Armenians); and not very far from equally divided, say 7,000 each. Each religious sect is in a sense a distinct class of the population, and has its quarter, or section of the city. There are not over 1,000 Roman Catholics in Jerusalem. They are called Christians in the East. Indeed, every body is styled a *Christian* who is neither a Jew nor a Mohammedan. Two thousand of the population are of the Greek religion; four hundred Armenians, and say one hundred evangelicals, most of them attending the only Evangelical worship (Church of England) in the city. A garrison of 1,000 Mohammedan soldiers must also be mentioned.



WINDOW OVER THE
STREET.

The dress and costumes of this mixed population are varied and often fantastic. The red fez cap, with the short frock and naked legs, prevails, while the flowing mantle and fuller suit are everywhere seen.

As a whole, it is a motley and squalid set of human beings that one meets in the few bazaars and places of concourse—poor and miserable looking indeed.

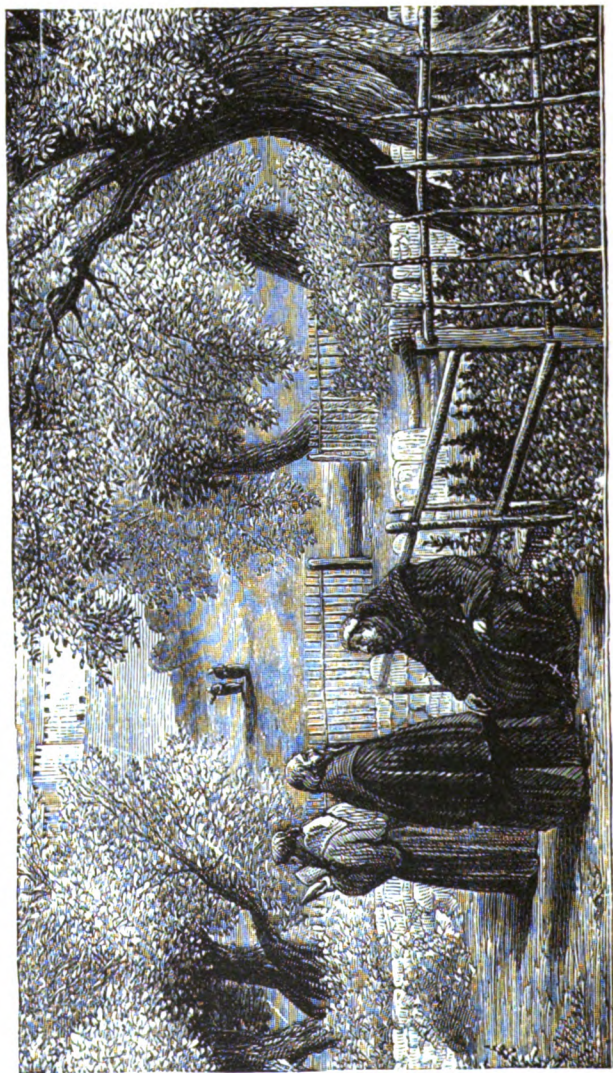
We are now prepared to take up in detail some of the objects of greatest interest. The first place I sought, upon reaching Jerusalem, was the *Garden of Gethsemane*. Very

early in the morning, before the inhabitants were astir, I stole out of my quarters, and with some trouble picked up a straggler on the street who so far interpreted my wishes as to take me to the spot. Passing out at St. Stephen's Gate, and descending a sharp hill-side, down, down, *down* near two hundred feet, I struck the depth of the valley and fronted the foot of Olivet.

Crossing the rude stone bridge over the dry bed of the Kedron, to the locality where Jesus often went to meditate and pray, the heart vibrates, as there, on the right hand, where those old twisted olive trees within a high plastered wall are casting their quiet shade—*there* is the GARDEN OF GETHSEMANE !

The tradition which places the agony and betrayal of the Saviour here has much support. Eusebius, Bishop of Cesarea, who lived almost early enough to have taken by the hand some who had seen the companions of the apostles, speaks of the garden as well known ; and Jerome, about fifty years later, repeats the same testimony, and describes the situation of the spot in accordance with the present locality. The tradition has never wavered, and the indications in the New Testament favor the same view.

The garden embraces about a third of an acre, measuring 160 by 150 feet ; and is laid out in walks and flower beds, interspersed with a few shrubs and trees of smaller growth. It is a place of loneliness and seclusion, overhung by the Mount of Olives on the one side, and the western heights of the valley of Jehoshaphat and the embattled walls of Jerusalem on the other. It is just such a spot as a soul,



THE GARDEN OF GETHSEMANE, INSIDE VIEW.
"Then cometh Jesus with them to a place called Gethsemane."

desiring to be alone with God, would choose, when the shades of evening were gathering over it. Some of the eight olive trees are of very great age. That they sprang from the roots of those existing in our Lord's time is, I think, very probable. Likely the original trees fell when in preparation for his siege Titus cut down all the timber around the city. The place is kept (by the Latin monks) in neat order, and carefully watched to prevent desecration. Fences shut off particular spots from all visitors, and some poor pictures are hung up here and there. You enter by a small door, and are expected to pay a fee to the custodian in charge. The word Gethsemane means "*oil press.*"

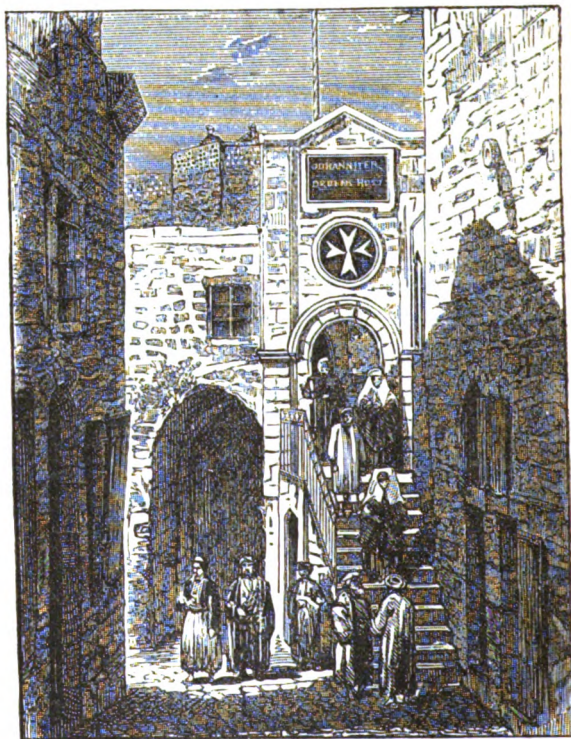
Again and again was I glad to be alone in this retreat, for Scripture reading and meditation ; often thinking, with devout wonder and praise, "If not on this very spot where I am sitting, at least near by, did my prostrate Redeemer endure the bloody sweat and the agonies untold, with 'strong crying and tears,' until, exhausted, he was helped by the angels whose wings have fanned this very air !"

" Under the olive boughs,
Falling like ruby beads,
The blood drops from his brows ;
He bleeds ! my Saviour *bleeds !*"

Observing how the eastern wall of the city here hangs in full view, one sees just how the eye of the Saviour, in that night of agony, may have caught the torches of Judas' band coming out to arrest him, at that moment when he said : " Arise, let us be going ; see, he is at hand that doth betray me ! " (Matt. xxvi. 46).

The *Tomb of the Virgin*, a low chapel over a grotto, is but a few rods from the Garden of Gethsemane.

Of all the *streets* in Jerusalem, perhaps the *Via Dolorosa*



VIA DOLOROSA: ARCH OF "ECCE HOMO:" HOSPITAL OF ST. JOHN.

(way of sorrow, or tears) merits most attention, on account of its reputed (invented) places connected with the last days of our Lord. For here we are shown the *Prætorium* where he was arrayed in purple and crowned with thorns; the

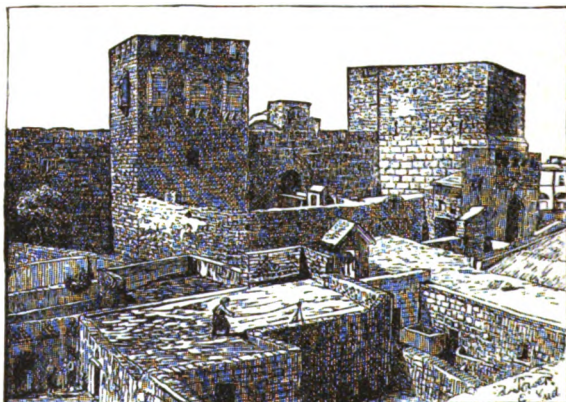
entrance to the *Hall of Judgment*, where He was declared innocent by Pilate ; the spot where Peter stood when he denied his Master ; where Simon of Cyrene assumed the Cross ; where Christ fell under the burden ; the *Ecce Homo Arch*, where Pilate exhibited Him to the crowd, saying, "Behold the Man !" not to mention the house of Veronica, the house of Dives, and the spot where, turning to the women who bewailed and lamented Him, He said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children." (Luke. xxiii. 28).

If the Church of the Holy Sepulchre really stands on Calvary, it is probable that this street may be rightly designated. It is now a narrow, steep, and rugged way, running nearly due east and west. To one who has read the stirring history of the Knights of St. John, the crumbling ruin opposite the Church of the Sepulchre will not be the least interesting among the monuments of Jerusalem. And it has been well remarked that there is something touching, even impressive, in this gloomy street, with its arched passages, its patches of sunshine and shade, and its honored stones, around which little groups of pilgrims are so often seen ; for here are the originals (if we may so call them) of some of the most celebrated works of European art ; and here is the fountain-head of some of the most famous of European superstitions.

Parts of the *Castle*, or *Tower of David*, on Mount Zion, may lay claim to very great antiquity. It is now occupied by soldiers, one of whom seized and nearly choked the kavassee of the American Consul (Dr. De Haas), as he was showing me through—an offence for which the captain of

the guard, upon my complaint, was quick to beat the soldier and send him to prison for ten days, besides offering any other atonement demanded.

One of the towers of this fortress—that at the north-east corner—has a peculiarly antiquated look. The lower part is built of bevelled stones, measuring from nine to thirteen feet in length, and some of them more than four feet high. The



CASTLE, OR TOWER OF DAVID.

“The king and his men went to Jerusalem, unto the Jebusites, and David took the stronghold.”—2 SAM. v. 6, 7.

height of the antique part above the present level of the fosse is forty feet. It is entirely solid, and recent excavations have shown that for some height above the foundation it is *formed of the natural rock hewn into shape*, and faced with stones. Captain Wilson's careful description of this structure tends to confirm the theory of its identity with the ancient *Tower of Hippicus*.

When David came up from his capital at Hebron, and

appeared under these walls, the "old inhabitants of the land" (the Jebusites), exulting in the strength of their "everlasting gates," looked proudly down on the army below, and said, "Except thou take away (even) the blind and the lame, thou shalt not come in hither." The blind and the lame, they thought, were sufficient to hold the fortress. David turned to his host below, and said, "Whoever smiteth the Jebusites first, and dasheth them on the precipice, . . . and the lame and the blind that are hated of David's soul, he shall be chief and captain." Joab climbed this ascent, and won the chieftainship of David's hosts; and the ancient everlasting gates "lifted up their heads," and David dwelt in the stronghold of Zion, and called it the City of David.

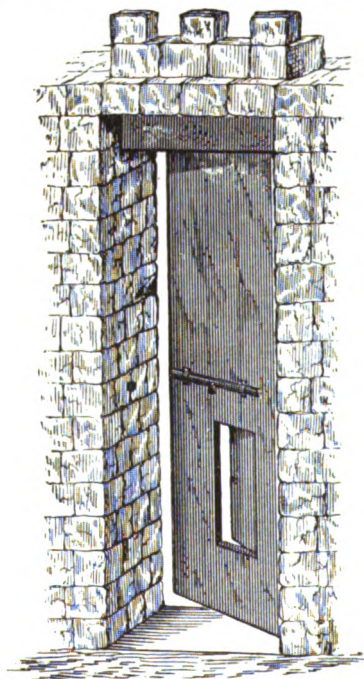
I examined the excavations being made under the southwest corner of Mount Zion, and saw a series of over thirty steps, hewed in rock and much worn, which must have been cut there by these old Jebusites, more than 3,000 years ago, for climbing up the steep into the fortress. David likely referred to these cuttings when he said, "Whosoever *getteth up to the gutter*, and smiteth the Jebusites, shall be chief."

Standing on the spot it is easy to see how the defiant Jebusites were "dashed on the precipice," and how this whole transaction occurred. (2 Sam. v.)

The *Jaffa Gate* is close to the Castle of David. I found in it an illustration of Matt. xix. 24, as to a rich man going through "the eye of a needle." There is here a small gate in the large one, bearing the name *Needle's Eye*. My dragoon informed me of this, and said it had always been so called. I afterwards inquired of a Christian Jew, for thirty years a resident in Jerusalem, who verified the statement;

and farther said, that *any* little gate like that in a large one, in both Palestine and Egypt, was called a needle's eye (a fact which I have since ascertained from other sources).

At night-fall the Jaffa Gate (like the others) is shut, and laden animals coming up must lie on the outside. But Mr.



"NEEDLE'S EYE" AND "STRAIT GATE."

"Easier for a camel to go through the eye of a needle."—MATT. xix. 20.

"Enter ye at the strait gate."—MATT. vii. 13, 14.

Floyd (my dragoman) stated that he had often seen *small* camels (for fear of their being run off by the Arabs) passed in through this little door, *after their loads had been removed*. I measured the opening, and found it two feet six inches wide by about seven feet height. As there is a considerable space in the main gate *below* this little one, (which the animal steps over), a small sized camel, *stripped* and crouching, can squeeze through. So, while as a

big rich man one *cannot* enter heaven, yet, if he will humble himself, and become as a "little child," and be stripped of the world and all self-righteousness, he *can* enter. This is also the

'*strait* (narrow) gate,' to be searched for, in the dark, rather than the '*wide*' one (Matt. vii. 13).

I have occasion to remember *Zion's Gate*, on the summit of the ridge of Zion, from this pleasing little incident. Returning from a Sunday afternoon's visit to the Mount of Olives and the Garden of Gethsemane, and standing in quiet meditation by the portals of this gate, a *shepherd* approached with his flock, which he was leading within the walls for shelter during the night. One tiny and tired lamb, unable to walk, was being borne in the shepherd's bosom. It was a touching sight. *Zion's Gate*, and a *lamb* being brought in for *protection*, by a *good shepherd*! It was a picture to be perpetuated, and could not but recall the lines of one of Doddridge's verses:



ZION'S GATE—SHEPHERD AND LAMB.

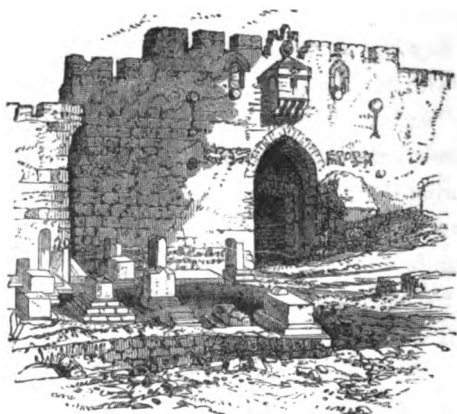
"He shall gather the lambs with his arm, and carry them in his bosom."—ISA. xl. 11.

"The feeblest lamb amidst the flock
Shall be its Shepherd's care."

I immediately thought of my *Sunday School* in America,

and the blessed office of this institution in bringing the little ones to Jesus. And standing on this veritable Zion, the words which Isaiah here prophesied came to mind with an impression never felt before: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. xl. 11.)

And Jesus is still walking this land, and in another



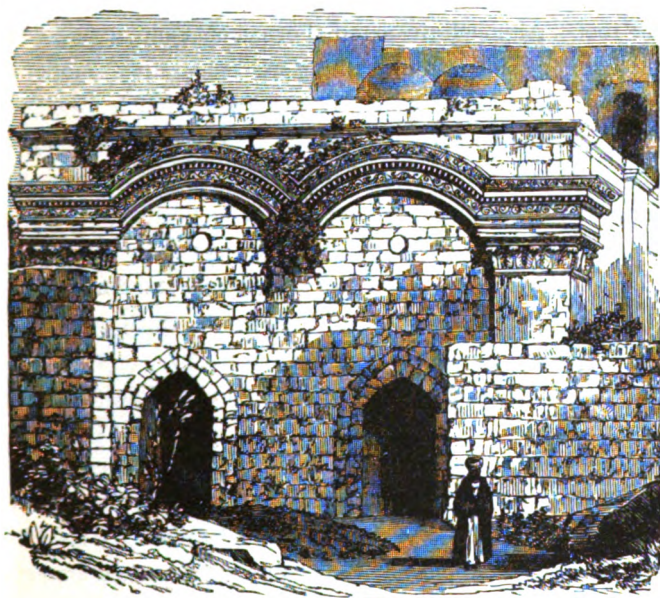
ST. STEPHEN'S GATE.

"And they stoned Stephen, calling on God."—ACTS vii. 59.

sense gathering the lambs with His arm. In Cairo but one in forty of all persons born grows to maturity. Most die in infancy, and are carried by Jesus through the upper Zion's gate within its friendly walls. Christ is thus reaping large harvests for heaven even from heathen lands.

The *Dung Gate* is a small obscure portal on the south side of the city, near the centre of the Tyropœan valley. It is not much used.

St. Stephen's Gate is on the east side, and you go through it in leaving the city to visit Gethsemane, Olivet, and the localities in that direction. It is a plain portal, with lions sculptured over it, and is so called from the belief that the martyr Stephen was here hurried tumultuously out of the



GOLDEN GATE, FROM INSIDE THE CITY WALLS.

city by his furious enemies, and cruelly stoned to death, while he prayed for his murderers, the young man Saul standing by, consenting to his death and keeping the raiment of them that slew him.

The *Golden Gate*, also on the east side, is walled up ; but it is very noteworthy. It is in the centre of a projection

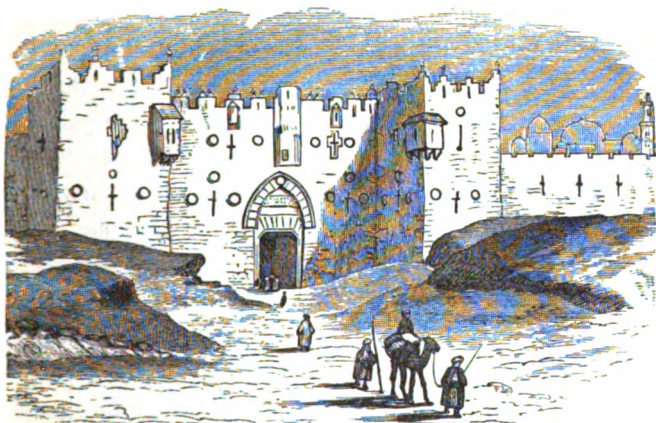
fifty-five feet long, and standing out six feet. The portal is double, with semicircular arches profusely ornamented. The architecture of the interior is very peculiar. In the centre is a range of columns, some Corinthian, some debased Ionic, with exaggerated capitals; and at the sides are corresponding pilasters, from which spring groined arches supporting the roof. Although the external ornaments and arches and the interior columns and vaulting are comparatively modern, M. de Vogüé discovered that the gate itself is ancient. Colossal monolithic jambs, one about twelve and the other about fourteen feet high, corresponding in form and position to those in the southern gates, remain in position, with the gudgeon holes of the gates still visible, as vestiges of a massive portal long anterior in date to that now standing.

One sees here an example of the way in which the Turks often hide fine antiquities by *rough walls*; for in this gate the beautiful pilasters are covered by the flanking walls of coarse stone-work.

The most ornamental of the gates in use is that on the north—*Damascus Gate*. It is in the centre of the valley between the two ridges on which the city stands. Its turrets and battlements and bosses present a marked appearance; and it is generally crowded with men and animals, as the road to Samaria and Damascus terminates here.

I observed at this gate the continuation of several scriptural customs. For one thing, there is here (and also near Jaffa gate) a market-place, where workmen in want of employment, and others at leisure, are seen sitting or waiting. In like manner the man in the parable hiring laborers "saw some standing idle in the market-place" (Matt. xx. 3).

On either side as you go in or out through the arch-ways of the gates are rooms for soldiers or officers of the government ; and also passages by which to go up over the gates, for purposes of retirement or observation. And we read that David "sat between the two gates ;" and the "watchman went up to the roof over the gate into the wall, and lifted up his eyes and looked." The king also "was much moved, and went up to the chamber over the gate and wept."



CITY WALL AND DAMASCUS GATE. GROTTTO OF JEREMIAH (LEFT).

Of old (as now) the gates were places for public resort ; also for official transactions ; also for religious rites (as of idolatry). Hence the declaration that the "gates of hell" shall not prevail against Christ. (See 2 Sam. xviii. 24, 33 ; Matt. xvi. 18.)

Palaces were guarded by gates, at which hovered those desiring to see or communicate with the king. Hence the man that hears and obeys God is "watching daily at his gates, waiting at the posts of his doors" (Prov. viii. 34).

About 150 yards north of the Damascus gate two rock-cut burial chambers have recently been discovered, twelve feet under ground. In the larger chamber is a huge chest, cut from a single stone, containing some human bones. It is suggested that this is the burial place of Eudocia, who died in Jerusalem about 461. The Church of St. Stephen is supposed to have stood near this spot, if not over it. Underneath the smaller burial vault is still another one.

The *bosses* on the Damascus gate, and also on the wall near by, are of ingenious designs, like those seen on ancient shields. Job represents the proud enemy of God as running "upon the thick bosses of his bucklers" (Job xv. 26). They had dagger-like points, to run upon which was death.

As I was entering the city by this gate early one Sunday morning, I saw a man leading toward me a full grown lamb; and upon inquiring what he was going to do with it, was told that he was taking it outside of the city to kill it, as no animal is allowed to be slaughtered within. It touched my heart; and I almost wept (for I was alone on my way to the reputed site of Calvary), at the thought of "the Lamb of God" who was perhaps *here* led thus unmur-muringly to the slaughter "without the gate." I spent the next hour within the enclosure of the Holy Sepulchre, reading with tenderer emotions the 53d of Isaiah, and the gospel narratives of the crucifixion and resurrection.

The gates of Jerusalem are closed punctually at sun-down (the "Jaffa" is open a little later), and it is adapted to call to mind the description of the heavenly Jerusalem, "The gates of it shall not be shut at all by day; for there shall be no night there" (Rev. xxi. 25).



VIEW OF SOLOMON'S QUARRIES UNDER JERUSALEM.

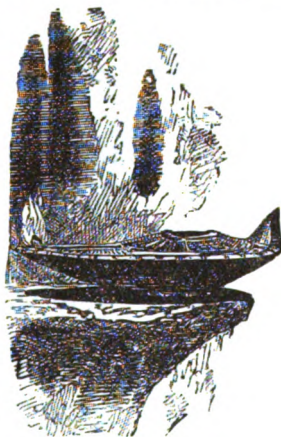
"There was neither hammer nor axe, nor any tool of iron heard in the house while building."—1 KINGS vi. 7.

North of the Damascus gate are three *mounds of ashes*, which are objects of interest from their evident antiquity. Dr. Robinson held them to be accumulations of ashes from soap-works : but others believe them to be ashes from the altar of the ancient Jewish temple ;--the remains of the fuel and the animals consumed in sacrifice. Animal matter is found in them, by analysis, as a chief deposit, which goes to strengthen this latter view. One of the mounds I found to be some twenty feet high, and covering, I judge, a quarter of an acre.

Close to the Damascus gate (at your left as you go in), is the entrance to the *Great Quarries*. Dr. Barclay first discovered this underground part of Jerusalem, by his dog going in at a hole. By the same hole I crept in, feet foremost, and after a precipitous descent of a few feet, we lighted our torches and descended still further. The quarries are not one vast cavern, but a succession of irregular hollowed chambers in labyrinthine disorder, with enormous shapeless pillars left here and there to support the roof, upon which nearly or quite all that part of Jerusalem which lies north of the Via Dolorosa and east of the street of the Damascus gate stands. It is said to have an outlet somewhere near the Temple area ; but it is impossible to verify it. The floor is irregular, often having deep pits. The total descent in the deepest part must be at least a hundred and fifty feet. There is one dark deep excavation at the bottom of which were found the bones of a skeleton, the remains of a man who was missing for many years from his home in the city. I found water, clear and bright, trickling drop by drop from the wall ; but it is vile stuff,—the wash

of a street, if not worse, from above. This trickling water has covered many parts with crystalline incrustations, pure and white—in others, stalactites hang from the roof, and stalagmites have grown up from the floor. The unfinished stones, the saw-marks on places whence they had been taken. the galleries in the ends of which were marked out the blocks to be cut, and the vast masses cut but never removed, all showed sufficiently the effect of laborious toil. The area of these quarries is about four acres.

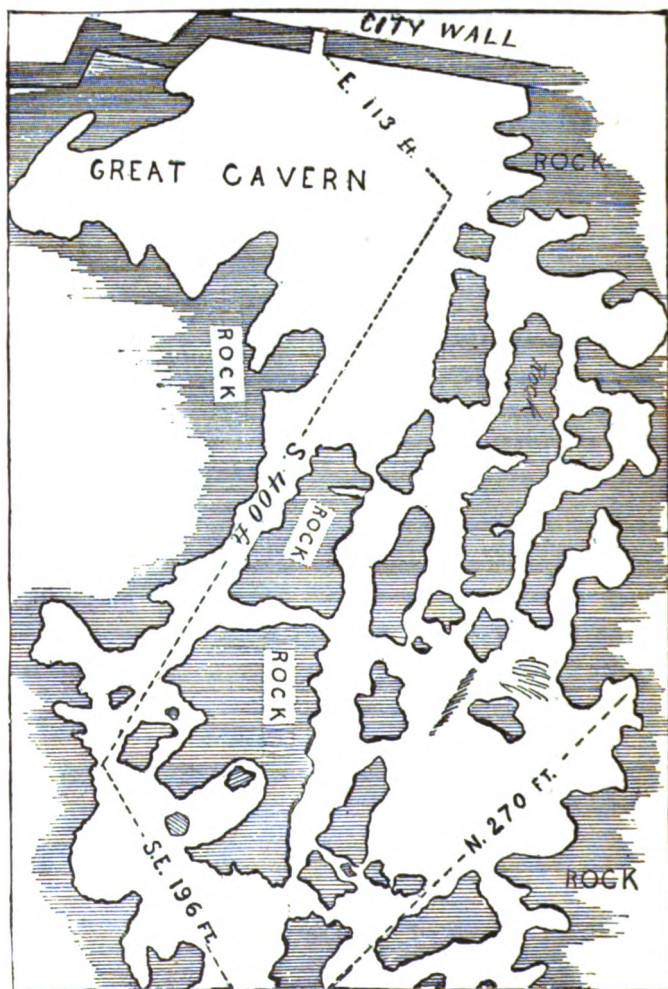
There can be no reasonable doubt that here Sc Solomon's men quarried the stones for the Temple. In many places the very niches remain out of which the great blocks were hewn. There lies on the ground in one corner a broken monolith, which had evidently split in process of removal, and so been left. The stone is soft, and must easily have been sawn, while, like some other limestone, it hardens almost to marble on exposure. Here has the sound of the hammer and the chisel been heard, while over-



LAMP FOUND IN THE GREAT QUARRY.

“ No workman's steel, no ponderous axes rung :—
Like some tall palm the noiseless fabric sprung.”

Marks of the saws of the Phœnician workmen are everywhere seen, and also smoke-marks from their lamps. One of these lamps has actually been found in position.



UNDERGROUND VIEW OF SOLOMON'S QUARRIES.

'Solomon's stone squarers did hew: and so they prepared stones to build the house.'—1 KINGS v. 18.

It was into these very quarries, as we may believe from Josephus, that many of the Jews retired when Titus took the Temple. The whole present population of the city might be stowed away in them.

There is a strange feeling of awe in walking through these subterranean caverns, just as they were left centuries and centuries ago. Here is the hole where from a spring the weary workmen slaked their thirst; and there are the large blocks and pillars which echoed under their blows, but were left unfinished. And for ages and ages darkness and silence have dwelt in these dreary caverns, while overhead the generations have come and gone, and the streets have been deluged with blood. And here silence and darkness dwelt when the cry of "Crucify Him, crucify Him!" rang through the busy streets above; and, perhaps, a shudder ran through these gloomy regions when the cry went forth, "It is finished," and an earthquake shook the solid ground.

An accurate drawing has lately been made of this remarkable antiquity, which the reader will be glad to see.

It is worthy of special remark that we have here another of the numberless examples to be met with in Palestine of the incidental verifications of Scripture. Concerning the famous Temple it is said: "The house, when it was building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building" (1 Kings vi. 7). And now here we have, in the tool-marks and chippings in these dark recesses, proofs of the shaping and finishing of the stones on the spot where they were quarried!

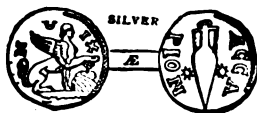
Ancient coins are not abundant in Jerusalem. Counterfeits are numerous, but genuine antiques are rare. A few specimens are represented.



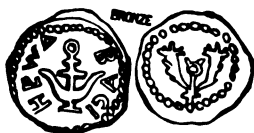
SILVER SHEKEL, (worth about 50 American cents. The gold shekel was worth \$8.00.)



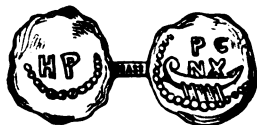
TIBERIUS "PENNY"—DENARIUS.
(15 American cents.)



A "FARTHING"—**ASSARION.**
(Six-tenths of a cent. The characteristic sphinx and wine-bottle are visible.)



TWO MITES. (A mite is a trifle over three-tenths of a cent.)



"The widow held two mites—her all—
As wealth pours in a golden store,
While down her cheeks the tear-drops fall
That she could give her Lord no more.

The superscription which they bear
No heaps of gold can ever hide;
Behold the name of JESUS there,
And LOVE upon the obverse side!"

Lamps of a great variety of patterns have been found. They were fed by oils and tallow, as now. Lamps to be carried in the streets presented a large surface of wicking to the air, and needed to be frequently replenished from a vessel of oil borne in the other hand (Matt. xxv. 3, 4). Torches and lanterns (John xviii. 3) were very necessary in ancient cities, the streets of which were never lighted.

In this connection it may not be amiss to say that there is no truth in a current statement that the inhabitants of Jerusalem walk about the streets by night with *lamps* attached to their feet (thereby illustrating the scripture, "Thy word is a lamp to my feet"). It never occurs, nor was known to occur. The walker is supposed to hold in his hand (and with care) the flickering lamp. The truth is, the people of the city are not abroad by night.



ANCIENT COPPER LAMP-STAND (THE "CANDLESTICK" OF THE SCRIPTURES).

I shall never forget the surrounding stillness as I arose one night to get a view of the heavens. Stealing from my room to the roof of the Mediterranean Hotel (on Mount Zion), I had just such a sight as *David* must have had in speaking of God's placing "his glory in the heavens." At night, walking upon the top of his palace close to where I stood, he

saw *these very stars now looking down upon me*, and reverently exclaimed :

“ When I consider thy heavens, the work of thy fingers ;
The moon and stars which thou hast made ;
What is man, that thou art mindful of him,
And the son of man, that thou carest for him ! ”

(Ps. viii. 3. 4).

The peculiar lustre of the heavens in the East is observed by all travellers. Homer's idea of the autumnal stars *newly bathed in the ocean* seems realized. The multitude of stars appears much greater than in western countries ; and each individual star glitters by itself like a burning lamp. You look up through the pure atmosphere into a groundwork of blue ether bespangled with myriads of orbs, like very diamonds let downward from the upper world by invisible fingers.

I waited to see the sun arise. In this country the twilight is of small moment : the transition being sudden from darkness to light. All at once I saw a few golden pencil-lings of the advancing sun over Olivet. It first kindled upon the peaks of the Russian buildings ; then upon the adjacent eminences ; then it played upon the pinnacles of Mount Zion, and soon the whole city was bathed in sun-light. “Symbol,” said I, “of things spiritual ! Mournful Zion, thou art not forgotten ! Christ thy LIGHT shall appear ! ”

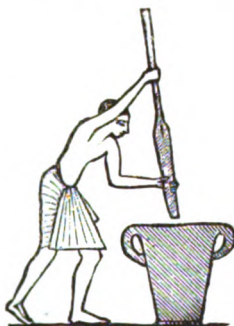
“ He gilds thy mournful face
With beams that cannot fade ;
His all-resplendent grace
He pours around thy head ! ”

One day, on Christian street, I saw an Arab “braying

wheat with a pestle in a mortar." The "pestle" was a heavy round piece of iron, four inches in diameter and two feet long, with an eye where was infixed a short handle. The mortar was an upright stone block, with a hollow in the top, holding a peck of grain which he was pounding by the toil-some and tremendous blows of the pestle.

Solomon tells us (Prov. xxvii. 22) that though "a fool be brayed in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

The figure is forcible. The shell of grain may be pounded off and the kernel reduced to powder; but a similar severity of treatment will not eradicate sin from a wicked heart. With this pestle and mortar the Israelites "ground," their manna (Numb. xi. 8). Some nations in the East used to beat criminals to death in this manner; literally "braying" them to pieces. Possibly it gave rise to Solomon's figure of speech.



ANCIENT PESTLE AND MORTAR.

"Brayed in a mortar with a pestle."—Prov. xxvii. 22.

During a sick day in Jerusalem I requested a native to bring me some of the twigs of the *Christ-thorn* (*spina christi*). It is a species of the *naba*, or *nabka*, growing abundantly about Jerusalem, as in the Jordan valley and some other parts. We should rather call it a bush than a tree. The branches are thickly armed with sharp spines, from one inch to three inches long; and the crown might easily be made of the soft, round, and pliant branches, which I wove together without the least difficulty. The leaves much resemble

those of ivy in the darkness of their color. The malicious enemies of the Saviour would probably choose a plant somewhat resembling that with which emperors and victorious generals were usually crowned, that there might be calumny even in the punishment.

I also often noticed in the *grain-merchants* on Christian



WHEAT SELLERS GIVING "GOOD MEASURE."

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."—LUKE vi. 38.

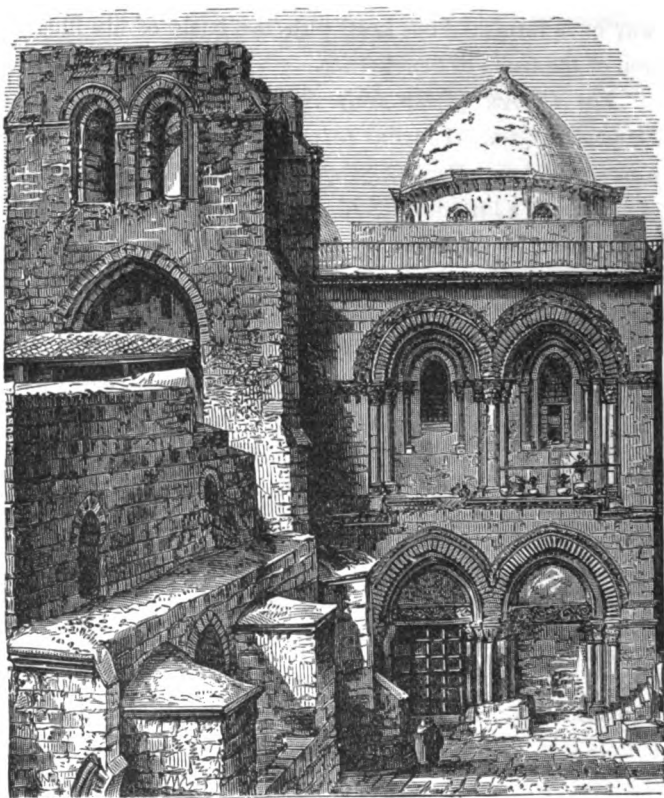
street an illustration of the words: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38). The seller is very

careful to shake together the grain, and press it down, and heap it on the measure till it will take no more. I was told that the habit is ancient and universal in Palestine. It may have furnished our Lord with the basis of his illustration of the fruits of beneficence.

The Church of the Holy Sepulchre is not far from the Damascus Gate. I incline to accept this as the true site of *Calvary* and the *Tomb of Joseph of Arimathea*. The *Grotto of Jeremiah*, a little north and outside of the Damascus Gate, is believed by some to be the locality of the crucifixion. Others would place it close to St. Stephen's Gate ; and others on the Haram Area, or in the Valley of Hinnom. All these are mere conjectures ; and one view is as good as another. This is not true, however, of the place where the Church of the Holy Sepulchre stands. When Constantine, Emperor of Rome, was converted to Christianity, he was anxious to devote treasure to the beautifying of the Holy City ; and the aged and pious Helena, his mother, was equally anxious to place the sepulchre of Christ in a position to be honored, as it had been before disgraced. She visited Jerusalem for this purpose ; and located the site at this point. A pagan temple and altar had been built there to blot out its Christian associations. Constantine ordered the removal of the temple (of Venus), and a cavern was found, answering to the descriptions of the evangelists. On this site a church was built, which was dedicated in the year A. D. 335.

The principal learned bishops of that day were present at its dedication,—Eusebius, the great church historian, among others. They all agreed in holding this as the place of the crucifixion and the resurrection. And when we

remember how the traditions of events cling to the localities where they transpired, and how short a time elapsed

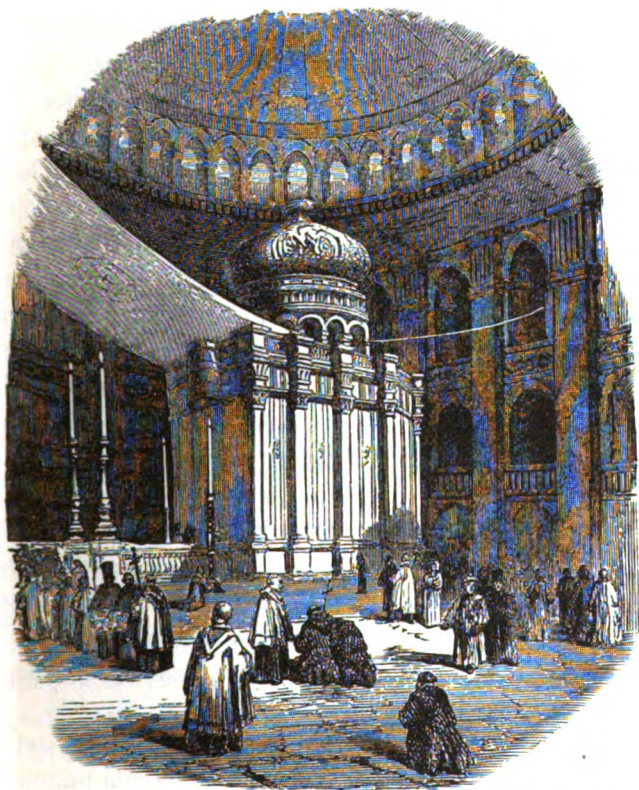


CHURCH OF THE HOLY SEPULCHRE. CONJECTURAL PLACE OF
CHRIST'S BURIAL.

"In the garden there was a new sepulchre."—JOHN xix. 41.

between the death of men and women who *saw* Christ crucified and this fixing of the site (some two hundred years

only), it would seem strange if the scene of such august events could not *then* have been located. The cavern Euse-



INTERIOR VIEW OF THE CHURCH OF THE HOLY SEPULCHRE. TRADITIONAL ROCK OF JOSEPH'S "NEW TOMB,"

"There they laid Jesus."—JOHN xix. 42.

bias saw and describes ; and he did not doubt that it was really Christ's sepulchre. And there can be little or no

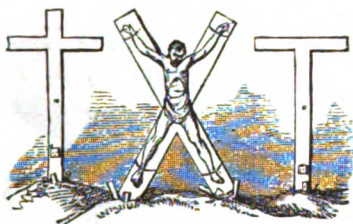
question, that the place fixed on at that time is the *present* site of the Holy Sepulchre, though the building (properly buildings) upon it are not the same.

By Constantine's order the rock was hewn into a smaller shape, decorated with columns, and left standing. Cyril (born A. D. 315), contemporary with and ordained by Macarius himself (who was bishop of Jerusalem, A. D. 335, when the basilica was dedicated), and who succeeded him as bishop in 350, describes the rock of Golgotha as showing how the rocks were riven, because of Christ's crucifixion, and also the cave, and how it was hewn down. It is alleged that this rock-hewn tomb remains. In the centre of the rotunda, at the west end of the church, under an open dome, is a small building (chapel) twenty-six feet by eighteen, of elaborate construction, with two chambers in it. Entering the first one (some ten feet by six) we *stoop down* and find ourselves within the smaller one, the reputed "new tomb" which Joseph had cut out in the rock. I found it an apparently excavated chamber, six feet and two inches in length, and six feet wide, with a solid stone bench at the right hand side. The roof is perforated with a hole through which escapes the smoke of the gold, silver, and brazen lamps which hang over the marble slab.

Mr. Pierotti, architect of the Terra Santa, while residing in Jerusalem for the purpose of completing certain buildings for the Austrian government, examined and explored all parts of this old church, from rock-foundation to dome, and declares the structure now known as the Holy Sepulchre to be cut out of native rock. Others hold this in doubt.

We are told that the name *Golgotha*, "place of a skull,

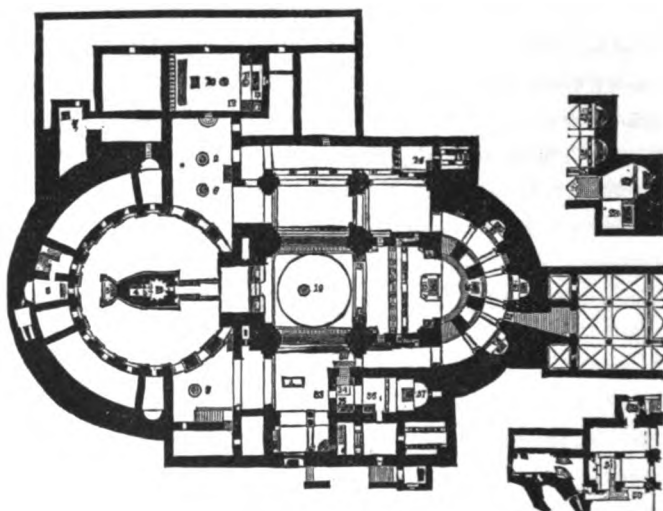
belonged to Calvary, or the place of crucifixion ; no doubt because burials (in tombs,) were made there. It is an interesting fact that about forty feet from the above "tomb of Christ," is a vault in solid rock, with niches (graves) cut in its sides, the antiquity of which cannot be questioned. Indeed, there is no evidence that tombs have been hewn in rock in or near Jerusalem since the time of Christ. Dean Stanley affirms that these are ancient Jewish sepulchres ; and that their existence proves "almost to a certainty, that at some period the site of the present church must have been



FORMS OF ANCIENT CROSSES.

outside the walls of the city, and lends probability to the belief that the rocky excavation, which perhaps exists in part still, and certainly once existed entire within the marble casing of the chapel of the Holy Sepulchre, was at any rate a really ancient tomb ; and not, as is often rashly asserted, a modern structure intended to imitate it." And he adds, "There is no question that we can still trace the sweep of rocky hill, in the face of which the Sepulchre originally stood. For if the rough limestone be disputed (which some maintain can still be felt in the interior of the Chapel of the Sepulchre), there can be no doubt of the rock which contains these tombs of Joseph and Nicodemus ; none of that

which marks the foot of the cliff of the present Golgotha ; or of that which is seen at its summit in the so-called fissure of the rocks rent by the earthquake ; none, lastly, of that



GROUND-PLAN OF CHURCH OF THE HOLY SEPULCHRE: 350 BY 280 FEET.

- | | | |
|---|--------------------------------------|---|
| 1. Stone of Unction. | 14. Bonds of Christ. | 26. Stairs to Chapel of the Invention of the Cross. |
| 2. Station of the Virgin. | 15. High Altar of Greeks. | 27. Altar of the Franks. |
| 3. Chapel of the Angel. | 16. Throne of the Patriarch. | 28. Place where the Cross was found. |
| 4. Holy Sepulchre. | 17. Seat of Patriarch of Jerusalem. | 29. Chapel of the Mocking. |
| 5. Oratory of the Copts. | 18. Seats of other Patriarcha. | 30. Stairs to Golgotha. |
| 6. Chapel of the Syrians. | 19. Centre of the Earth. | 31. Place of the Cross. |
| 7. Well of Helena. | 20. Chapel of Longinus. | 32. Chapel of Notre Dame des Douleurs. |
| 8. Place where Christ appeared to Mary Magdalene. | 21. Chapel of Division of Vestments. | 33. Door into Chapel of Adam. |
| 9. Station of Mary. | 22. Door to Chapel of Helena. | 34. Tomb of Godfrey. |
| 10. Place where Christ appeared to the Virgin. | 23. Altar of Penitent Thief. | 35. Tomb of Baldwin. |
| 11. Place of the Recognition of the true Cross. | 24. Altar of Helena. | 36. Tomb of Melchizedek. |
| 12. Pillar of Flagellation. | 25. Chair of Helena. | 37. Rent in the Rock. |
| 13. Prison of Christ. | | |

through which a long descent conducts the pilgrim to the subterranean chapel of the 'Invention of the Cross.' In all these places enough can be seen to show that the church is at least built on the native hills of the old Jerusalem."

As will be readily seen by the ground-plan, this "church" comprises a *group* of buildings. They occupy between *two and three acres*, and include seventy "sacred" localities, presided over by different sects in separate *chapels* inside the edifice. The Greeks, Latins, Arminians, Syrians, Copts, etc., all have their chapels, and are kept from quarrelling only by the guards who are ever present. The bare-faced impositions and thin fooleries practised and palmed off here are enough almost to make one blush for poor humanity. On Easter Eve, Greek and Armenian bishops call down fire from heaven by means of a lucifer match, and Greek and Armenian pilgrims strive madly to light their torches at this "sacred flame;" while priests of other faiths stand scanning by—in their turn to triumph in some other dotard superstition. And it is pitiable to see the pilgrims at any time present, worshipping the hole of the cross, kissing the stone of anointing, and the pillar of flagellation, and bowing in the holy sepulchre and thanking God that they have *thus* gained eternal life for themselves and their families.

But a thoughtful and devout mind strikes through this array of offensive sights, and fastens on the tremendous realities that may have occurred here,—the crucifixion, the entombment, the angel visits, the resurrection!

And yet, though we must look with interest upon a place perhaps thus memorable, and within which so many

millions have knelt with throbbing hearts, it should not be forgotten that undue reverence for places is *idolatry*.

It may be added, that the bottom of the Tyropœan Valley is about 150 feet lower than the site of the Holy Sepulchre. If this therefore be Calvary there was very little "going up" to it from Christ's trial on the Temple area. The valley may have then been fifty feet lower than now; but in any event there was no "climbing to Calvary's height."

The *Jews' Wailing Place* is one of the interesting sites of the Holy City. On every Friday they assemble for humiliation and supplication near the precincts of the sacred spot on which once stood the temple in its glory, but within which not one of them can now obtain admission. I was present on two such occasions. The wall here is of stones of immense size, which likely were once a part either of the temple itself or its boundary. They were wrought with great care, and bevelled off at their edges with exactness and beauty. The Jews have a belief that their prayers will find especial acceptance when breathed through the crevices of that building of which Jehovah said—"Mine eyes and mine heart shall be there perpetually." On reaching the spot, I found rows of Jews—men, women, and children—sitting in the dust in front of the wall, all of them engaged in reading or reciting (most of them aloud) certain portions of the Hebrew scriptures.

It was touching to see them handling the venerated stones of the beloved Temple; old men and women feeling them with reverent and caressing touch, patting them, putting their fingers in the interstices between the several blocks, and kissing them with passionate earnestness, while

tears streamed down their furrowed cheeks. The lamentations seemed hearty and sincere. I had any other emotions than those of levity, and really *felt* for them in their evident desolateness.



WAILING PLACE OF THE JEWS: ANCIENT STONES.

O weep for those who wept by Babel's stream ;
 Whose shrines are desolate, whose land's a dream :
 Weep for the harp of Judah's broken shell ;—
 Mourn—for where their God hath dwelt the godless dwell !

The Jews in Jerusalem are mostly miserably poor, living on the charities of their countrymen elsewhere, and giving their time to visiting "holy" places and studying the writ-

ings of the Rabbis. They are the "devout" men of the nation, and count it a joy to find a grave in the shadow of the walls of the city of their fathers. As of old, Jerusalem is a very Babel of confused speech; and on Easter days in the Church of the Holy Sepulchre discourses are made, as at the Pentecost, in all the principal tongues of the world.

The rite of circumcision is still practised by the Jews, (as also by the Mohammedans). It is not infrequent to see motley processions on the streets, with drums, hautboys, tambourines, and banners, making way to a mosque or synagogue for this purpose. The "hero" in the crowd is the boy who is to suffer the laceration. He is mounted on a gayly caparisoned horse, and a canopy is held over his head by a servant. A few boys accompany him, and together they manage to keep up a *show* of his regardlessness of the coming painful operation.

The few synagogues of the Jews are on the eastern part of Mount Zion, as if mournfully to overlook Zion and Moriah. And the different *schools* of the Jews have their distinct places of worship, just as when Paul disputed with those holding their particular faiths in the synagogues of the "Libertines," "Cilicians," "Alexandrians," "Cyreneans," etc. As of old there is a platform in the centre of the synagogue where one "stands up to read," the men sitting around on rude seats, and the women listening from the galleries through the screens of lattice-work. Thus in the Temple the "Court of the Women" kept them separate from the men. Each synagogue has its bath for ablutions, to which great importance is still attached.

One sees here precisely how Jesus "went into the syna-

gogue, and stood up to read ; and there was delivered to him the book (or roll) of the prophet Isaiah ; and when he had read, he closed (folded up) the book, and delivered it again to the servant, and sat down ;" and then proceeded to explain to the people the meaning of the Scriptures to which they had listened. (Luke iv. 16. sq.) The document which is read shows the form of the ancient "book." It consists of skins carefully united into one long sheet, and rolled round a stick as we do with maps. If very long there are two sticks, the wrappings beginning at each end of the roll and meeting in the middle. The quickness with which the extended ends fly together when let go, gives force to the figure of the heavens in the last day rolling together "*as a scroll.*" (Isa xxxiv. 4.)



It was no doubt one of these rolls that the proselyte eunuch, when overtaken by Philip, was holding in his hands ; beguiling the tedium of the way in his slow chariot by reading *aloud* (as is still the custom) from the scroll of the evangelical prophet. He said, "How can I understand except some one teach me?" And truly do the Jews now need illumination : for "their minds are blinded ; and until this day the veil remaineth untaken away in their reading" of the Scriptures (2 Corinthians iii. 14).

JEW IN SYNAGOGUE WITH
SCROLL. THE ANCIENT
"BOOK."

During the prayer-hours the Jews are seen groping about with their phylacteries bound upon the foreheads and left

arms. They also attach them to their door-posts ; giving a literal sense to Moses' direction as to God's words : " Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. vi. 8, 9. Thus they ever stick to the *letter* which killeth, missing altogether the *spirit* which maketh alive.

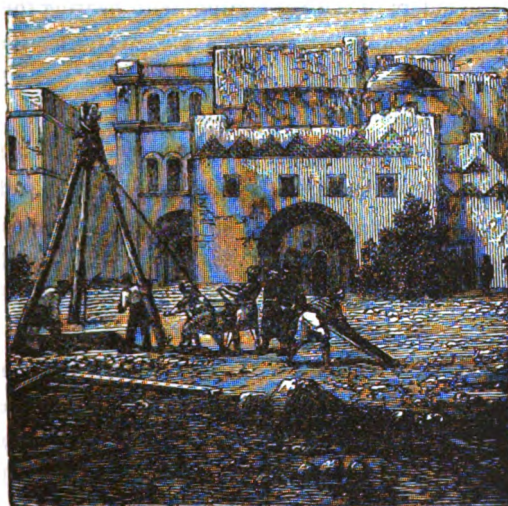


PHYLACTERY ON
"DOOR-POST."

A friend of mine, upon visiting at a Jew's house in Jerusalem, found a phylactery nailed to his door-post, represented in this full-sized drawing. It shows the tin case in which a parchment, with the above words of Moses nicely copied upon it, is rolled up. A round hole is seen in the cover part which slides up and down in its groove. The lid over this hole the Jew simply lifts (as here), and seeing a few words indicating the whole, he simply points to this title, thereby *assenting* to it, rather than taking it out and reading it :—much like the lad who, instead of going through with his nightly petition, hung it on his bed-post, and told the Lord *that* was his prayer ! This is the only door-post phylactery which I happened to see.

Some of the most valuable results of the recent excavations relate to localities near the Jews' Wailing Place. Here we touch the *Haram Area*, or *Mount Moriah* : of which it has been forcibly and justly said that no spot on the surface of our planet can appear more powerfully to the imagination

than does this Great *Altar Mountain*—the very mooring-stone of monotheistic faith. On the rocky crest of its lofty summit, in the belief alike of the Jew, the Christian, and the Moslem, the veil that shrouds the invisible world has been most often and most evidently raised. Here, according to the oral tradition handed down by eighty-eight successive occupants of the dignity of high priest, the common ancestor



PROCESS OF EXCAVATIONS BETWEEN MT. ZION AND MT. MORIAH.

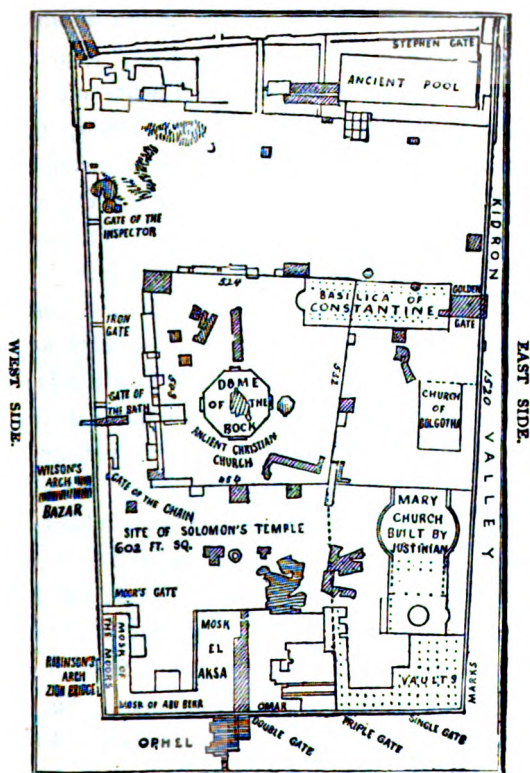
of all the Arabian tribes laid the wood in order for the meditated sacrifice of his son. Here the shepherd who won the throne on which as reigning over an undivided people only three kings sat, saw the angel stand between the earth and the heaven, with a drawn sword in his hand stretched out over Jerusalem. Here was believed to dwell, at least for the 428 years of the first Temple, if not for the full millennium

during which sacrifice was offered on the altar, the shadow of the cloud and the glory of the Shekina. Here, to the priest Zacharias, at the Feast of Lights on the 35th year of Herod the Great (when the course of Abia was in attendance,) appeared an angel of the Lord standing on the right side of the altar of incense. In one of the numerous chambers within that colossal wall sat the divine Child, in the midst of the elders of the Sanhedrim, both hearing them and asking them questions. Under the Royal Porches cresting the great southern wall, twenty years later, the Son of Mary walked in the winter, at the Feast of the Dedication. And here (in the belief of the present guardians of the Sanctuary), from the very place where Abraham, and David, and Solomon had prayed, the great Arabian prophet took his upward journey in a vision more momentous to the world than either of those in which Isaiah, Amos, and Ezekiel had been rapt to the same place.

Mount Moriah was no doubt this present temple area, called the Haram. It is of a quadrangular form, occupying thirty-five acres (almost one-fourth of the whole city), and lying two hundred feet above the bottom of the valley of the Kedron. The space was artificially levelled by Solomon for his great Temple and the pavements and buildings around it.

The green grass of the enclosure, dotted with olives and cypresses, and ornamented by marble fountains ; the broad elevated platform encircled by graceful arches and diversified by carved pulpits, prayer-niches, and cupolas ; and the great mosque glittering in the sun-beams—these together form even now a picture not often seen.

The mosque of *El-Akxa*, at the extreme right in the cut, is very noteworthy; especially for its huge foundation stones, of great antiquity, its famous pillars supporting four



PLAN OF MOUNT MORIAH, NOW CALLED THE "HARAM."

massive arches, and its outer wall, forming a section of the ramparts of the city. It was probably built about the middle of the 6th century by the Emperor Justinian (though

much modified by Moslem architects), and was long known as the *Church of St. Mary*. It is 274 feet long by 184 wide, and the interior is supported by forty-five columns.

In the midst of this magnificent square of the Haram rises the imposing octagonal mosque known to Moslems as *Kubbet-es-Sakhrah*, "*The Dome of the Rock*," generally supposed to have been built by Omar, and hence often erroneously called by travellers the "*Mosque of Omar*," though in reality that title belongs to a far smaller and comparatively insignificant building hard by, which contains the *mihrab* or "*prayer niche*" of the celebrated Khalif. This mosque is the most conspicuous and beautiful building in Jerusalem. Crowning the very summit of Mount Moriah and lifting aloft its noble dome, it awakens admiration, both for its situation and its structure. It is eight-sided, each side measuring sixty-seven feet. The lower part of the wall is of various-colored marbles, arranged in curious patterns. The upper part is pierced with fifty-six pointed windows, with stained glass, and the piers separating the windows are covered with glazed tiles of bright colors and arabesque patterns. Arabic inscriptions encircle the whole building, and there are short sentences in panels over the windows. The dome, of a peculiarly light and graceful form, is covered with lead and surmounted by a gilt crescent. The interior is one hundred and forty-eight feet in diameter. A corridor, thirteen feet wide, runs round it, having on its inner side eight piers and sixteen marble Corinthian columns, connected above by a horizontal architrave, under pointed arches. Within these is another corridor, thirty feet wide, having on its inner side a circle of twelve larger Corinthian

columns, and four great piers, which together support the central dome, sixty-six feet in diameter. These pillars are connected by arches, over which rise the clerestory and dome. The whole interior of the walls and dome is ornamented in gilt stucco in the arabesque style.



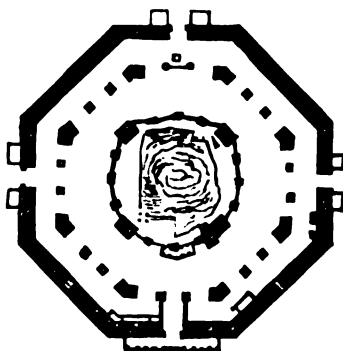
THE "NOBLE SANCTUARY" AND TEMPLE AREA, AS SEEN FROM THE NORTH.

"So David gave to Ornan for the place six hundred shekels of gold by weight."
—1 CHRON. xxi. 25.

From the diagram next given the reader can get a good idea of the appearance of the Rock within, upon which it may credibly be supposed the offering of Isaac was made by Abraham ; and later, that of King David's sacrifice when he purchased this "threshing-floor of Ornan ;" and upon which

also stood, as we believe, the *Great Altar* in the temple of Solomon, covering the entire size of the ledge as it is now seen. The Rock is irregular in its form, and measures about sixty feet in one direction and fifty in the other. It projects some five feet above the marble pavement, which is twelve feet above the level of the enclosure, making this rise seventeen feet above the ground.

Until within the last few years the Haram was most



THE ROCK WHERE ABRAHAM OFFERED UP ISAAC.

"And Abraham built an altar there, and bound Isaac his son, and laid him on the altar."—GEN. xxii. 9

rigidly guarded against Christian intrusion. Of late more liberty is given; and upon a permit of the consul any foreigner, except a Jew, can go in and be shown through, under a guard. Extensive repairs were being made on the building when I was there; and the gate of the iron railing in the centre being open, I walked in and sprang to the top of the "Sacred Rock:" of course offering an apology to the armed Captain Turk who immediately ordered me out

Beneath the projecting part of the rock are drains and a

vast tank. De Vogüé, who gives plans of them, states that the cave beneath the Sacred Rock was the cesspool of the great altar ; that the tanks were beneath the place where the victims were slaughtered ; and that the drain was intended to carry off the blood, which it would do most effectually, being abundantly flushed with water not only from the southern end, but also from a cistern a little to the west of the spot where the victims were slaughtered, and from a side drain falling in farther eastward from the great reservoir of the *Pool of Israel*. It also appears that the water from Solomon's Pools, not needed for the Temple ablutions, fell into the great reservoir in front of el-Aksa ; and from it there was an overflow down a channel beneath the Triple Gateway to the Kedron (De Vogüé, *Le Temple*, p. 57, Planche I.).

In the book of Ecclesiasticus, l. 3, Simon the High-priest is said to have fortified the Temple, and to have covered the *great cistern*, "whose compass was as the sea," with plates of brass. A short time afterwards Aristæas, an officer of Ptolemy Philadelphus, was sent to Jerusalem to secure for the Alexandrian Library a copy of the Jewish Law. In a letter to his brother he gives a full account of the Holy City, and among other things mentions the waters of the Temple. He says a *large fountain* sends forth a never-failing stream within the area, and that subterranean reservoirs of admirable workmanship extend to a distance of five stadia round the Temple ; that they have innumerable ducts and pipes for the regulation and distribution of the waters ; and that there are many secret openings to them, known only to the servants of the Holy House. These references seem to point to the very caves and aqueducts found here to day.

At least forty-three well-mouths now lead to reservoirs below the Haram area. Captain Warren computes the capacity of the cisterns at 5,000,000 gallons.

All accounts combine in asserting that the water of the



BLOOD RESERVOIR UNDER THE ANCIENT GREAT ALTAR.

"Without the shedding of blood is no remission."—H^{EB}. ix. 22.

two pools of Siloam, as well as that of the many fountains of the "Mosque of Omar," proceeds from a spring or reservoir of water beneath the Temple vaults. It was *the* treasure of Jerusalem, its support through its numerous sieges, the "*fons perennis aquæ*" of Tacitus—the source of Milton's

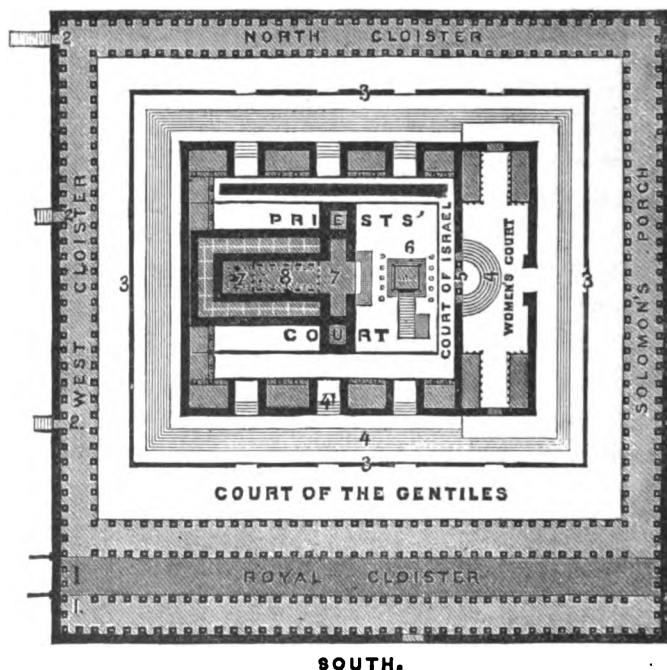
"Brook that flowed
Hard by the oracle of God."

And it was the foundation of such images as these : "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High." "All my springs are in thee." "Draw water out of the wells of salvation." "If any man thirst let him come unto Me and drink" (Ps. xlv. 4 ; lxxxvii. 7 ; Isa. xii. 3 ; John vii. 37).

The *substructions* of the Haram, consisting of arches and fifteen rows of pillars, are one of its greatest wonders. We still see the holes by which the Crusaders fastened their horses when the place was used as a stable. Above them, in part, arose the great *Temple* itself;—not so much one building as a number, or square of buildings, one within and higher than the other, and the Temple itself within and towering above the whole. It was built by Solomon (B. C. 1004), next by Zerubbabel (B. C. 516), and extensively repaired by Herod the Great (B. C. 21). The entire space covered by what is called Herod's Temple (including the Tower of Antonia), was about *nineteen acres*—more than half the present temple area.

A careful study of the *plan* will greatly help in understanding not a few scriptural allusions. The outer rim shows the cloisters, or porches, on each side. On the left are marked (2) four entrance places from the city proper ; the wider one (left, near front) being the King's Highway, where the bridge over the ravine connected the Temple on Moriah with the royal Palace on Zion. Landing here, one entered an open Royal Porch, 500 feet long, with two aisles, formed by four rows of marble columns, forty columns in each row. This vast arcade was the resort of persons of leisure, and here Jesus often taught the people.

These outside pillared spaces, and the adjoining open way, constituted the Court of the Gentiles. It was from this part of the Temple that Christ drove out the traders (John ii. 15). A screen, or low marble partition (3), stood next, bearing the warning that it was death for a Gentile to step

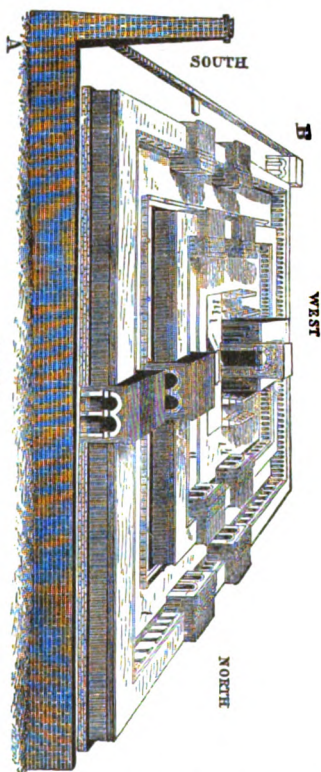


GROUND PLAN OF THE TEMPLE IN CHRIST'S TIME.

"Will God indeed dwell on earth? Behold, the heaven and heaven of heavens cannot contain thee: how much less this house which I have builded."—1 Kings viii. 27.

beyond this "middle wall of partition," beyond which Paul was charged with taking some Greeks (Acts xxi. 28), and which Christ is represented as having "broken down" (Eph.

ii. 13, 14). By flights of steps (4) one ascended to the other levels indicated, and came to the gateway (5) into the Temple proper, where he met the great Altar (6), and the portico (7), and the sanctuary (8), and the Holy of Holies (9.)



CONJECTURAL VIEW OF ELEVATION OF HEROD'S TEMPLE, WITH PINNACLE ON SOUTHEAST CORNER: AFTER PAINE.

"Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down."—MARK xiii. 2.

"And he set him on a pinnacle of the temple, and said unto him, If thou be the Son of God cast thyself down from hence."—MATT. iv. 9.

NOTE.—The Temple itself, strictly so called, which comprised the portico, the sanctuary, and the Holy of Holies, formed only a small part of the sacred edifice on Mount Moriah, being surrounded by spacious courts. It was entered through nine gates, which were on each side thickly coated with gold and silver. As to the *pinacle* on the southeast corner (A) of the temple, see page 212. B represents the royal archway connecting with the bridge over the Tyropœan valley. See page 207.

What rivers of sacrificial blood gurgled down through the rocks under this building into the Kedron and the King's Garden! At its dedication alone Solomon offered 22,000 oxen and 120,000 sheep (1 Kings viii. 63).

The Temple was stripped of the gold upon its doors and pillars by Hezekiah, in order to make a present to Sennacherib, king of Assyria, and so prevent his sacking the Holy City. (See 2 Kings xviii. 14, 16). The record of this fact, with other incidents in the King's battles with Israel, has been deciphered by Rawlinson on Assyrian slabs,



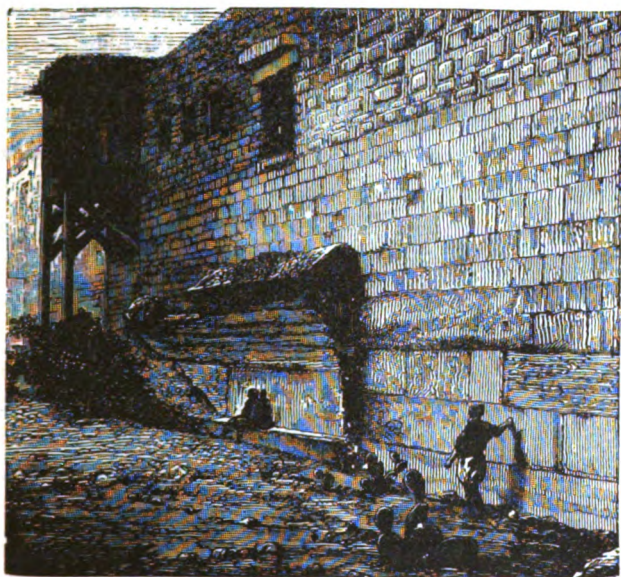
A TEMPLE ANTIQUITY. HEBREWS, GIVEN BY HEZEKIAH TO SENNACHERIB, TOILING IN BUILDING HIS PALACE.

"At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, . . . and gave it to the king of Assyria."—2 Kings xviii. 16.

where are pictured some Hebrew servants, also given by Hezekiah. As here seen, they are lugging in baskets, up an inclined plane, stones for the king's palace.

The Temple of Solomon was finally destroyed by Nebuchadnezzar, king of Babylon, B. C. 584 (2 Kings xxv. 13; 2 Chron. xxxvi. 19).

Robinson's Arch no doubt indicates the original termination of the Temple area. The wall here was on the side of Mount Moriah as it shelved down into the Tyropœon valley, now much filled with rubbish. The foundations were laid at the great depth of ninety-five feet beneath the present



END OF SOLOMON'S ARCH, AND SECTION OF THE MOUNT MORIAH WALL (ARCH NEAR CENTRE, OVER THE TWO SMALL FIGURES).

"When the queen of Sheba had seen the wisdom of Solomon, and . . . his ascent by which he went up into the house of the Lord, there was no more spirit in her."—2 CHRON. ix. 3, 4.

surface. The bridge that once here connected the palace on Mount Zion with the Temple on Mount Moriah must have had an elevation of not less than two hundred feet above the ravine (Tyropœon) which it spanned. It was for the accommodation of the kings and august personages, as they

would pass readily and safely from one of these sites to the other ; being a "highway of holiness " (Isa. xxxv. 8-10).

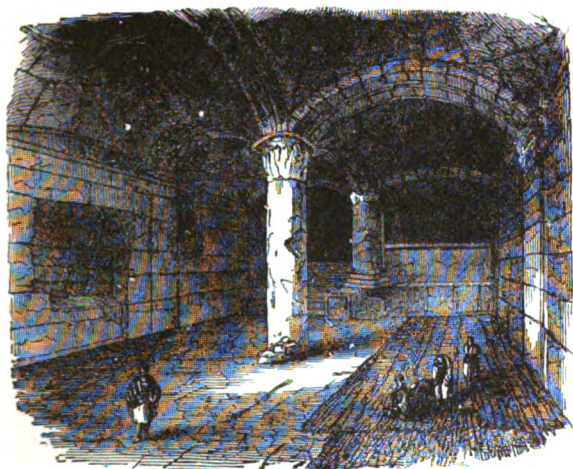
Here are three courses of huge stones projecting from the wall, and forming a segment of *an arch*. Captain Wilson discovered the pier of a bridge fifty-four feet distant from the Haram wall ; and there can be but little doubt that this is a fragment of one of the *ancient* piers. Josephus remarks incidentally that the space between the Temple wall and the Xystus was so short that Titus, standing on the former, was able to hold a parley with the Jews in the latter. In exact accordance with these statements we find the fragment of this colossal arch just in the very spot where a student of Josephus would have looked for it—on the west cliff of the Temple mount, and at the nearest point to the precipitous side of Zion. Dr. Edward Robinson discovered this arch.

It was, no doubt, upon this magnificent bridge, and upon the stupendous works adjacent, that the Queen of Sheba looked in such amazement that "there was no more spirit in her " (2 Chron. ix. 4). The "ascent " by which Solomon "went up into the house of the Lord " and returned, may have been the massive flight of steps which rose on either side of the valley, to his palace and the Temple.

What distant points of time does this fragment of an arch bind together ! And a like interest attaches to the *Wilson Arch*, in the same valley, which is another of the stupendous contrivances thought out by those who beheld the city in its primitive glory.

At the end of a covered bazaar, about two hundred and seventy feet north of the "*Gate of the Chain*," is *Báb el-Katanín*, the "*Gate of the Cotton Merchants*," or "*Triple*

Gate." A tradition of considerable antiquity identifies it with the *Beautiful Gate of the Temple*, where the apostles John and Peter healed the impotent man (Acts iii). On this account Christians are permitted to approach it more freely than any other gate of the Haram. This may perhaps be the site of the gate mentioned by Josephus as leading to Akra, "where the road descended into the valley by a great



INTERIOR OF THE TRIPLE OR "BEAUTIFUL GATE" (PASSAGE FROM OUTSIDE THE WALLS UP TO THE HARAM AREA).

"Whom they laid daily at the gate of the Temple which is called Beautiful, to ask alms."—ACTS iii. 2.

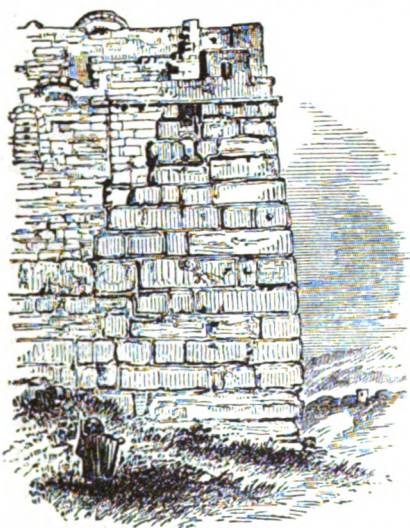
number of steps, and thence up again by the ascent." For its location see plan of Temple area, page 197.

Standing here, one reads with special interest how the man lame from his birth was "laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ; who seeing Peter and John about

to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up : and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God : and they knew that it was he which sat for alms at the gate of the temple " (Acts iii.).

The *Corner Stones* at the south-east angle of the city wall (or of the Haram) present us with one of the finest specimens of mural architecture in the world. Here are visible sixteen courses of ancient stones, the joints of which are so close, and the finishing of the bevelling and facing so clear and fine that when fresh from the hands of the builder it must have produced the effect of gigantic relieve paneling. The "chief corner stones" are twenty feet long ; and the eighth, counting upwards, is estimated at seven feet in breadth by six in height. The material employed is a fine limestone, and is now clothed with that golden hue which a course of ages produces in southern climes. They stand on the brow of the ravine, which is at this point one hundred and sixty-five feet deep, while the height of the wall is nearly eighty feet above the present surface ; and the excavations of Lieut. Warren have shown that its foundations are no less than fifty-three feet below it—"the solid rock of Mount Moriah, on which it is founded, being covered with that

immense thickness of *débris*. Thus this wall must originally have stood at a height of one hundred and thirty feet above its foundations." It would still cause the brain to reel to look down from here into the depths of Jehoshaphat, as was possible of old, some four hundred and twenty-five feet. And it is worth mention that we see here how the Jews bestowed especial care upon the *corners* of their buildings.



ANCIENT FOUNDATION STONES IN S. E. CORNER OF WALL.

"Master, see what manner of stones are here!"—MARK xiii. 1.

Their "chief corner-stones" are of fine proportions and surpassing magnitude, fitted no less for beauty than for strength. Does not this illustrate some passages of Scripture? "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation" (Is. xxviii. 16). "That our daughters may be as corner-stones, cut after the similitude of a palace" (Ps. cxliv. 12).

The Saviour, too, is likened to a "chief corner" (Eph. ii. 20). On this height stood, of old, a tall tower, probably the "pinnacle of the temple" from which Satan would have Christ cast himself down (Matt. iv.). What a fearful plunge it would have been!

Christ's words that "not one stone should be left upon another" referred to the temple proper; or may have been expressive of a *complete* ruin.

The quarry marks of the Phœnician masons are to-day seen on the foundation courses of parts of this great eastern wall; and letters so ancient that they appear to be the common progenitors of the Greek, the Samaritan, and the square Chaldean characters, still designate, after a lapse of 2,900 years, the course for which more than one stone was hewn, and in which it is still found. *Beth* occurs on the stone of the second course, *Daleth* on the fourth, and a numeral five on the fifth. The eminent Semitic scholar, M. Deutsch, decides that the marks are "partly letters, partly numerals, and partly special masons' or quarry signs;" that they "were on the stones when they were first laid in their present places;" and, most important of all, "they are Phœnician." It will be remembered that Phœnician workmen were furnished to Solomon by the king of Tyre (1 Kings v.-vii.).

In examining the substructures of the temple area, and the Jews' Wailing Place, and the foundations of the city walls in some localities, one often wonders how such cyclopean stones were brought hither, and put in position. The mode of removing them was possibly the same as shown in the Egyptian sculptures—on low-wheeled trucks, drawn by oxen, as seen in this cut. On this point there is an interesting

passage in Procopius, having reference to the building of the church of St. Mary, above referred to (probably the present mosque El-Aksa) by the Emperor Justinian. "They hewed rocks of immense size from the mountains ; and, having carved them skilfully, carried them thence as follows : First, they made carts of a size equal to the rocks, and placed a single stone in each cart, which was drawn by forty oxen, chosen by the emperor's order for their excellence. Then, as it was impossible for the roads leading to the city to bear these great carts, they cut out to a considerable extent the mountains, and made a passage for them as they arrived." Some hold this reference to be unreliable.



MODE OF TRANSPORTING LARGE STONES.

If, now, from Mount Moriah we recross the valley of the Tyropæon (or the "*Cheesemongers*"), and go up again to Mount Zion, passing there without the gate, we shall be almost sure to encounter some of those pitiable objects, the *lepers*, whose "quarters" are just at the gate, though really within the walls. They go outside to "ask alms" ; and any day may be seen sitting on the hill-side, putting in their silent or plaintive plea for help. Everywhere in Palestine they are met with, and are always regarded as unclean. They are shunned as dangerous and obliged to live by themselves. I visited their mud hovels, or dens (called houses), though of course not coming in close contact with them. To see the miserable creatures, often without eyes, nose, or hair, holding up their handless arms, and gurgling through

their half-consumed throats and palates unearthly sounds, is almost horrifying. The leper was required by Moses to stand apart, and give warning by crying *unclean ! unclean !* Thus the ten men that met our Saviour stood afar off, and lifted up their voice of entreaty. They still do the same, substantially, and even in their begging never attempt to touch you.



LEPERS "ASKING ALMS," ON THE SIDE OF MOUNT ZION.

"There met him ten men that were lepers, which stood afar off; and they lifted up their voices and said, Jesus, Master, have mercy on us."—LUKE xvii. 27.

The disease of leprosy is hereditary. New-born children of leprous parents are often as pretty and as healthy in appearance as any, but by-and-by its presence and workings become visible. The "scab" comes on by degrees in differ-

ent parts of the body ; the hair falls from the head and eyebrows ; the nails loosen, decay, and drop off ; joint after joint of the fingers and toes shrink up, and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, the eyes, the tongue, and the palate are slowly consumed, and finally the wretched victim sinks into the earth and disappears, while medicine has no power to stay the



DAVID'S TOMB, ARMENIAN CONVENT, CENACULUM.

"His sepulchre is with us unto this day."—ACTS ii. 29.

ravages of this fell disease, or even to mitigate sensibly its tortures. Who can fail to see in all this a most affecting type of that moral leprosy, SIN ?

The Tomb of David is close to the Lepers' Quarters ; and is by far the most remarkable of all the tombs in or

about Jerusalem, except that of the Holy Sepulchre. It is certain that King David (with most of his successors on the throne of Israel) was buried in Zion ; and Peter tells us (Acts ii. 29) that "his sepulchre is with us unto this day." It is held to be in the building (mosque) known as the *Cænaculum* ;—(or place where the *Lord's Supper* was instituted).

In 1839 Sir Moses Montefiore and his party were admitted to the mosque. They were led to a trellised doorway, through which they saw the tomb, but were not permitted to enter. A few years ago an American lady, daughter of Dr. Barclay, was enabled, through the kindness of a Mohammedan lady friend, to enter and sketch the sacred chamber (so called). She says, "The room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry, richly embroidered with gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb ; and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room, which, they said, leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning" (*City of the Great King*, p. 212). The real tomb, if it be in this place, must be in the cave below.

If this be indeed the site of the "upper room" spoken of in Scripture, what great events have happened on this spot !—the preparation for the Supper ; the washing of the disciples' feet ; the wonderful discourses of our Lord ; the

Sacred feast ; the long prayer-meeting, and the Pentecostal outpourings !

The *Tombs of the Kings*, and those of the *Judges*, on the north of Jerusalem, and also the numerous chambers for the dead in rocky cliffs skirting the Valley of Hinnom, are objects of interest. Indeed, the rocks all around the Holy City are honeycombed with tombs, so that the graves are



VIEW OF THE TOMB OF THE JUDGES.

far more numerous than the houses. All of them are ancient, and many evidently very ancient, having contained, no doubt, historic characters. They are often spacious, gloomy caves, with narrow doorways, and niches or shelves for bodies, cut in the sides one above the other. Some of them have several stories, into which you descend by holes or rude steps ; and some are nothing but huge charnel-

houses, where the bodies of the dead (as in the Field of Blood,) were thrown loosely in. Ship loads of the "sacred" dust from some of these tombs (as of the last-named) have been carried away to different countries.

Some of the more costly of these tombs serve admirably to illustrate the manner of sepulture among the wealthier Jews; and were such, no doubt, as Job had in mind, when he said, "Now should I have lain still and been quiet, I should have slept; then had I been at rest with kings and

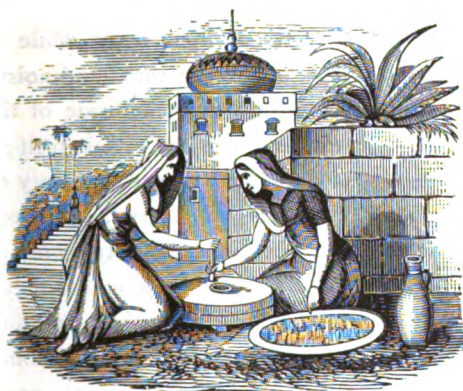


TOMBS IN KEDRON VALLEY.

counsellors of the earth, which built desolate places for themselves." (Job. iii. 14).

The so called *Tombs of Zechariah, St. James, Jehoshaphat, and Absalom*, are in the *Valley of Jehoshaphat*. That last named (seen at the extreme left), is the most remarkable. The lower part of it is a monolith, but the upper part is of masonry. The body of the monument is a cube, twenty-two feet on each side, with columns and pilasters. The upper part consists of two layers of large stones terminating

the cube ; then a cylinder, composed of three more layers, ornamented with projecting cable-mouldings. The whole terminates in a singular concave-curved pyramid. The total height above the present surface of the ground is nearly fifty-four feet, of which thirty-seven are masonry. Its lower part is buried to some depth in a mass of stones, thrown at it by Jews, who, believing it to be the pillar of Absalom mentioned in Scripture, have been in the habit from time



A SCENE IN SILWAN (SILOAM).

immemorial of showing their horror at his rebellious conduct by casting a stone, and spitting as they pass by.

The style of the architecture shows that this cannot be the *pillar* which Absalom had "reared up for himself during his lifetime in the king's dale." The precise date of the monument it is difficult to determine.

Near these tombs and along the base of Olivet, is the little scragged village of *Silwan* (Siloam), whose people live in poor mud huts, or empty sepulchres. Somewhere here stood

"the tower of Siloam which fell and slew eighteen persons." Wandering through this settlement one day toward evening, my attention was drawn to "the sound of the grinding" in different directions. The women were here and there at work—"two women grinding at a mill"—preparing for supper.

Just at that time a hubbub was heard, and down the steep hill from the city were seen running half a dozen men with a dead body on a litter, or stretcher. The corpse was unconfined and entirely exposed, and the arms and legs were dangling over the side of the "bier," while the body itself was almost thrown off by the rapid and noisy rushing of the men down into, and up the other side of the valley. Shortly another just such scene presented itself; and the two parties were next seen fighting over an empty grave for its possession. The uproar was fearful, even coming to blows. It was finally settled by one party running off and bringing an old man who acted as umpire, and they finished the burial by casting the bodies in, unshrouded, and just as they were. Then a hired mourner began his offices, and with uplifted hands, and bodily prostrations, and various gesticulations of grief, he howled out his lamentations, intermitted by sitting down and taking a smoke! They were in haste from fear of not getting back before the gates of the city should be shut. Likely the men had just died; for no dead body is allowed to be unburied over two hours or so.

In many things this scene illustrated the burials spoken of in Scripture; as that of Ananias and Sapphira (Acts v.).

The Hill of Offence, or the *Mount of Corruption*, is a term given to this part (the southern) of Olivet, because here on *Tophet*, called "the high places of Tophet," Solomon

set up his idols and instituted the worship of Baalim, at the instigation of his strange wives :

“ On that opprobrious hill
Right against the temple of God—
Audacious neighborhood.”

He built “ an high place for Chemosh, the abomination of Moab, in the hill that is before (that is, toward the east of) Jerusalem ; and for Molech of the children of Ammon ”



BAAL: MOLOCH: A CHILD BEING OFFERED IN SACRIFICE.

“ Thou shalt not let thy seed pass through the fire to Moloch.”—LEV. xviii. 21.

(1 Kings xi. 7). Moloch means “king,” and Milcom is the same root with the pronoun—“their king.” This idol seems to have been identical with the Phœnician god *Baal*, to whom we know children were offered in sacrifice at Carthage. Modern discoveries enable us to give the accompanying representation of a worship scene of this false god,

which was set up in the very face of the true God as present in his temple.

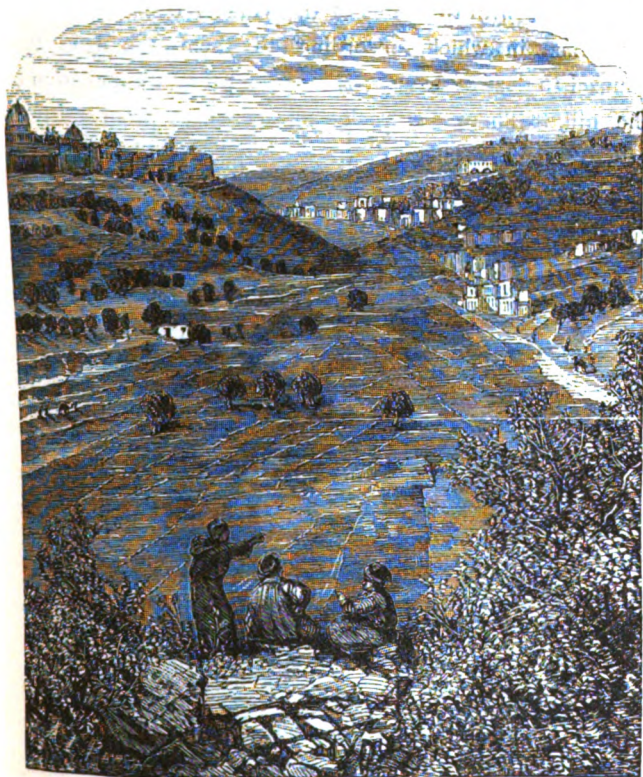
Baal and Moloch were names for one and the same deity ; and the victims were placed on the red-hot hands of the idol, their agonizing shrieks being drowned by cymbals and the shouts of the phrensied worshippers. Milton thus mentions these "abominations" :

" Moloch, horrid king, besmeared with blood
Of human sacrifice, and parent's tears,
'Though for the noise of drums and timbrels loud
Their children's cries unheard, that passed through fire
To his grim idol—in the pleasant vale of Hinnom, Tophet thence,
And black Gehenna called, the type of Hell."

Descending the high places of Tophet, we enter the valley of Jehoshaphat at the southern end, where is a deep ancient well, commonly called the *Well of Fob*. Probably it is *En-rogel*, that is, the *fuller's fountain*, described in the book of Joshua as being on the south-east of Jerusalem, on the confines of the tribes of Judah and Benjamin. If this be correct, it was here that the ambitious aspirations of Adonijah to the throne of Judah were checked by the joyous proclamation that Solomon was king: for we read that Adonijah slew sheep and oxen and fat cattle by the stone of Zohemoth, which is by *En-rogel*, and called all his brethren the king's sons, and all the men of Judah the king's servants, to feast and to solemnize his anointing (1 Kings i. 9).

The Valley of Hinnom here joins that of Jehoshaphat, or Kedron. It lies at a great depth, and is shaded by olive and pomegranate trees. The rocks are rugged and precipitous ; but still it possesses an air of repose, and hushed are

all those dreadful shrieks and cries which once echoed in the midst of it. The might of the good Josiah was displayed here—when he broke in pieces the idols, and cut down its



VIEW FROM HINNOM OF THE ELEVATION OF THE CITY, AND OF TOPHET, AND "THE FIELD OF BLOOD."

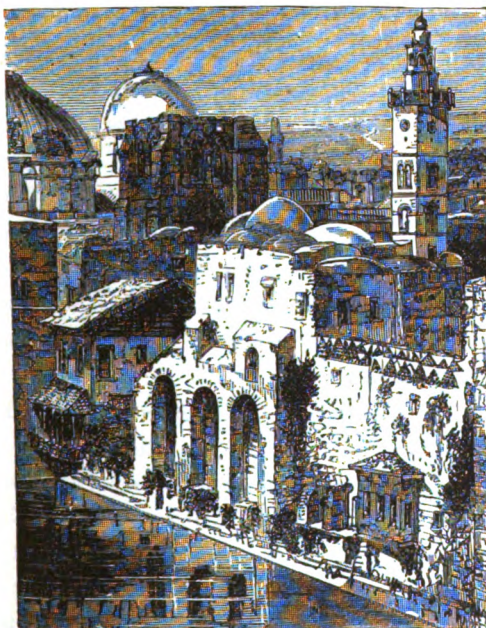
polluted and blood-stained groves. *Aceldama*, *The Field of Blood*, or the *Potter's Field*, with an old charnel-house in the midst, is here. Ge-Hinnom is in Greek *Gehenna* (hell).

Close by is *The Hill of Evil Counsel*. Its top is at least as high as any part of the city, and is crowned by the ruins of a comparatively modern village. These ruins the monks now dignify with the name of the villa or country-house of Caiaphas, in which, according to them, the Jews took counsel to destroy Jesus. Hence the present appellation of the hill. There are rocky terraces here, from thirty to fifty or more feet high, down whose jagged sides Judas may have fallen, perhaps by the breaking of the rope or limb where he "hanged himself:" upon which he "burst asunder in the midst, and all his bowels gushed out." It looks entirely natural to one on the spot. *The Tomb of Annas* (the high priest), as a curious fact, is not far from the peak of this Hill of Evil Counsel; where are also pointed out some alleged remains of the *House of Caiaphas* (another high priest), son-in-law of Annas. (Acts. i. 18).

It was prophesied that "This place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter." This denunciation was doubtless fulfilled when Nebuchadnezzar sacked and destroyed Jerusalem; and more emphatically by Titus and "his men of war." Josephus says that when Titus saw, from a distance, the valley heaped full of dead bodies, he was so horrified at the sight that he raised his hands and called Heaven to witness that he was not responsible for the terrific slaughter.

Close by this locality, south of the Hinnom, in the direction of Bethlehem, is the *Plain* (or *Valley*) of the *Rephaim*; called also the "*Valley of Giants*"—a fertile tract where David twice defeated the Philistines, and where were fought many of the battles that have raged around the Holy City.

The Lower and Upper Pools of Gihon were in this valley of Hinnom. The size of the former (as seen in the old walls and traces) was about six hundred feet by two hundred and fifty. The latter is about two-thirds this size,—that is, over an acre and a half. See Isa. vii. 3, xxii. 9, xxxvi. 2; 2 Chron. xxxii. 30. *The Pool of Hezekiah* is within the walls



HEZEKIAH'S POOL AND VERY OLD HOUSES.

"He (Hezekiah) made a pool and a conduit, and brought water into the city."
2 KINGS xx. 20.

of the city, and near the Jaffa gate. It is two hundred and forty feet by one hundred and forty-four, having natural rock for its bed. Some of the buildings upon it are very ancient, and of peculiar architecture, as here shown.

It is told of King Hezekiah that he “made a *pool* and conduit, and brought water into the city ;” and also that “he stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David” (2 Kings xx. 20 ; 2 Chron. xxxii. 30). From these words we can only infer that Hezekiah constructed a pool within the city on its western part. To such a pool the present reservoir entirely corresponds ; and it is also fed in a similar manner. Indeed, excavations on the brow of Zion have laid bare what seems to have been these very works of King Hezekiah.

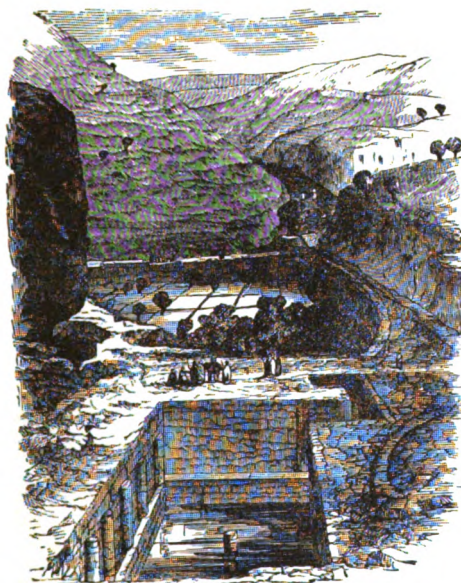
No one who examines these, and similar works, can doubt the former abundance of water, for both public and private use, in and about Jerusalem. We might fairly say that the city was encompassed by a circle of artificial lakes, to say nothing of the streams then flowing in the valleys of Hinnom and Jehoshaphat.

The King's Gardens are in the lower part of the Hinnom, or rather in the lowest part of the Kedron, where it joins Hinnom. The name comes from the belief that David and Solomon had splendid gardens here. The spot is lovely. On either side fig, olive and pomegranate trees cast a lovely shade, while gardens of melons and cucumbers give an idea of their fresh luxuriance. The heights near by are terraced, and in some places slightly cultivated. As just seen, this lovely spot became the scene of awful corruptions.

This site—the “King's Garden”—is mentioned by Nehemiah as beside the “Pool of Siloah,” and watered by it (iii. 15). On the end of a causeway close by stands a venerable mulberry-tree, supported by a pillar of loose

stones. It is said to mark the spot where Manasseh caused the prophet Isaiah to be sawn asunder ; and is hence called *Isaiah's Tree*.

In the cut we see the frowning heights of Hinnom at the left of the gardens, the Hill Ophel in front, the deep chasms of the Tyropæon and Kedron to the right of it, and still to

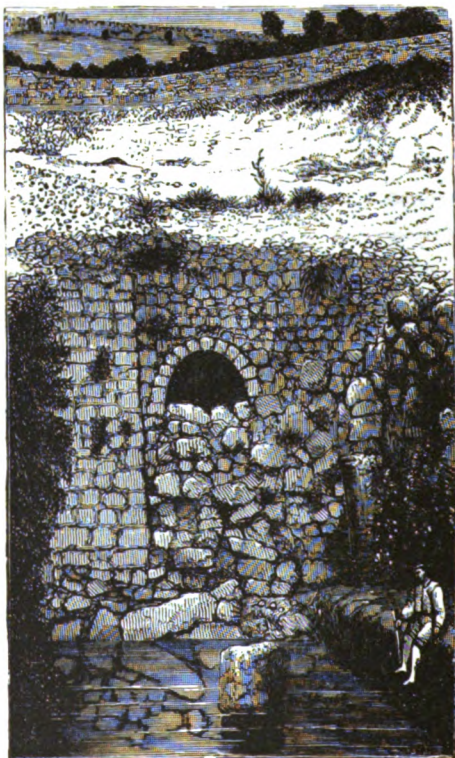


KING'S GARDENS OR "KING'S DALE," BELOW SILOAM.

the right, the Olivet range. This beautiful spot, in scripture times, was also called the "*King's Dale*."

The *Pool of Siloam* lies a little north, at the base of Ophel, and is an object of very great interest. It is supplied by a *fountain* of that name (seen in cut), and has ancient stones and masonry around its source, besides

a few broken pillars in the pool itself below, which is lined, in places, with fragments of very old stonework. A small stream of water trickles from the source over the rocks, which I followed into the narrow cave, or cleft, from which it



THE POOL OF SILOAM.

“Go wash in the pool of Siloam. And he went, and came seeing.”—JOHN ix. 7. issues, and found to be exceedingly sweet and pure. It gathers in the pool a few feet below, (fifty-three by eighteen feet,) where, as I saw it, the depth is about two feet.

This pool is held in high reverence by Moslems, and pilgrims bathe their faces, and especially eyes, in its limpid water, with the full persuasion that thenceforth the sight is strengthened, and no dimness need be feared. Isaiah speaks of "the waters of Siloah that flow softly" (viii. 6); Nehemiah says Shallun built "the wall of the pool of Siloah by the king's garden" (iii. 15). Isaiah probably refers to Siloah under the name of the *Old Pool* when he says, "Ye made also a ditch between the two walls for the water of the old pool" (xxii. 11).

Standing here it is hardly possible to realize the immediate contiguity with the past. One cannot help asking, Is this indeed

"Siloa's brook, that flow'd
Fast by the oracle of God?"

And *have* these waters flowed on ever since the day when Jesus said to the blind man (having anointed his eyes with clay), "*Go wash in the pool of Siloam!*" Have they thus actually been instrumental to the wonder-working power of the "Son of Man?" It is even so.

I found brilliant red anemones (much like the American poppy), blooming quietly in the crevices and around the edges of the old tank, some of which I gathered. They also fringe the rivulet under the brow of the hill, formed by the waste water. Bishop Heber must have had this in his eye in writing:

"By cool Siloam's shady rill,
How fair the lily grows."

A zig-zag passage, cut through the solid rock, nearly two thousand feet in length, connects Siloam with the Fountain

of the Virgin, on the opposite side of Ophel. The same stream, of course, supplies both fountains.

The Fountain of the Virgin is in a large open-mouthed, receding cave, with some three feet of water in it; where, upon one of my visits, I found men women and children promiscuously bathing. It is a peculiarity of this spring that



FOUNTAIN OF THE VIRGIN—"KING'S POOL" (POSSIBLY BETHESDA).

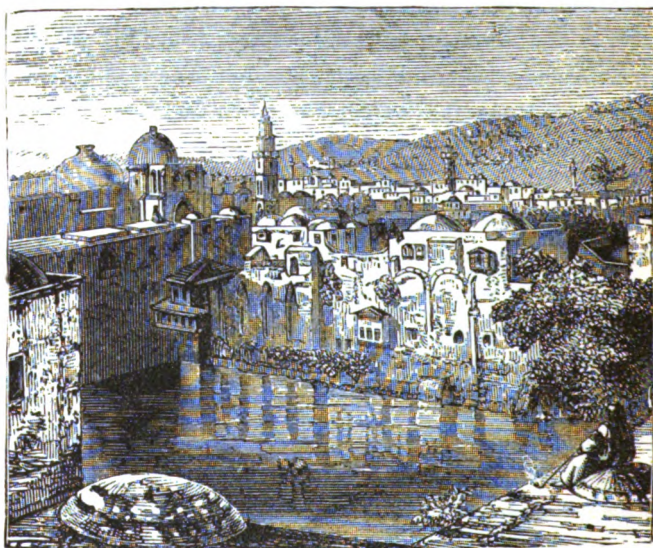
suddenly, and without apparent cause, and at uncertain intervals, the water will burst out in great volume, and as rapidly subside into its usual gentle stream. Dr. Robinson ascribes this irregular flow of water to the pool of Siloam; and Captain Warren accounts for the same phenomenon

being observed in both pools, by remarking that "the Fountain of the Virgin is an intermittent spring, whose waters communicate with the Siloam Pool by means of a rock-cut canal running in a serpentine course through the hill." It is obvious that a sudden rising or sinking of water in the one would have a rapid effect in the flow and ebb of the other. The common legend to account for this singular phenomenon is that a dragon lies within the fountain; when awake he stops the water; but when he sleeps it flows. The water comes from beneath the Haram; but particulars can only be proved by extensive excavation.

Dr. Robinson suggests that this may be the *Bethesda* of the New Testament, where our Lord cured the impotent man (John v. 2-7). The pool of Bethesda is spoken of as being by the *Sheep Gate*, which must have been near the Temple, as it was repaired by the priests in Nehemiah's time (Neh. iii. 1, 32). There are stronger reasons, however, for supposing that the Fountain of the Virgin is identical with the *King's Pool* mentioned by Nehemiah as the place where, in his night survey of the desolated city, there was no way for the animal he rode to pass; and where, having dismounted, *he went up by the brook and viewed the wall* (ii. 14, 15).

The steps of Nehemiah, on the side of Ophel, are "the stairs that go down from the city of David" (Neh. iii. 15). To this day they are seen and trodden, on the steep sides of Ophel, just above the Pool of Siloam, to the east of the Tyropœon. Here we surely have remains of the city of David dating back prior to the period of the Babylonish captivity.

The *Pool of Bethesda* (Birket Israel), is just within the walls, on the eastern side, and near St. Stephen's gate. It is now a dry reservoir, in length three hundred and sixty feet; breadth, one hundred and thirty feet; depth, about seventy feet. It is used as a deposit for rubbish, and



THE POOL OF BETHESDA AS NOW SEEN (DRY).

"There was a pool which is called Bethesda, having five porches. In these lay a multitude of impotent folk, waiting for the moving of the water."—JOHN v. 2, 3.

contains in some parts an overgrowth of herbage and a few small trees. The proffer has lately been made to excavate this spot; but the lethargy and suspicion of the city officials has been in the way of their acceding to the proposition.

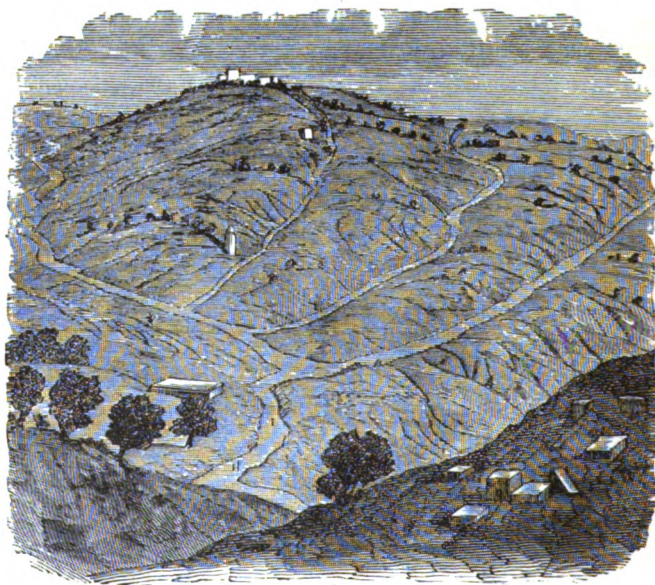
As we have seen, some would make another site the Bethesda-pool (see Fountain of Virgin); but often as I

passed this spot the mind would forcibly recur to that affecting narrative: "Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had" (John v.).

The Castle of Antonia, near by, is the spot from which Paul addressed the Jewish mob on the occasion mentioned Acts xxi. 34, sq. Josephus says it was called Antonia, and that it stood near the north-west corner of the temple area. The situation of the castle must have been identical in part with that of the house used now as a garrison of the Turkish troops at Jerusalem, near the north-west angle of the court of the Mosque, and abutting on the wall on that side. From the top of it I had the nearest full view of the Temple area, into which my guide (a Jew) would not place a foot for fear of being killed by the Turks. Some hold that Pilate occupied the Castle of Antonia during the Saviour's trial. Certainly the commander of the Roman troops at Jerusalem then had his quarters here (Acts xxi. 31, etc.).

The Mount of Olives, from base to top, is best surveyed from this castle. On the highest peak is the *Church of the Ascension*, built from a false tradition that here Christ took his departure from earth. Two gigantic cedars, probably amongst the very few in Palestine, stood near its summit, under which were four shops where pigeons were formerly sold for purification. The view from there eastward is magnifi-

cent. Far off, in front, is the sandy-colored Pisgah, solemn and rugged. Along the farthest plain, and near the foot of the mountains, we may, on a clear day, see a narrow, winding line, as of silver thread, which loses itself in a bright sheet of dazzling sea, to the south-east. That expanse is the plain



MOUNT OLIVET, WITH ITS ROADS.

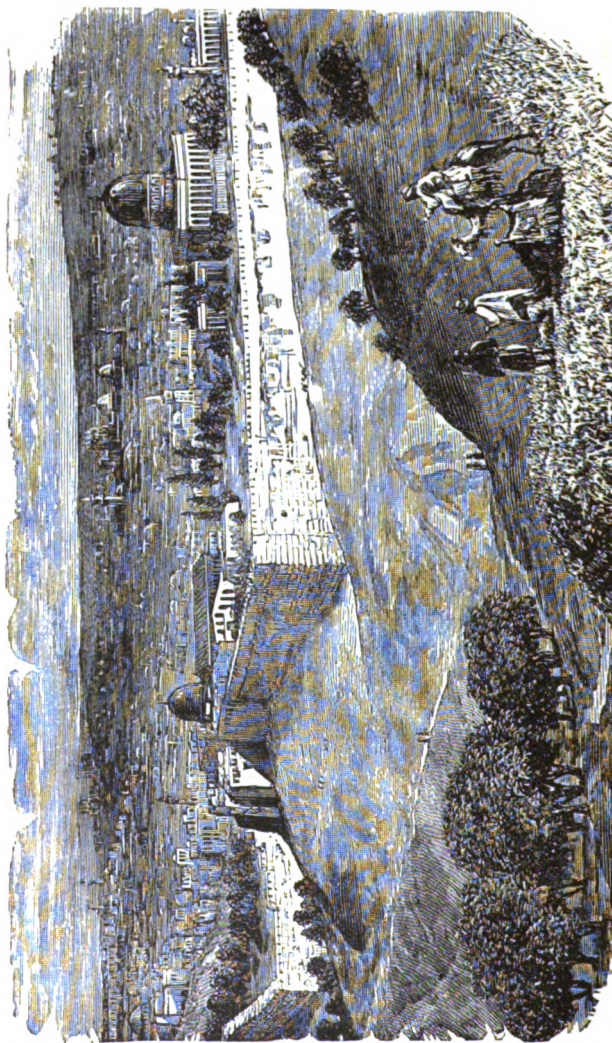
"They went out into the Mount of Olives."—MARK xiv. 26.

of Gilgal, and of "the valley of Jericho, the city of palm trees, unto Zoar." That narrow, winding thread of silver is the Jordan, and that far-off glittering water is "the sea of the plain, even the salt sea, under Ashdath-Pisgah."

The drawing shows admirably the four roads up the sides of Olivet. That at the extreme left is no doubt the very

“ascent of ‘the Olives’” which David went up, with his family and a few adherents, on his flight from Jerusalem to Mahanaim, at the news of Absalom’s revolt. It was at the “top of the Mount” that he met Hushai, and had his parting view of the rebellious city. It was a little way past the top that he encountered Ziba and the asses, laden with provisions. It was as he descended the rough road on the other side, that “Shimei went along on the side of the ‘mountain,’ over against him, and threw stones at him, and cast dust.” This mournful procession—affecting as it is, and linked with every stage of the ascent and descent, comes forcibly to mind upon an exact view of the localities. The simple record is: “And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went bare-foot; and all the people that was with him covered every man his head, and they went up weeping as they went up.” We can almost *see* the king, bare-footed, and veiled (from fear of detection), escaping through the east gate, hastening down into the valley, across the brook Kedron, and up through the highway, crying aloud (and all those with him) as he climbs. And when from the slopes of the way one throws down stones at him, and curses him, David says, “Let him alone! let him curse me; the Lord hath bidden him; I deserve it; and may be the Lord will look on my affliction!” And he hastes on down through the wilderness, over the Jordan, and into the land of Moab (See 2 Sam. xv.).

Each of the three other well-worn paths leads to Bethany. The one up the middle is most direct, but less travelled, from its steepness. That farthest at the right is the old



PLACE OF CHRIST'S LAMENTATION OVER JERUSALEM, ON BETHANY ROAD, ON BETHANY ROAD. BROW OF OLIVET (FRONT, RIGHT).
"When he was come near he beheld the city, and wept over it."—LUKE xix. 41.

camel road to Jericho and the Jordan. One cannot suppress the tenderest emotions at looking upon these roads, and remembering that the precious feet of Jesus trod them again and again, as he approached or left the city. Especially affecting is it to pass along that at the extreme right, and picture the memorable scene of the triumphal procession upon his raising Lazarus, and his weeping over the doomed capital, as he was coming in from Bethany. How these words come back: "Tell ye the daughter of Zion, Behold thy king cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass." "And a very great multitude spread their garments in the way (their loose cloaks); and others cut down branches from the trees and strewed them in the way; and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! (Matt. xxi.) There is no other view of Jerusalem so magnificent as that obtained here. And *just then*, as he comes around the brow of Olivet, and the city bursts into full view, is Jesus' face streaming with tears!

"As He reached
 The summit's breezy pitch, the Saviour raised
 His calm blue eye: There stood Jerusalem!
 There she stood;
 Jerusalem,—the city of His love,
 Chosen from all the earth; Jerusalem,—
 That knew Him not, and had rejected Him;
 Jerusalem—for whom He came to die!—
 The shouts redoubled from a thousand lips
 At the fair sight; the children leaped, and sang
 Louder hosannas; the clear air was filled
 With odor from the trampled olive-leaves;—
 But—*Jesus wept!* He only saw
Jerusalem, the chosen, the loved, the *lost!*

He only felt that for her sake His life
Was vainly given ; and, in this pitying love,
The sufferings that would clothe the heavens in black
Were quite forgotten !—*Was there ever love,
In earth or Heaven, equal unto this ?*"

We are told that our Lord rode upon "an ass and a colt the foal of an ass." We are not to look upon this animal through modern and Western eyes, as mean and degrading



ASS, EQUIPPED FOR THE JOURNEY.

"Behold thy king cometh into thee, riding upon an ass."—MATT. XXI. 5.

to our Lord in its use. For in the East the ass was commonly ridden by grandees on great state occasions, and was generally caparisoned in the most costly fabrics. And to-day we find the ass, especially the "white ass" so often spoken of in Scripture, ridden by great men in the East. The saddle is covered with bright-colored cloth, edged with fringe or tassels, and the bridle is decorated with bells, embroidery, tassels, shells, and bits of jingling brass.

How terribly the denunciations of Christ on this occasion, and those of the old prophets, concerning Jerusalem, have been fulfilled, the past and existing condition of things here sufficiently shows. Riding in one day from a journey through the wilderness of Judea, along up the edges of the Kedron valley, and when yet several miles away, I was struck with the curious appearance of the top of Mount Zion without the walls. I spoke of it to a travelling companion (Dr. Strong), but neither he nor myself could account for the singular black and ridgy look which the surface presented. As we came near we found it was because of its being *cultivated*. The ground had been ploughed and planted. Then I recalled Micah's prophecy: "Zion shall be ploughed as a field, and Jerusalem shall become heaps." How forcible! That a place of such prodigious strength as Mount Zion should become a common *wheat-field*, where, generation after generation the husbandman should quietly gather rich harvests, was, indeed, a strange prediction: and yet it has long since been most literally fulfilled.

Two-thirds of all the space that Zion of old occupied is now without the walls, and (with the exception of the cemetery around the Tomb of David and its cluster of buildings) all that space is cultivated, or thinly sprinkled with olive-trees kept for their fruit.

And as literally has Jerusalem "become heaps" (Jer. ix. 11). No other city in the world is as truly *heaps*.

With the screech of the Roman eagles came "the beginning of sorrows" (Matt. xxiv. 8). Under Cestius Gallus the city was "encompassed" by armies with eagles on their standards. He strangely withdrew (A. D. 66), when the

Christians escaped to Pella. In A. D. 68 Vespasian besieged the city, and after him (in April, 70) came Titus. The daily sacrifices ceased in June, A. D. 70; and in July the death-struggle and the fall took place, and the city (except the three great towers on the western wall) was reduced to ashes.

The horrors of this four years' siege cannot be narrated. Such Jews as could be captured were crucified before the



ZION AS A PLOUGHED FIELD.

"Zion shall be ploughed as a field."—MICAH III. 12.

walls of the city. Josephus says eleven hundred thousand persons (residents and attendants upon the festivals) perished by sword, pestilence, and starvation in Jerusalem; and elsewhere more than three hundred thousand. Of the ninety thousand captured with the fall of the city, the aged and infirm were killed; the children under seventeen were sold as slaves; the rest were sent, some to the Egyptian mines, some to the provincial amphitheatres, and some to grace the triumph of the conqueror.

In the revolt under Hadrian's reign the former sufferings were resumed. The slaughter was frightful. The Romans (say the Rabbinical historians) waded to their horse-bridles in blood, which flowed with the fury of a mountain torrent. The corpses of the slain extended for more than thirteen miles, and remained unburied until the reign of Antoninus. Five hundred and eighty thousand are said to have fallen by the sword, while the number of victims to the attendant calamities of war was countless. The Jews finally yielded up their city in A. D. 135. A heathen temple (to Jupiter) was reared on the site of the Holy Temple, and next year *Elia*, instead of Jerusalem, was adopted as the name of the city. Since then *ICHABOD*, "the glory is departed," has been written on her walls.

The *solitariness* of the place is something awful. No suburbs—no surrounding busy population—none of the stir and activity of enterprising life is to be seen. The wall of Jerusalem lies about her like a fetter; and the hand of oppression crushes her. She is captive and hopeless. The Moslems imagine that bells summon evil spirits; and so there is no sound of the "church-going bell" in Jerusalem. And except it be the sound of the *muezzin* from the minarets, proclaiming the hour of prayer to the followers of the false prophet, you may sit on the hill slopes, on either side, for an hour together, and not hear the vibration of a human voice from that spot which once echoed to the strains of mirth and sacred song and royal triumph. All seems hushed, even in the busiest part of the day. As you "go round about the city, to mark her walls and bulwarks, and tell the towers thereof," with the exception perhaps of a few

Turkish soldiers lounging at the gates, or a shepherd with his sheep in the valley of the Kedron, or a woman with her water-pitcher at the Pool of Siloam, or a party of mounted Bedouins, or a few cowled monks or miserable lepers, you meet absolutely nobody in your rambles. And at night, when European cities are alive with cheer, Jerusalem sits dull and mournful in a darkness that can be felt. "How doth the city sit solitary!" (Lam i. 1.)



IN SACKCLOTH.

"How is she become as a widow!"—LAM. i. 1.

V.

BETHANY TO THE DEAD SEA, WILDERNESS OF JUDEA, AND JORDAN VALLEY.

WHAT a precious trio of names are these three *B's* of Scripture—Bethel, Bethlehem, Bethany!

The latter means *house of dates*, or *palms*; and was likely so called because this fruit formerly grew plentifully on the eastern slope of Olivet, where the village stands. One can leisurely walk to it from Jerusalem in half an hour, the distance being a little less than two miles—the “fifteen furlongs” of the Evangelists.

Several things particularly interest one on the way, besides the hallowed remembrances of our Saviour's frequent journeys thither. After passing out of the city through St. Stephen's gate, and descending into the Kedron, and leaving behind the Garden of Gethsemane, you bear gently upward, first to the right and then to the left, over a depression of Olivet. By this time you have passed the place of the Lamentation, and are glad to sit down awhile in the grateful shade of a fig-tree.

Somewhere here the fig-tree stood which the Saviour “cursed” for its fruitlessness. Why, when it is expressly said that “the time of figs was not yet”? Because, like the Jewish nation, it put on pretensions, and was hypocritical. It flaunted its foliage, as if even in advance of its fellows, while it was yet barren. Two kinds of fig-trees particularly

abound in Palestine, one maturing its fruit in spring, the other in summer or autumn. By the end of March, and in April and May, the early kind is found. I ate delicious ripe figs as far north as Syria in June. But the ordinary fig ripens in August, or later.

And yet it is a peculiarity, especially of sycamore fig-trees, that in almost any month (except January and February) fruit may occasionally be found on them ; because it



SYCAMORE FIG-TREE, ON THE WAY TO BETHANY.

"Now in the morning, as he returned into the city, he hungered. And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away."—MATT. xxi. 18, 19.

matures irregularly, and also because some hangs among the branches in the winter. And of all trees the fig leaves out last. As a rule I found the fig-trees nearly or quite leafless even in April and May. The natives say that the sycamore bears seven crops a year ; but the same tree yields more crops one year than another. Farther, the new leaf never appears before the fruit is set. For these reasons it was natural to expect fruit on this leafy tree, although, since it was now April, the ordinary time for figs had not come.

The sycamore fig-tree grows to the size of the English walnut tree, and is ever verdant. Its wide-spreading branches afford a grateful shade, and could readily be "climbed into" (Luke xix. 4). The fruit is improved by *gashing*, or *puncturing*; supposed to be referred to in Amos vii. 14, where "I was a *gatherer* of sycamore fruit," may be read, "I was a *cutler* of sycamore fruit." It is common to see the Arabs treating the fruit in this way just before gathering it.

The sycamore fig-tree is held by some to be not the same as the *sycamine* tree (Luke xvii. 6), which, through faith, might be "plucked up by the root;" but *sycamine* may be a variation of sycamore. The rendering of "mulberry trees" in 2 Sam. v. 23, 24, is generally held to be incorrect; but there is no good reason for it, as the tree of that name, bearing black, red-juiced berries is ancient. It may be the *sycamine* tree. The silk-worm-mulberry tree is modern.

It is an interesting fact that the fig-tree is never spoken of in Scripture as *blossoming*; (the word "*blossom*" in Hab. iii. 17 being rightly rendered *bear*). Now, although (contrary to some writers) it does blossom, yet the flower is so in the corolla that it is not *seen*. How true to nature are the sacred writers! It may also be noted that the fruit of an *ungrafted* fig-tree is worthless.

Bethpage (*house of figs*), the hamlet to which Jesus, after leaving Bethany, sent the disciples to "find an ass tied," is now almost houseless and ruinless. Soon after leaving Bethany for Jerusalem, the road meets a ravine, which furrows deeply the side of Olivet. Just opposite this point, on the other side of the ravine, are the site and remains of an

ancient village. It here turns sharply to the right, descends obliquely to the bottom of the ravine, and then turning to the left ascends and reaches the top of the opposite ridge a short distance above the site of an old village. I believe this to be the place where Jesus said to the two disciples, "Go into the village *over against you*" (Matt. xxi. 2). The active footmen could cross the ravine in a few minutes, while the great procession would take some time in slowly winding round it on the road.

Not far beyond, toward Bethany, also to the right, we find a rocky knoll, with several very ancient caves, where, probably, was the *Grave of Lazarus*. It could not have been *in* the village of Bethany (where the monks would show it), and everything in the inspired record points to this locality. "It was a cave, and a stone lay upon it" (John xi. 38), *i. e.*, over its mouth. One of these cavities (no doubt used of old for burying the dead) I entered, finding no difficulty in standing erect after creeping through the mouth. Was it to this very "grave" that the Saviour pointed to as he said, "Take ye away the stone" (John xi. 39)? Was it where I stood that he, in the hushed silence, first raised his eyes to heaven, and then in tones of sonorous authority cried, "Lazarus, come forth!" Did this very soil feel the dead man's foot-fall, as he issued forth in his winding-sheet, but yet in full health, to live (if tradition be correct) thirty years more in the now thrice-endear'd love of that little Bethany home? It may be even so.

Bethany is now a poor village of some thirty or forty families, without thrift or industry. In the walls of a few of the houses are marks of antiquity, such as large hewn

BETHANY AS SEEN TO-DAY.
"A man was sick, named Lazarus. Now Jesus loved Martha, and her sister, and Lazarus."—JOHN xi. 1, 5.



stones, some of them bevelled, which obviously belonged to more ancient edifices, and have been employed again and again in the construction of successive buildings. An old ruin on the hill is particularly noticeable. The present name of the place is *El-Azariyeh*, a corruption of *Lazarus*—a lasting memorial of the miracle connected with the spot. Even now the little village, clinging to the gray hill-sides of Olivet, and sprinkled with fig, almond, olive, and pomegranate trees, has a peaceful and quiet aspect,

“ Not wholly in the busy world, nor quite
Beyond it.”

One can readily imagine the charming seclusion which made it to Jesus as a second Nazareth. And the remembrance of that touching scene of Mary's anointing the precious body of Jesus with the contents of her alabaster box, makes almost fragrant the very atmosphere of the place. *Alabaster* is a stone of a soft nature and snowy whiteness. Small vases are still made of it for holding perfumes. I saw many of them in Damascus, and noticed how they were sealed and “broken.” It is said she *brake* the box and poured it on his head. The mouth was stopped with cotton, upon which melted wax was poured, so as effectually to exclude the air. She broke this cement, which secured the stopple, not the box itself, for this was quite unnecessary. In the language of the East the opening of a vessel by breaking the cement that secured it, was, and is, called breaking the vessel.

Lazarus is now dead. Martha is no more here, “cumbered with much serving.” Jesus no more here groans in spirit, and Mary is sitting at his feet where he rests from his

labors. And yet I lingered and lingered on the spot, and now find myself in fond memory uttering, "Sweet Bethany!"

But Christ lives on, as does Mary's act of love in anointing him beforehand for his burial. Happy for those who possess her wealth of affection!



ANCIENT ALABASTER VESSELS.

"Having an alabaster box of very precious ointment."—MATT. xxvi. 7.

Thou box of alabaster! in whose walls
The souls of flowers lie pent, the precious balm
And spikenard of Arabian farms, the spirit's balm
Of aromatic herbs.

Let us go forth upon our pilgrimage,
Thou and I only. Let us search for HIM
Until we find Him, and pour out our souls
Before His feet, till all that's left of us
Shall be the broken casket that once held us.

Gathering a little memento of the place, I passed beyond the town, and then looked back and recalled another sublime scene, which alone had made this spot famous forever. For on these desolate uplands, immediately overlooking the village, Jesus took his departure from our earth. Screened

among the sheltering hills, and apart from other human sights and sounds, he had his last interview with his disciples. Having "led them out as far as to Bethany" (Luke xxiv. 50), and delivered his final commission, while they yet beheld him he was taken up from them and received into glory, upon which they "returned to Jerusalem," no doubt by the direct road over the crest of the mountain.

As I saw the very place on which the Saviour's feet last rested, and read the simple, graphic story of the ascension, I was impressed as never before with the intense, the almost startling vividness of the sacred narrative. Bishop Ellicott and others think the traditional spot on the peak of Olivet may be the true site of the ascension; but I cannot see how the words, "as far as *into* Bethany," can be made to signify "to the top of Olivet," which is not half way to that village.

Our faces were now set for the land of Moab. There were a dozen travellers in the party, and it was our good fortune to have along with us Dr. De Hass, the American consul at Jerusalem. We had about twenty servants, and over thirty beasts of burden—horses, asses, mules. Chicken-coops filled with scores of hens, seven tents, a dozen iron cots, with bedding, and camp furniture generally, besides a good stock of groceries, canned fruits and jellies, made up our luggage. Last, but not least, was the Arab sub-sheik, Hassain, with his long lance and flint-lock, who, at our request, had come from over Jordan to insure us protection there against the Bedouins. Of course we were in high spirits with the novelty and expectation of the journey.

With the accuracy of an inspired narrative our Lord speaks of "a certain man who went *down* from Jerusalem to

Jericho" (Luke x. 30). Between these two places there is a fall of about 4,000 feet. Upon leaving Bethany the country begins to shelve down in a succession of naked hills of white limestone and dreary gray glens for more than ten miles, till you come into that part of the valley which is properly called the Valley of Jordan. Every traveller tells



MOUNTED FOR MOAB: LEAVING BETHANY: VIEW EASTWARD OF THE
"WILDERNESS OF JUDEA."

"A certain man went down from Jerusalem to Jericho."—LUKE x. 30.

of the desolation here. It is a stern wilderness, rocks everywhere, and rocky soil. Some one has well remarked, that if we might conceive of the ocean as being suddenly congealed and petrified when its waves are tossed mountain-high and dashing in wild confusion against each other, we should then have some idea of the aspect of this desert.

The road to Jericho passes right through this desert, and still discovers, here and there, remains of Roman times, when it was engineered through the barrier of rocks, some-

times 500 feet high. The towering sides are pierced with the dark openings of caves and grottoes, which have afforded protection, at different times, to Elijah and the persecuted Christians and the anchorites. This spot, now called *Eddum*, is supposed to be the "*Pass of Adummim*" (Josh. xv. 7, and xviii. 17), that is, the place of "Bloody ones," or "The Bloody Way." It was so called in Jerome's days, as if then deeds of blood were often done here.



A GORGE BETWEEN JERUSALEM AND JERICHOW.

"He fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."—LUKE x. 30.

Carelessly, while going through one of the wildest of these gorges, I fell behind my company, and did not awake to the fact of impending peril till a band of seven or eight Bedouins, on foot, met me, all armed with their matchlocks, and presenting the most ferocious and robber-like appearance. One of them stepped up and seized my horse by the bit, while the others stood and looked on ; but they offered me no harm. I confess to a slight nervousness, and to an impatience to overtake my party, heightened by the shouts of

the men which echoed from crag to crag, and the rapid ring of the horses' hoofs in the shadows of the projecting rocks. One must thus actually be in those solitudes to feel the full force and beauty of the admirable tale of the man who here fell among thieves.

And this is the spot where our Lord lays that scene of the Samaritan and the man that fell among thieves (Luke x. 30), "a parable that has made this desert blossom by its calm lesson of humanity and kindly compassion." It is a place where one would be likely to be waylaid. Except beyond the Jordan, it is to-day the most dangerous locality in Palestine. If one be alone he must expect to be "stripped," perhaps killed, for it is the chosen haunt of thieves and assassins. In the caverns, or upon the cliffs, if you look closely, you will be apt to see skulking a lawless Arab, who has confederates out of sight but near by.

Lunching in sight of an old kahn (tavern), pointed out as the "inn" where the wounded man was cared for, we came at length to the probable "*Brook Cherith*, which is before Jordan." Elijah was concealed here from the wrath of Ahab. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening"—probably from the well-supplied idol altars which then crowned these heights. He "drank of this brook" until it dried up (1 Kings xvii. 6). We found the stream (in April) large and rapid, and an incident occurred here forcibly illustrating several scriptures. While fording the stream, one of the horses, relishing a cool bath, laid down in the water, nearly drowning his lady rider; upon which the owner, after getting him ashore, took to correcting him for his folly. He

buffeted him, first on one side of the head then on the other ; and then seized the bit and held up the animal's face and spitefully *spit* in it several times. This is a mode of insult and contempt which I had noticed in a scuffle between the men in going to the pyramids in Egypt, but I had not



CROSSING BROOK CHERITH, IN ITS COURSE TO THE JORDAN.

"Hide thyself by the brook Cherith."—1 KINGS xvii. 3.

seen it acted out upon *animals*. My daughter, however, in a seven weeks' residence in Jerusalem, states that she often saw the natives in the "market place" near the Jaffa gate thus vent their wrath upon the horses, camels and donkeys.

The habit is historic. By Moses' law (Deut. xxv. 7-10),

if a near kin refused to marry his brother's widow, he was *publicly* to refuse ; when she (as a stigma) was to unloose his sandal and *spit in his face*. Some Assyrian stone tablets represent a captive as being *spit* upon by a soldier of the king. Christ says, by the mouth of his prophet (Isa. l. 6), "I hid not my face from shame and *spitting*;" and this word was fulfilled when, upon his trial, the brutal soldiery *spit upon him*, and smote him (Matt. xxvii. 30 ; Mark xv. 19 ; John xix. 3).

With the aid of the little sketch-map here given let us get a correct idea of the localities of this region. Of the Valley of Ajalon, and the two Beth-horons, we have spoken elsewhere. See p. 143. But look at them (on the left end of the map) in their relation to Gilgal (on the right end), where Joshua had his head-quarters at the time of his famous victory over the Amoritish Kings (Josh. x.). See the glens between Gilgal and Gibeon through which he made a forced march by night, and smote the Amorites that morning before Gibeon. See the rocky heights between there and the Beth-horons, where he pursued them, down whose declivities he chased them, pelted, as well, with "great hailstones" which the Lord sent upon them. See the vale of Ajalon close by. Over it the rising moon stayed, while the setting sun stood still over Gibeon—to lengthen a day for completing the victory.

By examining this map one will be convinced that without a prolongation of the day by a real miracle Joshua could not have done what is recorded of him. For between the break of one day and its close Joshua marched from Gibeon to Upper Beth-horon, thence some distance down

forest, now gone, lurked the "two she-bears" that "tare the forty and two" wicked children (2 Kings ii.).

The Valley of Achor (*Wady-el-Kelt*), where the Israelites stoned Achan (Josh. vii.) is also indicated. It extends up from Gilgal toward Bethel, and was the door through which Israel entered Canaan. Achor (also Achan, and Achar) means *trouble* (hence, perhaps, our word *ache*); and the figure of Hosea (ii. 15), "I will give her [Israel] the valley of Achor for a door of hope," implies that *affliction* is the door of entrance to the greatest good and to the spiritual Canaan; even as the sore trouble connected with Achan led to Israel's secure possessions.

We are now on the *Jordan Plain*; and the burning hot air, and a quivering haze that gives a dreamy indistinctness to everything, remind us that we are more than a thousand feet below the level of the Mediterranean Sea.

Jericho is no longer here; neither the one of Joshua's nor of Christ's time. The two were a mile and a half apart; the former close to the mountain's base; the latter on the banks of the Kelt (Brook Cherith), upon the plain. *Elisha's Fountain* (*Ain es-Sultan*) marks the site of the first Jericho. It is now an immense reservoir (657 × 490) with a copious spring bursting from the base of a mound around which are scattered fragments of pottery and foundations of former buildings. I drank of the water, and found it both cool and sweet.

Here stood a mighty city in Joshua's day, whose only remains are at our feet. Hither came the spies from yonder plain of Moab; and this is the mountain where, upon Rahab's advice, they hid themselves three days (Joshua ii.).

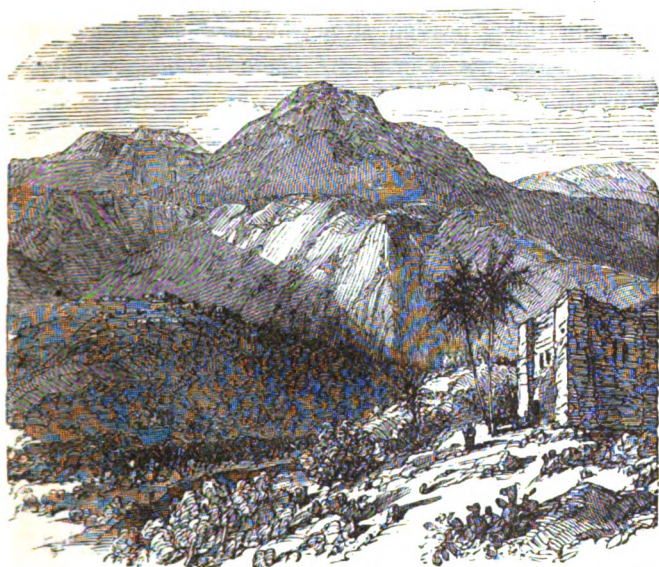
Around this spot marched mysteriously the Israelites seven days, with sounding trumpets, until the walls "fell down flat." A curse was pronounced upon any future builder (1 Kings xvi. 34) ; but Hiel (after five centuries) rebuilt it, and it became again a place of importance.

In Elisha's time, upon the complaint of the people that the waters were naught, this very fountain received the salt from the cruse and became sweet (2 Kings ii. 20). A school of the prophets was here, to which Elijah and Elisha used to come from Bethel by the mountain-path traced even to-day, and seen on the map.

It was the *new* Jericho which our Lord visited, lodging with Zaccheus, and healing the blind men (Luke xviii. 35-43 ; xix. 1-10). Herod the Great had bought this then lovely region, with its palm groves and balsam gardens, from Cleopatra, to whom it was given by Antony. He made it a magnificent royal city ; and here that monster of iniquity died. A great camel route from Egypt to Damascus made the place important. It was deserted soon after the Mohammedan conquest.

Riha, or Er-Reeha (a corruption of the word Jericho), is but a miserable village of less than two hundred souls. It is a straggling cluster of dilapidated mud huts, covered with stalks of plants and thorn-bushes, and occupied by a mongrel people who are hated by both Bedouins and the regular Arabs. Near by are some ruinous mounds, possibly of the old city. And close to a crumbling aqueduct is a fine old sycamore fig-tree, perhaps a lineal descendant of that into which Zaccheus climbed (Luke xix. 5). At night the women of the village came to our camp, and gave us a

sample of their music and dancing. More hideous-looking creatures cannot be imagined ; and their singing was a harsh vociferation on a single key, with an occasional variation, and a shuffling and jerking of the body, keeping time with the hum-drum cadence. The leader had a naked



THE NEW TESTAMENT JERICO (RIHA), WITH RUINS NEAR BROOK
CHERITH (RIGHT).

"As he went out of Jericho, blind Bartimeus sat by the highway side begging ; and he began to cry out, 'Jesus, thou son of David, have mercy on me !'"—
MARK x. 46.

short-sword ; and it was not agreeable when, with a sort of an Indian war-whoop, it was brandished alternately in each of our faces. Of course it was all for backsheesh.

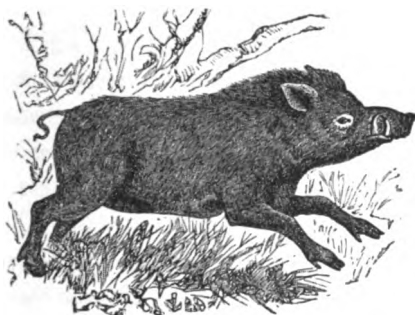
And these shameless, half-naked women, and a few lazy men, and this group of mud huts—these are all that now

represent the city where once Cleopatra revelled, and Herod reigned, and Christ did deeds of mercy. It was to this spot that Herod summoned all his nobles, and ordered them to be shut up in a hippodrome, and butchered the moment that he should expire—that somebody might shed tears !

His sister (Salmone) did not obey the order ; but it was only the ruling passion strong in death. For he was a monster and not a man. A mere Idumean usurper—a descendant of the despised Ishmael and hated Esau—he bribed Mark Antony to put Antigonus, king of the Jews, to death, to make room for himself. Having thus waded to the throne through blood, he next proceeded to butcher all the partisans of Antigonus. He made Aristobulus high priest at the age of seventeen, and then, repenting of his appointment, caused him to be drowned in a bath. Next he had Hyrcanus, of the family of the Maccabees, put to death, at the age of eighty, lest he should assert a claim to the throne of Judea ; and then, lest his wife, Mariamne, his favorite among the nine whom he married, should be espoused by any one after his death, he ordered her and her mother to be murdered if he died before them. He anticipated his own injunction, however, and destroyed Mariamne himself ; and, after a brief period, murdered also her mother. Next he caused his two sons, Aristobulus and Alexander, to be put to death ; and his next atrocity was the slaughter of the children at Bethlehem. Further, he ordered his son Antipater to be destroyed for an attempt to poison his father—but we need not proceed. Such was the man who passed up to his account from the place where these mounds and fragments and broken pillars tell of former grandeur.

The exact site of *Gilgal* where the Israelites first pitched their tents in the land of promise (Joshua iv. 19), and which became famous for many events, is doubtful ; though we visited ruins supposed to mark the site ; and also the location of *Beth-hoglah* on the border line between Benjamin and Judah (Josh. xviii. 19). A fountain and castle ruins are objects of interest.

The wild boar of the wood has his home in the jungles



THE WILD BOAR ON ISRAEL'S FIRST CAMPING-GROUND.

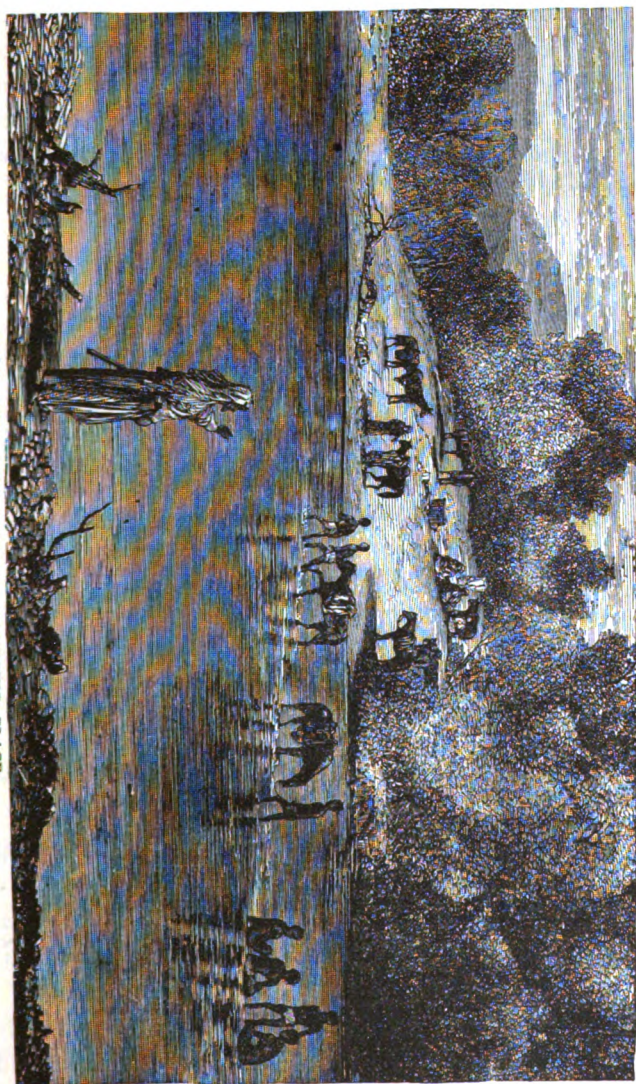
"The wild boar of the wood doth waste it."—Ps. lxxx. 13.

where these places existed, and is the only principal inhabitant, except here and there a wandering Arab.

An hour and a half's gallop across the plain takes one from Jericho to *The Jordan*. The Latin bathing-place is seven miles from the Dead Sea. That of the Greeks is some two miles farther north. There is a lower pilgrims' ford, two and a half miles from the Dead Sea, used by modern pilgrims and travellers between Jerusalem and Moab. The first-named of these, which we visited, is generally accepted as the place of our Lord's baptism, as it was of Israel's crossing, and other great events.

The ford here we had hoped to cross ; but the water was too swift and deep. Although the dry season was upon us (it was April 22d), we found the river at least one hundred feet wide and apparently from eight to twelve feet deep in different places. No Arab would venture to attempt to swim across. In bathing we were obliged to keep near the bank. The water was of a milky color, and not uncomfortably cold. There is here, and often elsewhere, a near bank, and farther outward another, a quarter of a mile or so off. This is reached during the "swellings of the Jordan" (Jer xii. 5). The first is nearly even with the water. It is a soft beach line with willows, tamarisks, and oleanders, which often dip their branches in the running stream. Sometimes the outer bank is precipitous ; but generally it is an elevation of ten or twelve feet.

And here we are, on the veritable Jordan, **THE** river of the Holy Land. What stupendous scenes once transpired, as we may believe, on this identical spot ! When the fire of heaven had burnt up the guilty cities of this polluted plain, these waters of Jordan rolled over them and buried them forever from the face of man. Thrice was the swolled torrent of the river here stayed, and its channel divided to let God's people and prophets pass over "dry shod"—Israel, Elijah, and Elisha. Once, at the bidding of the man of God, the iron axe rose buoyant from this channel and floated on the surface. Once these waters gave forth healing virtue, as if to prove to the proud Syrian chief the fallacy of his sneering exclamation—"Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel?" But the most glorious event the Jordan here witnessed was Christ's bap-



FORD OVER THE JORDAN. BAPTIZING PLACE.
"Then cometh Jesus to Jordan unto John, to be baptized of him."—MAT. III. 31.

tism ; for when he was baptized, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him ;" and the voice of the Divine Father here pierced the overhanging vault of heaven, and proclaimed, "This is my beloved Son, in whom I am well pleased."

"O happy river ! conscious in each drop
From thy clear bottom to thy smiling top—
Deep calling unto deep, as rapids swift
To foaming cataracts their voice uplift
In eager proclamation, far to near
And near to far, loud shouting, GOD IS HERE !

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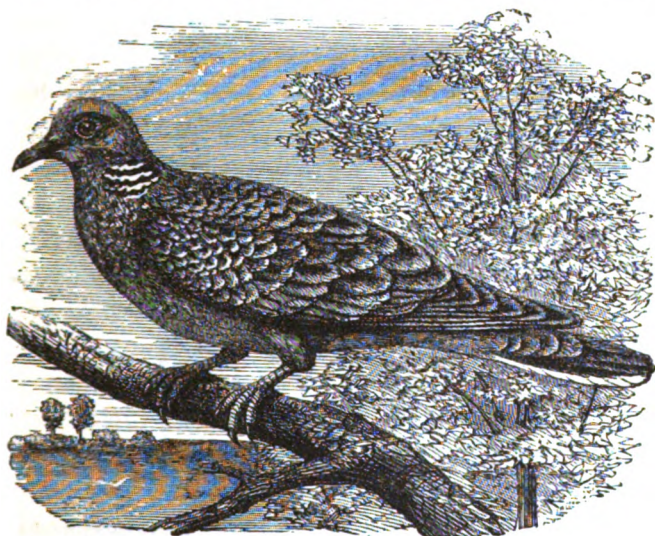
And as He, praying, doth from thee ascend,
(Wonder of wonders, when will wonders end)
Heaven's doors dimensionless wide open spread,
And more than Heaven descends upon His head.
The Holy Ghost, down darting from above
In volant shape and semblance of a dove
There rests, expressing peace ; and lo ! is heard
A voice from Heaven that joins the attesting word :—
Thou art my Son, My Sole Begot, in Thee
I am well pleased : begin Thyself to be !"

THE EVANGEL IN VERSE.

"And thus," as Dean Stanley remarks, "here began that sacred rite which has since spread throughout the world, through the vast baptistries of the southern and oriental churches, gradually dwindling to the little fountains of the north and west."

This would seem to be a fitting place for Christ's baptism. The river a little above darts from a ravine thickly studded

with green trees, and being arrested by headlands, here sets back; apparently clasping a wooded islet in its shining arms, and forming by the graceful curve of its reflux waves quite a handsome little lakelet, around which thousands of spectators could be congregated, as when of old there went out to John the Baptist "Jerusalem and all Judea, and all



DOVE IN THE WILLOWS ON THE BANKS OF JORDAN.

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—MATT. iii. 16, 17.

the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. iii. 5, 6).

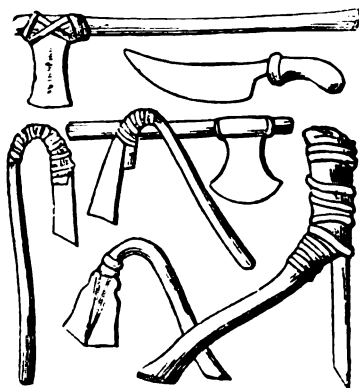
Again and again on these banks did I see the *dove*, whose favorite haunts seem to be the willows fringing the Sacred Stream. Could it fail to recall the chosen emblem

of the Spirit who visibly descended upon this baptismal scene? (Matt. iii. 16).

Each year, on the Monday of Passion Week, thousands of pilgrims come here to bathe in the Jordan.

Somewhere here the sons of the prophets were cutting limbs for their new building, when the borrowed axe slipped from its helve into the river, and was miraculously recovered by Elisha (see 2 Kings vi. 5, 6).

The *Bethabara* beyond Jordan, near where John bap-



ANCIENT AXES, AS FOUND ON ASSYRIAN AND EGYPTIAN INSCRIPTIONS.

"As one was felling a beam, the ax-head fell into the water. . . And he (Elisha) cut down a stick and cast in thither, and the iron did swim"—2 KINGS vi. 5, 6.

tized (John i. 28), was not far off, but is yet unidentified. The word means "house of passage," indicating a ford. But all the best manuscripts read "*Bethany* beyond Jordan." Lieut. Conder thinks he has identified the place, some twenty-five miles from Nazareth, in a ford called by the natives "Ford of the Crossing." But he is probably misled by the wrong reading of the text. The idea of a *ford* is not in it.

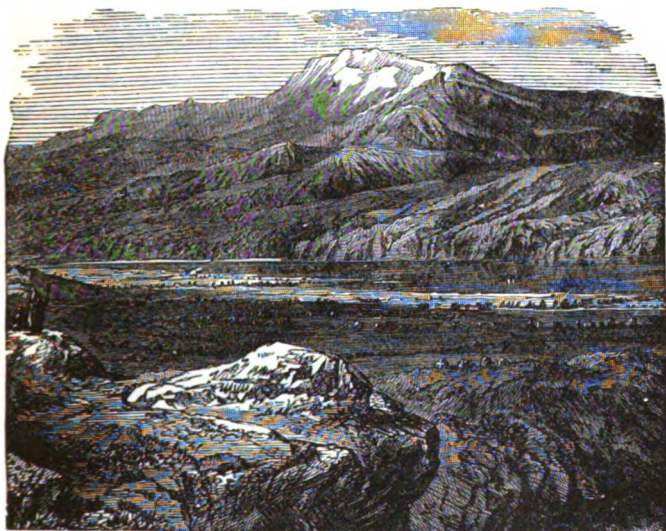
I have previously spoken of the *Dead Sea*, now called by the Arabs the "*Sea of Lot*" (page 79, etc.). It was intensely hot at the time of reaching it, reminding one that it is the lowest spot on the surface of the globe; and I instantly plunged in for a bath. For the first time in my life I found myself able to swim:—in fact I could not sink, even by trying; for the dense water buoys one up like an empty egg-shell. The only precaution necessary is to keep the pungent water from the eyes, and not to let the feet get where the head ought to be! The water was pleasantly warm, and the bath delightful. I repeated it several times, and pronounce the Dead Sea the finest bathing-place in the world. I did not even immediately resort to fresh water (as is usual with bathers) and felt no inconvenience from not doing it. Except at the north, where the milky track of the Jordan is seen for many miles, the waters of the Dead Sea are brilliantly blue, and wonderfully transparent.

Evidently this great chasm in its present shape is from the forcible rending and falling in of aqueous strata, and the splitting of the limestone vertebra northward, forming what is now the fissure of the Jordan valley and the basin of the Salt Sea. Traces of terrible convulsions from volcanic action are everywhere seen; such as fragments of sulphur, nitre, pumice-stone, bitumen, fossil salt, and the like. In the destruction of Sodom immense deposits of salt were probably upheaved, forming huge piles for about five miles. Incrusted with this upheaval Lot's wife became (she was not *changed into*) a "pillar of salt," perhaps some one of those pinnacles seen here now along the giddy top of *Jebel Usdum* (Mount Sodom). The Arabs call the peak *Hajr Usdum*—*Pillar of Sodom*.

Salt "without savor" is observed anywhere here. The heart of the lump may be saltish ; but the surface, though looking like salt, is utterly tasteless. The same thing is often seen elsewhere. A merchant of Sidon having brought over an immense quantity of salt from the marshes of Cyprus, placed it in houses having earthen floors. In a few years it was entirely spoiled, and literally thrown into the streets to be trodden under foot of men and beasts. It was 'good for nothing' (see Matt. v. 13). In Beirut I saw spoiled salt thrown into the street, and brought away samples of it.

The doomed cities, I think, stood at the present southern end of the sea. What was "the Vale of Sidim" at their destruction was submerged. It is singular that the volcanoes of 1834 and 1837 brought up here from the bottom of the sea great masses of bitumen: thus tallying with the record that here were "slime-pits"—properly "bitumen pits" (Gen. xiv. 10). God apparently used these in burning up *Sodom*, *Gomorrhah*, *Admah*, and *Zeboim*. And thus is verified the statement that "the vale of Siddim *is the salt sea*" (Gen. xiv. 3). We may suppose that this was the petroleum oil region of Palestine. Possibly the inhabitants may have used the bitumen in constructing their houses: thus rendering them more inflammable. Herodotus speaks of the people's using bitumen in mortar ; and it is found by recent explorations in Nineveh that it was extensively used there for building purposes. The bricks are everywhere cemented with bitumen. Add to this the immense underground deposits sure to have been in the region of the Dead Sea, and it may readily be apprehended how God may have

exploded the whole region ; the bitumen and gas below and above catching fire from the burning volcanoes ; the “breath of the Lord, like a stream of brimstone, kindling it” (Isa. xxx. 33) ; the flying flames and flakes and cinders filling the heavens, to be “rained” back in “fire and brimstone and a horrible tempest” (Ps. xi. 6).

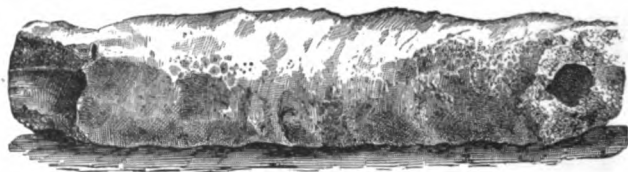


BIRD'S-EYE VIEW OF THE DEAD SEA, AND SITES OF THE OLD CITIES OF THE PLAIN—MOUNTAINS OF MOAB IN REAR.

“The cry of Sodom is great and their sin is very grievous.”—GEN. xviii. 20.

It is an impressive fact that brimstone is abundant on the shores of the sea. In that awful gulch of *Callirrhoe* (*Wady Zerka Main*) into which we descended, and where were the famous hot baths to which Herod resorted in the vain hope of recovering from a terrible disease, I found the very air charged with brimstone. Three or four scalding

springs spout from the roots of the mountains, smoking with sulphur. Its exhalations have literally "turned to ashes" the surrounding objects. I saw standing trees of the size of my body now nothing but ashes, and brought away specimens of their branches. Jumping my horse across a steaming brook, I suddenly found him mired half up to his body in a bed of ashes and sulphur, and could scarcely extricate him. What a spot on which to open one's Bible and read, "Escape to the mountain, lest thou be consumed! . . . And God rained upon Sodom and Gomorrah brimstone and fire out of heaven, turning the cities into ashes! . . . And the smoke of the land went up as the smoke of a furnace!" (Gen. xix. 28; 2 Pet. ii. 6).



FRAGMENT FROM A TREE IN CINDERS ON THE SHORE OF THE DEAD SEA.

"Turning the cities of Sodom and Gomorrah into ashes."—2 PET. II. 6.

I am aware of the objections to this theory of the location of the cities and their destruction, and of the bold assertions to the contrary by some scientists. Even Mr. Tristram sees here no traces of volcanic action, and no evidence anywhere of a submergence. But Dr. Porter takes the opposite view, holding (with Dr. Robinson) that the cities were on the south, and were submerged; and he justly adds that "not a single fact has been adduced calculated to overthrow this view; but each new discovery seems a new evidence in its favor."

It should be added that Mr. Tristram frankly affirms that everything leads to the conclusion that the agency of *fire* was at work, though perhaps not the overflowing of an ordinary volcano. "The materials were at hand, at whichever end of the lake we place the doomed cities, and may probably have been accumulated then to a much greater extent than at present. The kindling of such a mass of combustible material, either by lightning from heaven or by other electrical agency, combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread devastation over the plain, so that the smoke of the country would go up as the smoke of a furnace."

One thing is certain: earthquakes have nowhere in the world been more frequent than in Palestine; and this line of the Arabah and the Jordan has ever been their direct path. It has well been termed the dusty highway for the trampling feet of mighty earthquakes. And God knew how to use such tremendous agencies in the execution of his righteous judgments.

Zoar, to which Lot fled, I believe to have been near the south end of the sea, on its *eastern* shore, on the border of Moab, at the base of the mountains, where it is usually located on the maps. Jerome placed it here; and it could not have been back from the shore among the mountains (where some place it), for Lot was afraid he could not get *so far* as the mountains, and so he begged to stop there. And afterward, fearing another irruption, "he went up *out* of *Zoar* and dwelt in the mountain; in a cave" (perhaps one of those seen numerous here now) Gen. xix. 30. We encamped on the traditional site of *Zoar*, and it agrees well

with the record. The Palestine exploration party, however, do not agree with this identification. I have examined their reports but hesitate to accept the conclusions.

The wadies (ravines) that put down into the eastern and southern portion of the Dead Sea, show that this was originally "a well watered plain" (Gen. xiii. 10). Even now we come upon verdant patches. I was surprised at finding the



A GENUINE MODERN SODOMITE, ON THE DEAD SEA.

"There shall be no Sodomite of the sons of Israel."—DEUT. xxiii. 17.

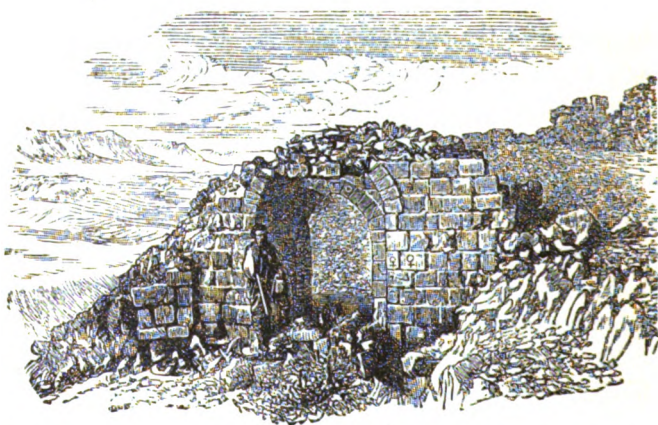
south-eastern edge of the sea (there is nothing of the kind on the shore opposite) skirted with a thick shrubbery of willows, reeds, tamarisks, and oleanders, among which the birds were singing and chirping cheerily; the "voice of the turtle" (dove) being particularly "heard in the land." The roaming Bedouins, some of whom we found perfectly naked, are the only human beings met with, except here and there a

company of three or four camel-drivers on their weary way to some distant city. The sheik of an encampment upon which we fell threatened us with danger if we proceeded. He would insure us against harm, he said, only by our allowing him the privilege which gave rise to the word sodomy, and paying him ten dollars in gold for each of us. The reader will thus see that for nearly 4,000 years the character and habits of the people of this land have remained as unchangeable as the physical features. Hearing again, as it were, a voice, "Up ! get thee out of this place, for the wickedness of it is great," we quietly struck our tents at midnight, stripped the bells from the animals' necks (lest they should awake the sleeping Arab encampment) formed ourselves into single file (for better defence), and stole from the accursed spot, even though the Sabbath was drawing on ; and by noon of that day we had turned the southern end of the sea, and encamped on the opposite shore.

That night one of our company in his tent was heard shouting, "The valley is full of men !" It turned out that the wind was rippling the face of the sea, and drifting the filmy, brooding vapors, and swaying the dry reeds in the moonlight upon the banks ; and this (with a somewhat excited imagination through a not unnatural fear) had caused the desolate region to swarm with Arabs. We were glad it was not a reality.

In the morning, passing along up close to the shore, among rugged cliffs of a soft, white, and very salt deposit, torn and furrowed by winter torrents in every direction, which have left fantastic ruins and castles of olden shape, flat-topped *mamelons*, cairns, and every imaginable form into

which a wild fancy could have moulded matter, we come to *Masada* (*Sebbeh*), which is perched upon a rock from 1,200 to 1,500 feet high, bold and grand because so completely isolated. Jonathan Maccabæus built a fortress here, in the second century before Christ. Herod the Great chose it for extensive fortifications; and he built a palace here, remains of which are still seen. At the cost of three and a half



RUINS OF MASADA FORTRESS, ON A PEAK BY THE DEAD SEA, WHERE A REMNANT OF JEWS WERE HORRIBLY SELF-SLAUGHTERED.

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—MATT. xxiv. 21.

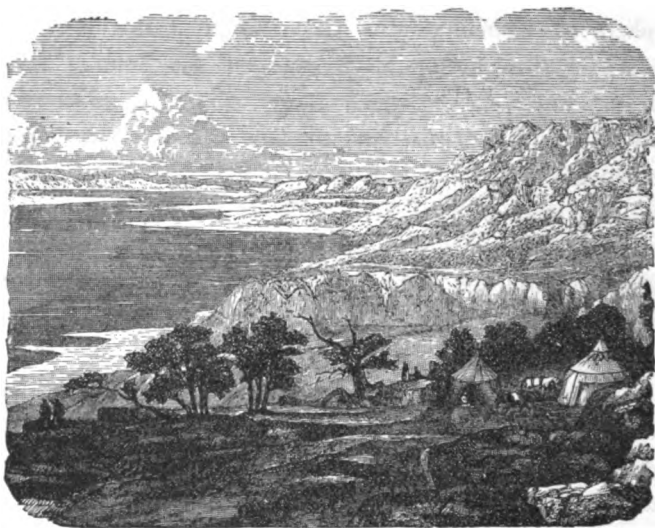
hours' hard scrambling we scaled this lofty peak and examined the ruins, and had a magnificent view of the Dead Sea and all the region far and near. A gateway (seen in the picture), a chapel, and a round tower, are in a remarkable state of preservation. There are three rock cisterns, still lined with white cement. After the destruction of Jerusalem the Romans laid siege to this fortress, to dislodge

some Jews who held it. Rather than fall into the hands of the Romans, the leader of the garrison (Eleazer) exhorted the men to kill their wives and children and then kill themselves. Josephus puts these words in his mouth: "Death gives liberty to the soul. Death frees it at once from all the ills that afflict it on earth, and introduces it to its proper sphere of communion with God. Contrast this bliss of heaven with the horrors history shows us the Romans have in store for us, for our wives, for our children, if we survive till to-morrow's dawn. Call to mind the cruelties perpetrated on our brethren in Cesarea, in Scythopolis, in Damascus, and in Jerusalem. Our hands are yet free to grasp the sword. To-morrow they will be bound, and we shall be compelled to listen in helpless misery to the imploring cry of wives and children. Let us die, then, together, as free-men ought to die!"

These words drove the whole garrison to frenzy, who convulsively embraced their wives and children, and then plunged their swords into their hearts. This scene of carnage finished, all the treasures were heaped into one enormous pile and burned to ashes. Ten of the number left were next chosen by lot to kill the rest. The victims calmly laid themselves down, each beside his fallen wife and children, and clasping their corpses in their arms, presented his throat to the executioner. The remaining ten now drew lots for one who, after killing his companions, should destroy himself. The nine were slain, and he who stood singly and last, having inspected the prostrate multitude to see that not one breathed, fired the palace, drove his sword through his body, and fell down beside his family.

Thus perished 960 persons on the very rock on which I stood ! It was one of those horrors predicted by Christ as attending the destruction of Jerusalem.

Engedi (*Ain Fidy*) is not far north of Masada. It is often referred to in Scripture as "the wilderness of Engedi"



ENGEDI; WITH VIEW OF SALT MOUNTAINS (AT THE RIGHT), AND DEAD SEA (LEFT).

"My beloved is unto me as a cluster of camphor in the vineyards of Engedi."
—CANT. i. 14.

"And David dwelt in the holds at Engedi."—1 SAM. xxiii. 29.

(1 Sam. xxi.), the "vineyards of Engedi" (Sol. Song i. 14), and the like. The *Carmel* (*Kurmel*), where Nabal had his possessions (1 Sam. xxv. 2), is only two hours' ride off. We encamped by a copious spring which makes green and lovely the otherwise sandy waste, even down to the sea, into

which the stream empties. The stream on leaving the fountain is soon hid by a luxuriant thicket of trees and shrubs, belonging (we might suppose) to a more southern clime. We came on remains of buildings, and saw vestiges of the site of an ancient town further below. These carry us with a mighty stride across the history of man. They are all that remain to tell of a city as old as the oldest in Syria, perhaps in the world. The plain around is now desolate, though once a forest of palms. Not a palm or a vine now remains. The fountain is limpid and sparkling, and the water sweet, but warm. At night it became delightfully cool and refreshing. We found the whole descent *had been at one time terraced for gardens and tillage*. There are now gardens of cucumbers, and of other plants; and we at once saw how admirably adapted it was for the cultivation of fruits that once made the place famous.

The original name of the place was *Hazazon-Tamar* (Gen. xiv. 7; 2 Chron. xx. 2). David withdrew here from fear of Saul, and secreted himself in a cave. The wood of "*Ziph*" is near here. Saul, upon being informed of David's hiding at Engedi, came hither in search of him, and could have been slain in a cave. (1 Sam. xxiv. 3). I was much interested in the numerous caverns found in the overhanging cliffs. And they are now often used as "sheep-cotes," and are, singly, oftentimes roomy enough to accommodate hundreds of goats and sheep. They are just such places as David would be likely to hide in.

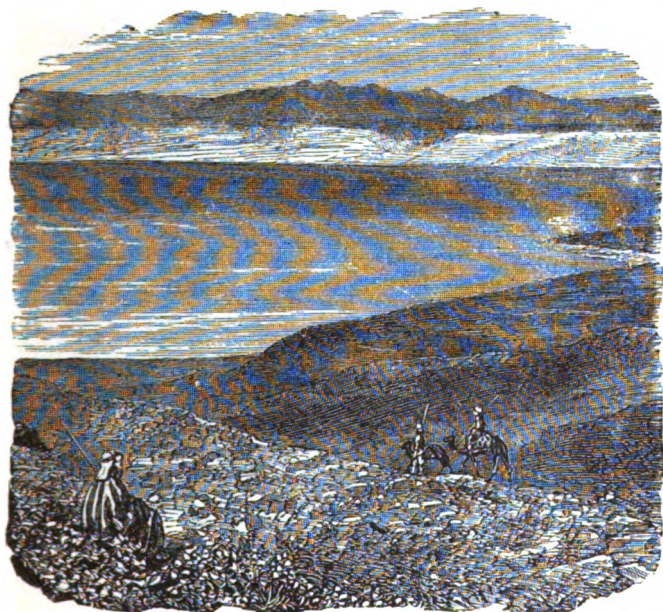
Engedi means *Fountain of the Goat*, and it is interesting to find that wild goats are still inhabitants of this rocky region. We nowhere found more dangerous climbing than upon

leaving this locality. It was by a mountain pass evidently as ancient as the remotest antiquity. Steep after steep, on our zigzag way, among ravines in which skulk the jackal, gazelle, and mountain-goat ("rocks of the wild goat"), we ascended wearily, sometimes along perpendicular cliffs on shelves where the misstep of our pony by the space of an inch had precipitated us into the depths hundreds of feet below. The mules had to be unladen, and the luggage carried up by men, because of the narrowness of the rim upon which the animals were compelled to go. I never so felt the force of the Scripture terms of God's keeping our "feet from falling" (Ps. cxvi. 8), and of the foot of the wicked sliding in due time, and the like, as when getting up and down these slippery places.

Along this western shore of the Dead Sea one has an experience of the dreariness of the *Wilderness of Judea*. I cannot describe a particular day's ride through this God-and-man-forsaken region—ghostly, treeless, grassless, breathless! The sun was positively a weight to us, causing us to sink in our saddles. Added to all, there was no water; for the warm stuff of that name churning in our skin-bottles had given out. "Broken cisterns, holding no water" (Jer. ii. 13), we found, only to mock us. In a deep one I saw a deposit of green and putrid liquid, called water, and ordering the servant to descend and brush off the scum and bring me a cupful, I drank it with avidity, though conscious it was but poison—for the thirst was unbearable.

It is only needful for one to ride a day through these sterile wastes, where eternal silence reigns, and the sun

pelts so pitilessly, to appreciate God's gift in green pastures and babbling brooks and dewy lawns; and also to enter into the significance of such words as these: "He shall drink of the brook by the way" (Ps. cx. 7). "In the wilderness shall waters break out, and streams in the



THE WILDERNESS OF JUDEA AND THE DEAD SEA.

"In those days came John the Baptist preaching in the wilderness of Judea."
—MATT. iii. 1.

desert" (Isa. xxxv. 6). "With joy shall ye draw water out of the wells of salvation" (Isa. xii. 3). "As the hart panteth after the water-brooks, so panteth my soul after thee, oh God: my soul thirsteth for God" (Ps. xlii. 1, 2). "Neither shall they thirst any more" (Rev. vii. 17).

Into this dreary land was the domesticated scape-goat of old conducted, to be let loose to pine and die in solitude, when all the sins of the people had been confessed upon its head. This goat is said in Scripture to bear the people's sins into a solitary land (Lev. xvi. 22), into the desert, to



THE SCAPE-GOAT IN THE WILDERNESS OF JUDEA. DEAD SEA AND MOAB MOUNTAINS IN THE REAR.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities, unto a land not inhabited; and he shall let go the goat in the wilderness."—Lev. xvi. 21, 22.

Azazel (Lev. xvi. 10). Azazel may mean Satan, or "the separate one." The animal is in a *divided* place, apart by himself, separate from all else, where the great *Divider* of God and men is conceived of as holding his sway. Into

this far-off land the symbolical sin-bearer carries away confessed guilt, as Jesus "taketh away the sin of the world" (John i. 29).

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."

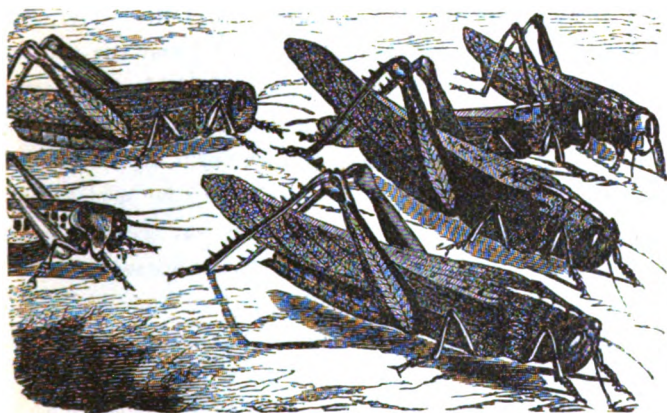
Now of all "dry places" (Matt. xii. 43) where unclean spirits may be supposed to dwell, and all solitary places to which sin may be looked upon as banished, this desert of Judea, especially that part upon the Dead Sea, is foremost. Let the reader fix the eye upon this poor, sickly, starved goat, and its desolate surroundings, as seen in the engraving, and a faint impression of real facts from nature will be received. But one must be on the spot fully to feel these facts. Around where you stand are white barren ridges, patched with buff and brown, but destitute of any single shrub or tree. On the north are the twin peaks of Jebel el Shukuf above Ain Jidy; and over beyond, separated by the gleaming thread of sea (scarce seen in its great chasm), are the long ridges of Moab, the iron precipices, the thousand water-courses, the great plateau of Kerak, the black volcanic gorge of Callirrhoe, all lying in eternal solitude and silence. The scene is as wild and striking as the imagination could conceive; and one observing it cannot but exclaim, How fitting a spot for the letting loose of the sin-bearing goat! This old seat of guilt; this lonely, isolated land; this sea of forgetfulness into which our sins may be cast (Micah vii. 19), might well have been chosen as the concluding scene in so significant a rite!

I may here say, that there are traces in the East of an

idolatrous custom which seems to throw light upon the institute of Moses, "Thou shalt not seethe (boil) a kid in his mother's milk" (**Ex. xxxiii. 19** ; **xxxiv. 26** ; **Deut. xiv. 21**). The Canaanites, when they had gathered in all their fruit, appear to have been in the habit of taking a kid and boiling it in the dam's milk, and then in a magical way going about and besprinkling with it all the trees and fields and gardens and orchards ; thinking by this means they should make them fructify, and bring forth again more abundantly the following year. Doing even this might lead the Jews into idolatrous usages ; and so it was forbidden.

At *Mar Saba* is the most celebrated Greek monastery in the world. We approached it along a sharply cut gorge two hundred feet deep, the sides of which are perforated with the anchorites' cells and caves, oftentimes used of old as refuges by the persecuted Christians. The convent is a heap of buildings clinging like swallows' nests to the rocky fastnesses which would seem to render it absolutely impregnable. It is on a glen in the Kedron valley, and is wild and picturesque beyond anything else in Palestine. We found ninety-one monks living here. They are more truly *dead* men. Some have here been immured thirty or forty years. St. Sabas, its founder, who died here **A. D. 532**, practised great austerities, living in a cave (still shown) which was a lion's den. The present occupants are all hermits. They wear a coarse robe, an ugly, brimless stove-pipe hat, and go bare-foot. They eat nothing whatever but bread and salt ; and drink nothing but water. They can never go outside the walls, or look upon a woman—for no woman is permitted to enter *Mar Saba*, upon any pretext.

It will be remembered that it was in this wilderness of Judea that John is said to have eaten "locusts and wild honey" (Matt. iii. 4). And it is singular to find "wild honey" in this desert still. It is seen plastered upon the rocks; and the Arabs stick a short-sword into the coating, and thus "suck honey out of the rock" (Deut. xxxii. 13). Some hold that "honey" means *dibs*, which is grape-juice



LOCUSTS OF PALESTINE.

"I command the locusts to devour the land."—2 CHRON. vii. 13.

"And his meat was locusts and wild honey."—MATT. iii. 4.

boiled to a syrup. This is much used, and when mixed with curdled milk (*leben*) is a favorite drink. These critics would render Exodus iii. 8, thus: "A land flowing with *leben* and *dibs*;" *i. e.*, having flocks and vineyards. Perhaps this view is not correct; but it is at least interesting and worthy of investigation.

Of locusts there are several varieties; the poor people

roast and eat them, and bring them to market on strings and in baskets. Burckhardt tells of seeing the Bedouins eat locusts which were collected in great quantities in the beginning of April, when they are easily caught. "After having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt."

In leaving the Dead Sea region after a two weeks' sojourn in it, and wandering to the northern part of the wilderness of Judea, I was conscious of a *realness* (if I may use such a word) in the old Mosaic records, such as I had not known before. All this territory is eloquent with Scripture verifications. The remarkable words of Lieutenant Lynch do not surprise me. "We entered upon this sea," he says, "with conflicting opinions. One of the party was sceptical, and another a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scripture account of the destruction of the cities of the plain." "The conclusion we have reached," he adds, "I record with diffidence as a protest against the shallow deductions of those who would be unbelievers."

This wilderness was also the scene of our Lord's temptation for forty days (Matt. iv. 1-12). As it was immediately after his baptism near Jericho (as is supposed), the *Mount of Temptation* would seem to be rightly located. At the distance of some three miles north-west of Jericho it rises abruptly from the plain, white and naked, and unlike any other mountain in the world. Its front seems absolutely perpendicular, like the sides of an old castle wall, rising

straight up one thousand and five hundred feet into the air ; and it is perfectly honeycombed with gaping grottoes and caves, as is seen in the drawing. To some of these very stones Satan may have pointed in saying, " Command these stones to be made bread " (Matt. iv. 3). Mark says that our Lord was here with the wild beasts (i. 13). We can readily conceive that they had their lairs in such a place. It fairly made our heads swim to scale the precipitous



QUARANTANIA, OR MOUNT OF TEMPTATION, NEAR JERICO.

" The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them."—MATT. iv. 8.

" For we have not a high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as *we are*, yet without sin."—HEB. iv. 15.

heights (to explore the grottoes of the old anchorites), crawling along on the rims of shelving rocks where there was literally but a step between us and death.

Looking at the Jordan as running in front of this mountain, and Cherith at the right, and the fountains and fields and

sites of cities, Milton's lines obviously are a vivid picture of the place as it was in Christ's time. I must quote them:

" It was a mountain at whose verdant feet
 A spacious plain, outstretched in circuit wide,
 Lay pleasant ; from its side two rivers flowed,
 The one winding, the other straight, and left between
 Fair champaign with less rivers intervened,
 Then meeting joined their tribute to the sea ;
 Fertile of corn the glebe, of oil, and wine ;
 With herds the pastures thronged, with flocks the hills ;
 Huge cities and high-towered, that well might seem
 The seats of mightiest monarchs, and so large
 The prospect was, that here and there was room
 For barren desert, fountainless and dry.
 To this high mountain, too, the tempter brought
 Our Saviour, and new train of words began."

Ain Duk, whose two or three splendid gushing streams, with those of *Ain-el-Aujeh*, and the fountain of Elisha (spoken of before), formerly helped to water all this plain. So did *Ain-el-Fusail*, the site of *Phasaelus*, a city built by Herod the Great for his brother Phasaelus whom he afterward murdered. All along here we rode through acres thick with bright flowers and rank grasses. The soil is fertility itself, and only needs the hand of man. Occasional juniper trees, terraces and tombs upon the adjacent mountains, and mounds and ruins of aqueducts and other ancient masonry were met with. A whirlwind started up before us, which was followed with a sprinkling of "the latter rain" (and a little thunder and lightning), the only drops of rain we saw in Palestine. In all this rich Ghor, or valley of the Jordan, there are now no villages, no houses, no inhabitants.

The "lily of the valley" (Sol. Song ii. 1), perhaps identical with the "lilies of the field" (Matt. vi. 28), abounds in the Jordan valley.

"Apples of Sodom" also grow in good sized bushes on the plain. Those that I picked were as big as common apples, and of a rich golden color. I suppose this is what Josephus refers to in saying, "There are still to be seen here



LILY OF THE VALLEY.



APPLE OF SODOM.

"I am the lily of the vallies."—Sol. Song ii. 1.

"He feedeth on ashes."—Isa. xlv. 30.

ashes reproduced in fruits; which resemble eatable fruits in color, but, on being plucked with the hands, are dissolved into smoke and ashes" (B. J. iv. 8, 4). On being pressed or struck they explode like a puff-ball, being chiefly filled with air. In the centre a slender pod runs through from the stem, and is connected by delicate filaments with the rind. This pod contains a small quantity of fine silk (with seeds),

which the Arabs collect and twist into matches for their guns ; preferring it to the common match because it burns freely without sulphur.

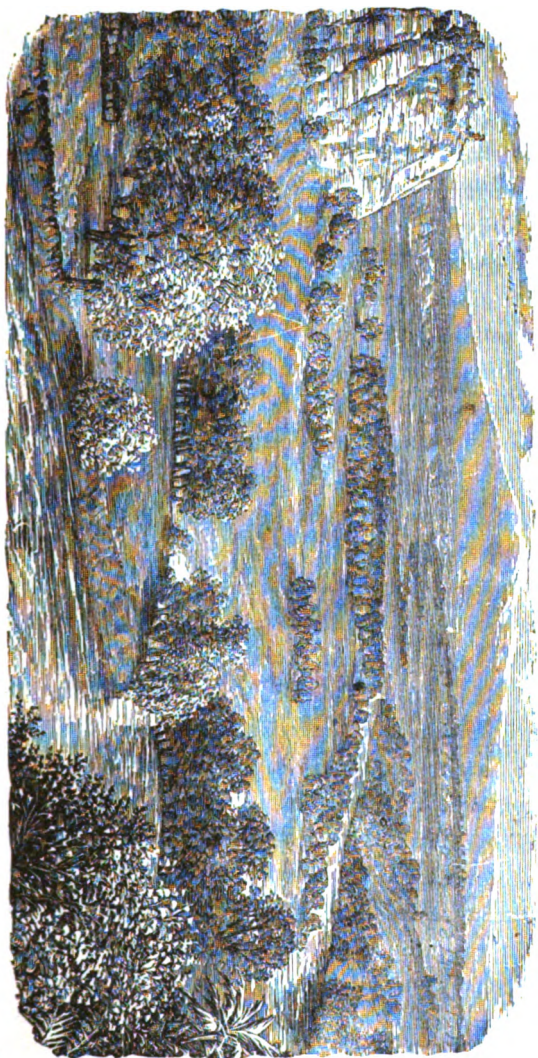
“The vine of Sodom” also grows here. Its grapes are exceedingly bitter and poisonous, justifying the scriptural allusions (Deut. xxxii. 32) “Their vine is of the vine of Sodom, and of the fields of Gomorrah ; their grapes are grapes of gall, their clusters are bitter, their wine is the poison of dragons, and the cruel venom of asps.” It was of this wild vine, or gourd, that the sons of the prophets ate ; and its instantaneous effect, together with their knowledge of its violent action, easily accounts for their alarm. “And it came to pass as they were eating (of the pottage which had been mixed with the gourd), that they cried out, and said, “O thou man of God, there is death in the pot, and they could not eat” (2 Kings iv. 40 ; xx. 7 ; Isa. xxxvii. 21).

The “shittim tree,” understood as the acacia, of which there are several varieties, grows here. It interested me much, as being the wood out of which the tabernacle, ark, table of shew-bread, altars, etc., were mainly constructed. It yields the gum arabic of commerce, from incisions cut in the bark. Probably the burning-bush of Moses (Exod. iii. 2), called *seneh*, was the shittim (or acacia) tree. The wood is very hard, close-grained, of a fine brown color, and excellent for cabinet-work. It grows in dry places, where no other tree can live. Tristram mentions trees that he had seen which were four feet in diameter.

Reaching Phasaëlus we enter the territory of Samaria, having already passed those old historic places, the *Rock of Oreb*, and the *Winepress of Zeeb*, where Gideon slew the

SUCCOTH AS NOW SEEN : SHOWING ALSO THE WINDINGS OF THE JORDAN.

" And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle."—*Gen. xxxiii. 17.*



princes of Midian of these names (Judges vii. 25), concerning which the Psalmist prays: "Make their nobles like Oreb and Zeeb" (Ps. lxxxiii. 11).

At *Damieh* (a few huts on the other side of the river) is an old flat-boat, hung by a rope to trees above, and swept by the current from shore to shore. It is the only craft on the Jordan, which is here some twenty-five feet deep, and the roar of whose "waves" came up distinctly into our tents by night. It is generally held that by this "ford" King David returned to Judea after his exile in Moab. The men of Benjamin came down to meet him, and "there went a ferry-boat to carry over the king's household" (2 Sam. xix. 18).

To some spot near here the record in 1 Kings vii. 56, refers: "In the plain of Jordan did the king (Solomon) cast them (the vessels for the temple) in the clay ground between Succoth and Zarathan."

Damieh is supposed to be the *Adam* where the waters of the Jordan were cut off and heaped up the moment the priests bearing the ark dipped their feet in the river below (Joshua iii. 16). If this be so the Jordan was a dry bed for nearly forty miles; for it is not much short of that distance from here to the Dead Sea, measuring its zigzag way. The waters which rushed down from above, from the Sea of Galilee, stood, and rose up in a barrier; and those that went down towards the sea of the Desert, the salt sea, failed and disappeared (see Joshua iii. 16). See page 468.

It was at Succoth (which means *booths*), that Jacob, after meeting Esau, "built houses and booths for his cattle," and an altar for his God (Gen. xxxiii. 17). Here was the well-known convenient ford by which he crossed the Jordan.

And here Gideon, having been insulted by the chiefs of the city who refused him bread, afterward whipped them to death with thorn-bushes (still abundant here). Thus he "taught the men of Succoth" (Judges viii. 5, 16).

Of this spot it is said in Psalms lx. 6: "I will mete out the valley of Succoth;"—one of the representative places, indicative of Christ's universal reign.

Salim and *Enon* are thought to have been lately identified close here. (See *Salim*.)

We will now pass over Jordan.



BOAT OF BULRUSHES.

"She took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein."—Exod. ii. 3.

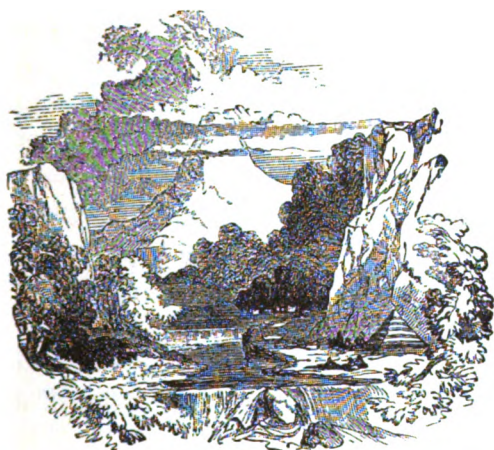
VI.

BEYOND JORDAN—BASHAN. PEREA, MOAB.

THE land we now enter was first occupied by giants (the Rephaim), compared with whom, in stature, the Israelitish invaders were "as grasshoppers" (Numb. xiii. 33). They built here many and great cities. In Argob alone (a patch of the territory some thirty miles by twenty), there were no less than *sixty great cities*, "fenced with high walls, gates, and bars, besides unwalled towns a great many" (Deut. iii. 4-14). Many of Israel's battles were here fought, and two of the tribes, Reuben and Gad, besides the half-tribe of Manasseh, settled here. Many of the most memorable events recorded in Scripture also occurred here. And our blessed Lord at least twice went over Jordan, where he performed many of his mighty acts, and spake many of those words which "never man spake." Paul began his preaching here immediately after his conversion. He refers to this region when he says, "I went into Arabia" (Gal. i. 15-17). And the land was in early times filled with Christian churches.

The *river* (or brook) *Jabbok* naturally divides this territory into two halves. Its mouth is at Succoth (of which we have just spoken); and in crossing the Jabbok at one point we vividly recalled the experiences of Jacob upon its bank. A few miles back from the Jordan, and a little above the Jabbok, "the angels of God met him" and gave him cheer;

and he called the place *Mahanaim* (God's host). Gen. xxxii. 2. Then he sent a present to appease Esau, and made arrangements to meet him, and prevailed with God in prayer ; for which his name was changed from Jacob to Israel (Gen. xxxii. 28). This was at *Peniel*, between Mahanaim and Succoth—on the edge of the country we are to travel.



THE BROOK JABBOK, BESIDE WHICH JACOB WRESTLED WITH THE ANGEL, AND WAS NAMED ISRAEL.

"And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me."—GEN. xxxii. 22-26.

The difficulties and perils of a journey here are not trivial. Less than any other portion of the Holy Land is this inhabited. With the exception of a very few cities, and

at long, long intervals a squalid mud village, one sees no inhabited houses whatever. Of course no law or government prevails. The Bedouins, who pitch their tents by the few streams or wells of water, are emphatically a law unto themselves. The tribes are at variance one with the other. If a few clans enter into alliance, it is only to fight another clan, and as a rule there is "blood between them"; i. e., they have yet to settle a quarrel from the killing of somebody. Hence they are armed and warlike, and exceedingly jealous, one tribe of another. This is a chief difficulty in travel. If you get the favor of one tribe and pass their territory safely, it may be only to come into collision with the next tribe.

Hence few tourists visit this region. We were the first Americans that had ever been in most of the places where we went. Our little national banner, displayed from the dining tent whenever it was pitched, was the first "Stars and Stripes" that ever floated over much of this soil.

And yet the region beyond Jordan is exceedingly interesting; particularly from its remaining so thoroughly oriental. Patriarchal life is seen here to-day in its original simplicity. In dress, language, manners, habits, the people are what they were in the days of Job, Abraham, and Naomi. Even the cities, though deserted, remain. Dr. Porter, who penetrated farther in Bashan than we did, only describes what we saw on a smaller scale. He says, "I have more than once entered a *deserted city* in the evening, taken possession of a comfortable house, and spent the night in peace." Many of the houses in the ancient cities of Bashan are perfect as if only finished yesterday. The walls are sound, the roofs unbroken, and the very doors are still hanging.

Gerasa (Jerash) excels all other places east of the Jordan in the extent and beauty of its ruins. The city dates back to the 2d century for its adorning. Three gateways still stand; also a long colonnade ending in the forum, and clusters of columns and crumbling walls of temples, and masses of masonry too extensive to describe. A triumphal



AMPHITHEATRE AT JERASH (GERASA) IN THE PEREA.

arch, the great temple, the forum (fifty-seven of whose one hundred columns still stand), the amphitheatre, the Temple of the Sun, and the baths are objects of special interest.

The first mention of *Gerasa* occurs in Josephus, who relates that Alexander Jannæus, king of the Jews, "having subdued Pella, directed his march to the city of *Gerasa*, lured by the treasures of Theodorus; and having hemmed in the garrison by a triple wall of circumvallation, carried the place by assault" (*circa* B. C. 85). Soon after the Roman conquests in the East this region became one of their favor-

ite colonies. Ten cities were built, or rebuilt, and endowed with peculiar privileges ; and the district around them was called *Decapolis* (Mark vii. 31).

Everywhere east of the Jordan we come upon traces of the old idolatries. The "high places" where false worship was set up are continually met with. Baal (plural Baalim) was the name of the male deity, and Ashtoreth (plural Ash-tarothe) the Astarte of the Greeks, that of the female. Hera, is another Greek name. She is also called Juno, and was



BAAL SIDE OF THE FAMOUS KANAWAT (CANATHA) ALTAR.

"Building the high-places of Baal, to burn their sons with fire for burnt offerings unto Baal."—JER. xix. 5.

"They worshipped the host of heaven and served Baal."—2 KINGS xvii. 6.

"If Baal be God, serve him."—1 KINGS xviii. 21.

held to be equal to the Ephesian Diana. Chemosh was the name of another idol-god in Moab (Judges xi. 24). Another Hebrew name was Asherah, often rendered (incorrectly) "*grove*," in the English version.

Baal is supposed to represent the sun, Ashtoreth the moon ; or the former the star of fortune *Jupiter*, the latter the star of fortune *Venus*. Both represent the idea of productiveness, and their worship was largely licentious ; the attendant eunuchs and prostitutes being consecrated particularly to Ashtoreth. It is a terrible incidental revelation of



THE IDOL HERA.

"Ye pollute yourselves with your idols."—Ezek. xx. 31.

the corruption of even the religion of the old Canaanitish idolatry, that the name applied to a woman of loose character (as we see in the Book of Genesis), means *consecrated* ; *i. e.* her gains were devoted professedly to the goddess of licentiousness, in support of her temple.

The first of these three cuts shows the Baal side of the altar at Canatha. This altar was found in the circus, and

was broken. The top is a bowl for the blood of the sacrifice, and there were small horns at the corners of the altar. There were also holes in the flat surface of the top, perhaps for cords to "bind the sacrifice to the horns of the altar" (Ps. cxviii. 27). The head of Baal is on one side, and



ASHTORETH : ASHTAROTH : ASTARTE : THE QUEEN OF HEAVEN.

"They put Saul's armor in the house of Astaroth."—1 SAM. xxxi. 10.

"We burned incense to the queen of heaven, and made cakes to worship her."
—JER. xlii. 19.

"With these in troops
Came Ashtoreth, whom the Phœnicians call'd
Astarte, queen of heav'n, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs."

that of Ashtoreth on the other; cut in high relief on the hardest basalt.

On the head of Ashtoreth (the 3d cut) are symbolized the ideas of the Phallic worship of the ancients (still in force in some places) connected with the principle of a trinity in creation, over which the goddess presided.

All the land of Palestine, especially the eastern and northern parts, is strewn with the remains of temples, altars, and broken statues of gods and goddesses. And the chief divinity of all lands is the *fire* god (Baal, *sun*, etc.). He derives his importance from consuming and bearing aloft to the heavens men's offerings; in return for which came the choicest blessings. His name in the Persian (Agni) is like *ignis*, fire. He is called "the divine high priest of sacrifice." Agni was thus the sacred messenger between earth and heaven. What was duly placed upon his altar, and consumed by the flame, was believed to be borne away to the land where the spirit had gone before. Here is a snatch from a Vedic hymn, addressed to one consumed in flame by this fire-god, showing incidentally the idea of immortality:

Start onward! bring together all thy members; let not thy limbs be
left, nor yet thy body;
Thy spirit, gone before, now follow after; wherever it delights thee, go
thou thither.

Thus is *ceremonial sacrifice* the basal idea of all the idolatries of the world: an idea borrowed, no doubt, from its original appointment by God to foreshadow the great Sacrifice of his SON. It spread out, in a corrupted form, from the East, which was the primitive home of man.

The "oaks of Bashan" (we lunched under one of them) still cover some of its mountains, where are also remains of

the old terraces which, with the evidences of present fertility of soil, tell of its former glory. Here were vines, fig-trees, olives, pomegranates, fruitful trees, bleating of flocks, "bulls of Bashan," and great and mighty cities alive with industry and cheer. All is changed. "Truly the field is



AN OAK OF BASHAN.

"Howl, O ye oaks of Bashan."—*Zech. xi. 2.*

"And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away." . . .
 "And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak."—*2 SAM. xviii. 9, 10.*

wasted, the new wine is dried up, the oil languisheth. The inhabitants of the land are consumed; every house is shut up; the mirth of the land is gone" (*Joel i. 6; Isa. xxiv. 3*).

In the huge and thrifty oak here represented, we see exactly the kind of tree in whose boughs Absalom's bushy hair became fatally entangled.

Salcah has wonderful ruins. It is spoken of in Joshua xiii. 11, 12, as being taken by Israel: "All Bashan unto Salcah." In a circuit of about three miles are five hundred houses *still standing with open doors and windows*. The streets can still be traversed, and belfries and towers and mosques loom up amid the rank grass and weeds and brambles. The houses are empty; and within sight of this tenantless city



A GIANT'S HOUSE IN BASHAN. ONE OF THOUSANDS. BUILT SOME 1500 B. C. INTERIOR VIEW OF STONE WALLS AND ROOFING.

"The land through which we have gone, to search it, is a land that eateth up the inhabitants thereof, and all the men that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."—GEN. xiii. 33.

"Until the cities lie wasted without inhabitant, and the houses without man"—ISA. vi. 11.

are *more than thirty other deserted towns*. *Kerioth*, spoken of by Jeremiah (xlviii. 41), is one of these places. It has some of the most ancient houses of which the world can boast, the doors of which are often of one solid slab of stone

nine feet high and half as wide. There can scarcely be a doubt, therefore, that these are the very cities erected and inhabited by the "Rephaim," the aboriginal occupants of Bashan; and the strong language of Ritter appears to be true: "These buildings remain as eternal witnesses of the conquest of Bashan by Jehovah."



BOZRAH IN THE HAURAN.

"And judgment is come upon Bozrah."—JER. xlviii. 24.

Bozrah or *Bostra*, on the limits of Bashan, must not be confounded with a place of this name in the far south; the subject of the sublime scripture, "Who is this that cometh from Edom, with dyed garments from Bozrah?" (Isa. lxiii. 1.) This Bozrah of Bashan was a great city even in the days of the Romans, and capital of a province. The name means "fortress" and it was a stronghold, of lofty walls, castles, and various fortifications and buildings, the ruins of which cover a circuit of five miles. To day some twenty families occupy

the place where were a hundred thousand souls ; and the environs are infested with thieves and brigands.

The lifting up a "standard" against the evil which comes in like a flood (Isa. lix. 19) is illustrated in the practice of the leaders of the Bedouin clans often met, each one having a peculiar standard upon a pole, around which his followers rally. Thus each man of Israel was to "pitch by his own standard" (Num. ii. 2), wholly unlike *our* banners.



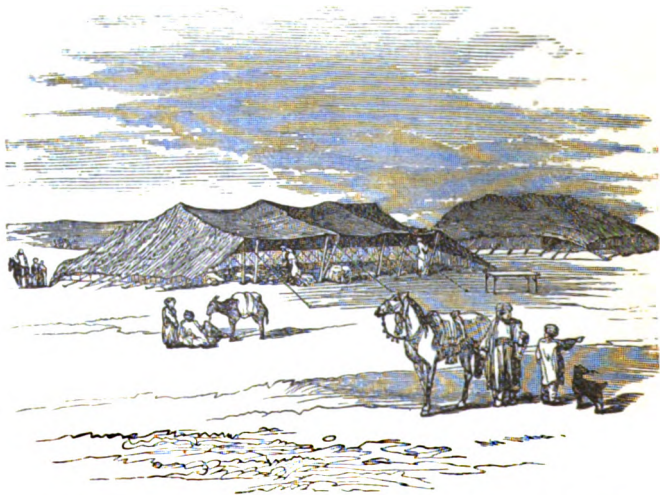
ANCIENT EGYPTIAN STANDARDS.

"When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him."—ISA. lix. 19.

The aspect of their black hair-cloth tents furnishes the figure of Solomon in his song (i. 5): "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." Being pitched often in the midst of verdant meadows watered by a running brook, their appearance, as beheld by the distant observer, is the more pleasing from the contrast of colors which strikes the eye. Kedar was the name of an Arabian or Ishmaelitic tribe, who, like nomadic wanderers in general, appear to

have dwelt in different places at different times. They seem to have had a bad preëminence above others of their race as a quarrelsome, belligerent people. The Psalmist, says (cxx. 5), "Woe is me that I dwell in the tents of Kedar."

The encampment here pictured is one of the many that we met with, and which give peculiar force to such scrip-



A BEDOUIN CAMP EAST OF THE JORDAN, WITH THEIR TENTS.

"Woe is me that I dwell in the tents of Kedar."—Ps. cxx. 5.

tures as these: "On the eighth day Solomon sent the people away; and they blessed the king, and went unto their tents" (1 Kings viii. 66). "Every man to his tents, O Israel" (2 Samuel xx. 1), (the common watchword for dismissing the people to their homes). "And the people fled into their tents." (2 Kings viii. 21). "And the chil-

dren of Israel dwelt in their *tents*, as beforetime" (2 Kings xiii. 5). Gideon "sent all the rest of Israel every man unto his *tent*" (Judges vii. 8).

An accurate and striking portrait is here given of Fendi



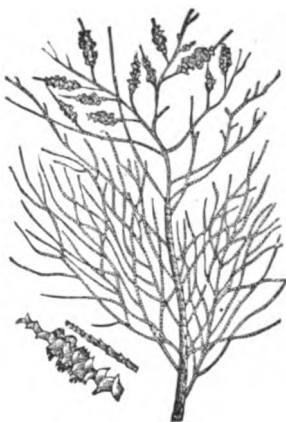
FENDI EL FIZE, SHEIK OF THE BENI-SAKKURS, BEYOND JORDAN.

"And he will be a wild man; his hand will be against every man, and every man's hand against him."—GEN. xvi. 12.

Faiz—(or Fendi-el Fize) the King of the Sakkur tribe, the chief sheik of the Bashan Arabs, as Ali Diab is of the Adwans. He is not quite seventy, and a fine looking man with black eyes.

Jabesh Gilead, whose men brought over and buried Saul's body when it had been hung up at Bethshan (1 Sam. xxxi. 10); *Faulan*, or *Gaulanitis*, which had for its capital the *Golan* of Joshua xx. 8 (a *city of refuge*, whose site is unknown), and *Ituræa*, of which Philip was "Tetrach," (Luke iii. 1.) and other old sites are here.

But the "heath in the desert," often come upon in these



THE HEATH IN THE DESERT.

"He shall be like the heath in the desert, inhabiting the parched places of the wilderness."—Jer. xvii. 6.

"parched places," is but the type of the solitary old cities in a "land not inhabited." And what an image is it of one "who trusts in man and makes flesh his arm" (Jer. xvii. 5, 6).

The *Mountains of Gilead* are encountered soon after crossing the Jabbok, toward the south. The *Mispeh* of Gilead is on one of their lofty peaks, from which Hermon and Tabor, and Gilboa and Carmel, and hundreds of other interesting points are visible. Jephthah, whose rash vow, and

its relation to his daughter, are recorded in the eleventh of Judges, resided here, and the narrative was read with thrilling interest on the spot. It admits of doubt whether Jephthah actually slew his daughter ; but we must remember that although human sacrifices had been most rigidly prohibited, and described as the abomination of the Canaanites, yet Jephthah, who had early been driven from his home, and had grown up to manhood among banditti in the land of Tob, might not know much of the laws of Moses. And when he made the vow he may have thought of being met, not merely by a beast, but by a slave, whom, of course, he would sacrifice, after the heathen fashion. His words are, "If thou givest the Ammonites into my hands, whatever first cometh forth from my house to meet me on my happy return from the Ammonites, shall be the Lord's, and I will bring it to him as a burnt-offering" (Judges xi. 31). Most unfortunately his only daughter first came out to congratulate him ; and the ignorant barbarian was so superstitious, and so unacquainted with the religion and laws of his country as to suppose he could not recall his vow. His daughter, too, was heroic enough to fulfil it, on her part ; requesting only two months' respite, for the romantic purpose of going with her companions into these lonely dales to lament that she must thus die. And Jephthah, it is said, *did with her as he had vowed* ; which seems to mean that he put her to death for a burnt-offering. But possibly this was not the case.

The "*balm of Gilead*" (Jer. viii. 22 ; xlv. 11) is still found growing here. It might more properly be called *balsam*, as the gum exudes from the balsam-tree, much the same as with the tree of that name in America.

It was reckoned very valuable in the cure of external wounds. The true balsam-tree is an evergreen, and is about fourteen feet high. It yields its gum in small quantities, and it is collected *chiefly* farther East, between



BALM OF GILEAD.

"Is there no balm in Gilead ; is there no physician there ? Why then is not the health of the daughter of my people recovered ?"—JER. viii. 22.

Mecca and Medina. It is therefore sometimes called the balm of Mecca. Its odor is exquisitely fragrant and pungent. It is very costly, and is still in the highest esteem among the Turks and other oriental nations, both as a medicine and as a cosmetic for beautifying the complexion (Gen xxxvii. 25 ; Jer. li. 8 ; Ezek. xxvii. 17).

The mountains and hills here are literally perforated with tombs, hewn in the rock, and as permanent as the rock itself. The dark openings are ever in your eye, in cliff and glen and mountain side. You must always "stoop down" (like Peter at Christ's tomb, Luke xxiv. 12), and upon entering you may stand under the arching roof, in a circular room, say twelve or twenty feet in diameter. In rare cases there are niches for bodies on the sides. If empty (as generally they are), there are traces of the occupancy of animals,



TOMB OPENED IN MOAB.

"Who shall roll us away the stone from the door of the sepulchre."—MARK xvi. 3.



LAMP IN TOMB IN MOAB.

"Thou wilt light my candle (lamp)."
—Ps. xviii. 28.

domestic or wild, hiding here from the sun or the cold. The people of the country (where there are any people) live in them—seldom in houses—The door-ways are not large, and are closed by a single stone, or slab. In other parts of Moab tombs are found with different arrangements for closing the door-ways. See Index under word tombs.

On one of the declivities of Mount Gilead I saw what seemed an *unopened* tomb. Galloping up to it and dismounting, I "rolled away," with much effort, the stone from the door and "looked in." I counted the remains of fourteen skulls, peering from the dust of those sleeping there

for centuries. The air was stifling. As is seen in the drawing of it, the door was closely fitting, and there were ornamental panellings. Inscriptions are never found.

At the present time burials in the East are generally in graves dug in the earth. Rock-hewn tombs are not used for this purpose ; and great interest has recently been awakened by the discovery in old tombs of Moab of various antiques. A sketch is given of a curious shaped *lamp* which I found in an ancient tomb, reputed to be that of Hosea. It is of burnt clay and holds about a pint.



ANCIENT SEAL ON ITS ROLLER.

"So they made the sepulchre sure, sealing the stone."—MATT. xxvii. 66.

It was a custom to place clay or cement over the cracks along the edges of the door, to prevent the passage of air. While this cement was soft, the owner of the tomb (if a man of consequence) stamped his seal upon it, so that it could not be desecrated without detection. Thus Christ's grave was made sure, "sealing the stone" (Matt. xxvii. 66). The official seal is also spoken of as being put upon the den of lions where Daniel was confined (Dan. vi. 17). There is a beautiful figure of the Earth being like a revolving seal in Job xxxviii. 14. "It (the dawn) is turned as clay to the seal."

For a considerable time we had the famous Adwan sheik, Goblan, for our guide. He is a grizzled old grey-beard, and has earned the position of chief warrior in his



THE NOTED OLD FIGHTING BEDOUIN SHEIK GOBLAN, AND HIS ARABIAN MARE.

"Come, let us sell him to the Ishmaelites."—GEN. xxxvii. 27.

tribe by killing with his own hands more men than any other Bedouin. In one of his encounters he got a fearful gash through his mouth and cheek ; which accounts for his keeping that part of the face carefully covered by a sash. Once he killed a white man travelling here, to get possession of

the fine gray mare he was riding ; and since then he has been in a spell of terror every time he hears of a foreigner coming over Jordan. An avenging spirit seems to follow him yet, though it is forty years since he did the deed. He insisted upon our accepting his hospitality ; protesting that he would kill a kid for our entertainment. We knew that that meant a heavy backsheesh, and urged that we must go on. For the privilege of squatting with him in his tent and partaking of his rice and black coffee, we gave him quite a sum of gold ; but he was evidently dissatisfied, and, as we think, sent word to the next tribe to *fleece* us. He is a striking proof that the heathens have a knowledge of *wrong*—his “*conscience accusing*” him (Rom. ii. 15).

These sheiks generally ride their favorite mares, which are not handsome, but exceeding fleet. They are guided by a hair-halter (seldom a bridle), and are urged on by the sharp corner of the brass stirrup, instead of a spur. The monotony of our journey was several times relieved by a sham-fight of the Bedouins, who hung upon our camp. It was quite exciting as they struck their shovel stirrups into the horses’ sides, flourished their flint-locks, shook their tufted spears, and dashed and whirled hither and thither with Indian-like shouts.

At *Ramoth-Gilead* (*Es-Salt*) we came upon one of the old *cities of refuge* ; in the tribe of Gad (Deut. iv. 43). It is a village of some three thousand souls, who live in low, flat-roofed mud houses, partly piled upon one another in terraces along up the side of a mountain crowned with a castle. All the city turned out to see us, literally covering the houses, and presenting a picturesque spectacle. Ahab and

Jehoshaphat united in vain to take this city, and Joram in a similar attempt was badly wounded (1 Kings xxii. 29.). Jehu was here anointed and proclaimed king (2 Kings ix.).

We visited, by invitation, several of the houses here; among others, one occupied in part for school purposes by a missionary. The native in charge honored our leader (as of old) with "the uppermost seat" (Luke xi. 43) on an



A BED AT RAMOTH-GILEAD.

"Rise, take up thy bed, and walk."—MARK ii. 9.

elevation by the window; while for the rest of us he spread mats upon the cool floor. I observed the recesses on the elevation, or platform, for spreading the "bed" (a thin quilting), so often spoken of in Scripture; and saw just how it could be "taken up" and carried away (Mark ii. 9). The "going up" into one's bed (ascending by three or four steps this platform) is also readily understood (Gen. xl. 4; Ps. cxxxii. 3).

I noticed in this neighborhood a custom of the Arabs which much interested me—that of taking *salt* together, as the symbol of peace and good feeling. Nothing is more common than for them to say, “Will you take salt with me?” Or, “Turn in and let us take salt together.” It is a sacred pledge of hospitality which is never violated. In passing through the different tribes of Arabs, a traveller has only to say, “I have eaten salt in such a tent,” and if the owner belongs to a friendly tribe it is a passport that insures his safety. This tallies with the ancient use of salt in covenants and sacrifices. I suppose it all sprang from this institute of Moses: “With all thy offerings thou shalt offer salt” (Lev. ii. 13).

Hence *ratifying by salt* became a thing well known. When God “gave the kingdom to David and his sons forever” it is called “a covenant of salt” (2 Chron. xiii. 5). And what force is hereby given to our Lord’s words in Mark ix. 49, “Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.” I never saw the relation of this last clause, (“*Have peace one with another*”) with the foregoing clause, (“*Have salt in yourselves*”) until this practice came under my eye. Having salt was having peace.

It is also an interesting fact that the *burning lamp*, or *fire*, is used in the East in confirmation of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the *flame* of the lamp,

"That is the *witness*." This was the mode of pledging his word to which the Almighty himself condescended, in accommodation to Abraham's habits, on the memorable occasion of his promise to the patriarch's posterity of "a land that is not theirs." "When the sun went down, and it was dark, behold a smoking furnace, and a *burning lamp* passed between those pieces" (Gen. xv. 17).

The ruins at *Rabbath-Ammon* (*Rabbah*) the old capital of the Ammonites (Josh. xiii. 25) are very remarkable. The place was called by the Greeks and Romans *Philadelphia*. The bed of Og, king of Bashan (his sarcoph-



RATIFYING A COVENANT BY A BURNING LAMP.

"And he took unto him all these, and divided them in the midst, and laid each piece one against another."—GEN. xv. 10.

"A burning lamp passed between those pieces."—GEN. xv. 17.

gus?) was here (Deut. iii. 11). A mausoleum, an amphitheatre (originally with fifty columns and seats for six thousand people), a citadel (partly scarped rock), with temples, palaces, tombs (now in ruins), all remind one of the former glory of this royal city. Here Joab, by order of David, placed Uriah in the fore front of the battle (in besieging the town) that he might be killed to give him possession of Bathsheba (2 Sam. xi. and xii). Joab on his first attack took "the city of the waters;" that is, evidently, the lower town situated along the banks of the river. But the citadel still held out; therefore messengers were sent to David asking for a reinforcement and the presence of the king

himself; "lest," says Joab, "I take the city and it be called by my name." David marched with an army, and the citadel fell; "and he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones, and it was set on David's head: and he brought forth the spoil of the city" (2 Sam. xii. 30).



RABBATH-AMMON, SCENE OF DAVID'S GREAT SIN.

"I will make Rabbath a stable for camels, and the Ammonites a couching place for flocks."—EZEK. xxv. 5.

"And Nathan said to David, Thou art the man. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon."—2 SAM. xii. 7, 9, 10.

Oh, the tears that David shed over Rabbath-Ammon!
How it stood before him in writing the fifty-first psalm!

The vast enclosures are now defiled by flocks seeking shelter within them, and by the bleached bones and carcasses of the prey of vultures and jackals; reminding one of these true words of the prophets: "Son of man, set thy

face against the Ammonites, and prophesy against them. I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks ; and ye shall know that I am the Lord. . . . Behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen ; and I will cut thee off from the people ; and I will cause thee to perish out of the countries : I will destroy thee, and thou shalt know that I am the Lord " (Ezek. xxv. 2 ; v. 7. See also Jer. xlix. 1-6). It is *literally* fulfilled.

Milton spoke of—

" Rabba and her watery plain,
In Argob and in Bashan, to the stream
Of utmost Arnon,
From Aroer to Nebo, and the wild
Of southmost Abarim : in Helebon
And Horonaim, Seon's realm, beyond
The flowery dale of Sibma, clad with vines ;
And Eleale to the Asphaltic pool."

In leaving Rabbath-Ammon I turned aside to observe a man *watering his garden with his foot*. The spot was near the copious stream running through the city, and he was treading down the soft soil to form channels for the water to flow in, or with his foot banking up a channel not longer needed. He had the garden all irrigated, as is seen in the cut ; where he stands at the end of one of these water-courses, which he is extending in new directions. This explains how the old Israelites "watered the land with the foot" (Deut. xi. 10). Passages like these have also a beautiful significance when seen in the light of this custom : "The king's heart is in the hand of the Lord, as the river

(rivulet) of water ; he turneth it whithersoever he will (Prov. xxi. 1). "He shall be like a tree planted by the rivers (channels) of water" (Ps. i. 3). "Their soul shall be like a watered garden" (Jer. xxxi. 12). "Turn again our captivity, O Lord, as the streams in the south" (where it is particularly dry, and the land is particularly refreshed by the water) Ps. cxxvi. 4. "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green,



GARDEN IN MOAB, WATERED WITH THE FOOT.

"Thou waterest it with thy foot as a garden of herbs."—DEUT. xi. 10.

and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. xvii. 7, 8). "He shall be like a tree planted by the rivers (rivulets) of water" (Ps. i. 3).

In this practice the figure of speech in 2 Kings xix. 24, finds an explanation. (It is strange that no expositor has hit upon it.) Sennacherib there boastfully says, "With the sole of my feet have I dried up all the rivers of besieged places." As we see this gardener with the soles of his feet stopping (drying up) one channel, and opening another, the language is not less plain than beautiful. It is much easier done with the *foot* than by stooping down and doing

it with the hands. The first time I witnessed this operation it cleared up, to my satisfaction, the meaning of the above text so obscure to the commentators.

We fell in with the Pasha of Damascus, and were enter-



RESHID, THE PASHA OF DAMASCUS, WHO ENTERTAINED US IN HIS
TENT, IN MOAB.

tained by him in his tent. The Sultan of Turkey owns (pretends to own) this country, (as he does the rest of Palestine); and he governs (!) it by several pashas, or governors.

as of old the Roman sovereigns controlled it through their deputies, extorting still the tithes. This pasha was on his way to Kerak with a company of soldiers to establish his authority, which is openly defied by some of the haughty sheiks. He received us with great civility, and was interested in questions and answers as to our country, and particularly in a map of his own territory which we showed him. He is a Turk, and of course expected us all to sit on our legs and accept his cigarettes and coffee.

The region on our way from Rabbath to Heshbon was full of flowers and vegetation, showing the natural fertility of the soil; and we saw four cities (in ruins), which, with the four or five thousand acres of rich land where they lie, are offered for sale (by the pasha) for four thousand dollars. But what is land worth without a *government*?

Heshbon (Hesban) presents extensive ruins, and a dry pool which I found to be 150 by 120 feet, probably referred to by Solomon: "Thine eyes are like the fish-pools in Heshbon" (Sol. Song. vii. 4). Heshbon is chiefly celebrated in history as the capital of Sihon king of the Amorites, who was the first to give battle to the Israelites. The gigantic Emims were the aborigines of this land; but they were dispossessed by the Moabites, who were in turn driven out by the Amorites (Deut. ii.).

El-Al (the Elealeh of Scripture) was also visited, and the several points of interest in the region.

At *Beit Kurm* (house of the vineyards), we found a horned Ashteroth, carved in stone, the two horns projecting like the sun's rays on either side of the head. The Reph-aims were defeated here by Chedorlaomer (Gen. xiv. 5).

Shortly after leaving Heshbon and visiting the ruins of *Medeba*, we encountered a tribe of Arabs whose sheik demanded one thousand dollars to allow us to cross his territory, guaranteeing us protection from the robbers. He finally accepted one hundred and fifty dollars. Our troubles had only begun ; for we were soon arrested by another lot of fierce looking Bedouins, one of whom caught the leading horse by the bit, exclaiming that he would *cut off our heads if we stirred another step !—unless we handed over gold to the amount of five hundred dollars*. After long and useless parleying, we threatened to go back to Jerusalem and bring down a regiment of soldiers and kill the whole of them ; and turning the heads of all the animals we set off on the backward track. We had not gone a mile before the sheik came rushing after us at full speed, and offered us his mare, and all he had, begging us to accept it as a present, and to become good friends. We refused his present, and gave him some gold ; when he kissed our leader and gave us his benediction.

A profile of the lance which he carried (in common with all these sheiks) is given. This is the "spear" so often referred to in Scripture ; similar, no doubt, to that with which the Roman

"And Saul was asleep, and his spear stuck upright at his bolster."—1 SAM. xvi. 7.
 "But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water."—JOHN xix. 34.

A SPEAR, OR LANCE, PROCURED OF AN ARAB SHEIK IN MOAB.



soldier pierced the sacred body of our Lord when on the cross. In their fights the Arabs wield these lances with surprising dexterity.

One never so sees the force of the figure of *making bare the arm* as when he observes the style of the Arab dress. The sleeve is slit, almost the entire length ; so that when



STAFF : WAR-CLUB.

"Are ye come with staves for to take me."—MATT. xxvi. 55.



THE ARM MADE BARE.

"The Lord hath made bare his holy arm in the eyes of all the nations."—ISA. lii. 10.

the arm is lifted, either for work or defence, the arm is bare at once. The arm is the emblem of power ; and to make it bare signifies preparation for active work, especially for war. Isaiah's figure is therefore of great beauty (lxii. 10). Reference is also made to this *baring of the arm* in Ezek. iv. 7. The figure passed from the sacred to the classic writers, where the reference is frequent.

We found in the hands of the Arabs in Moab war-clubs, or bludgeons, which are used both for support in walking, and striking an enemy. One which I brought away is here represented. It is of very heavy and hard wood, almost like iron, and has a brass ring around its middle, with some unknown inscription. It has evidently been in use a long time, and is a formidable weapon. By some translators "staves" in Matt. xxvi. 55, is rendered "clubs"; and perhaps those who came out to arrest our Lord were armed with these war-clubs. It is quite evident that they carried something more than a common stick or staff.

The salutations of the people here are very observable. All the methods referred to in Scripture are kept up. They still preserve urbanity and great formality, especially as toward superiors. Exactly the equivalents of these expressions are used to day: "God be gracious unto thee" (Gen. xliii. 29); "Peace be with thee" (Judges xix. 20); "Peace, peace be unto thee, and peace be to thine helpers" (1 Chron. xii. 18); "The Lord be with thee" (Judges vi. 12); "The Lord bless thee" (Ruth ii. 4).

The following Scriptures also have their exact counterpart in the usages of to day: "And Esau ran to meet him (Jacob), and embraced him, and fell on his neck and kissed him" (Gen. xxxiii. 4); "Jacob kissed Rachel, and lifted up his voice, and wept" (Gen. xxix. 11). "And he (Laban) ran to meet him (Jacob), and embraced him and kissed him" (Gen. xxix. 13). "And he (Aaron) went and met him (Moses), and kissed him" (Ex. iv. 27). "Kiss the Son" (Ps. ii. 12).

In a particular case I saw a sheik taken by the *beard* and affectionately kissed; as "Joab took Amasa by the

beard to kiss him," and smote him under the fifth rib with a sword, "shedding out his bowels to the ground" (2 Sam. xx. 9, 10). Was the behavior of Judas to Jesus something like this behavior of Joab to Amasa? With this idea in our minds, let us hear the Evangelists relate the story: "And coming directly to Jesus, he said, Hail (joy to thee)



SALUTATIONS OF THE ARABS.

"And Elisha said to his servant, If any man salute thee, answer him not again."—2 KINGS iv. 29.

"Salute no man by the way."—LUKE x. 4.

Rabbi! and kissed him" (Matt. xxvi. 49). But Luke seems to imply that Judas observed a more deliberate manner in his salutation. And while Judas was kissing him (suppose his beard), Jesus said: "Ah! Judas, betrayest thou the Son of Man with a kiss?" (Luke xxii. 48).

Taking hold of the skirt and kissing (as in the cut) is also common.

Much time, as may be imagined, is consumed in these elaborate civilities, and hence the necessity of our Saviour's direction: "Salute no man by the way" (Luke x. 4).

It may be added that in buying and selling the laws of courtesy forbid setting a price upon an article to be parted with. The owner will *give* it to you. He can *sell* nothing to *you*! In this same way Abraham negotiated with the sons of Heth for a place to bury his dead. "Abraham stood up and bowed himself to the people of the land . . . and he communed with them saying, if it be your mind that I should bury my dead, . . . intreat for me to Ephron that he may give me the cave of Machpelah . . . for as much money as it is worth . . . And Ephron answered . . . nay, my lord, hear me: the field *give* I thee, and the cave that is therein, I give it thee . . . and Abraham bowed down himself before the people of the land. And he spake unto Ephron . . . saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field . . . And Ephron answered . . . My lord, hearken unto me: the land is worth four hundred shekels of silver (an enormous price); *what is that betwixt me and thee?*" (Gen. xxiii. 7-15). Abraham was not in a mood to chaffer with them, and he paid it. Exactly this process of giving (but extorting) is gone through with in that country now. They will *give* a thing, but really expect many times its value. I saw it acted out almost every day I was there.

I was much interested in a woman's *churning* in one of the tents of Moab. She had a goat-skin (bottle) hung up (as

represented in the drawing) and was jerking it backward and forward, occasionally taking it down and pounding and punching and hoisting it violently. In the course of a half-



WOMAN CHURNING IN MOAB.

"The churning (wringing) of milk bringeth forth butter, and the wringing of the nose bringeth forth blood."—Prov. xxx. 33.

day she would get "butter," which is a poor soft and greasy substance, more resembling a thick oil than good butter. Often the goat-skin is suspended by three upright sticks. Often, too, the women *tread* on the skin, with bare feet, to

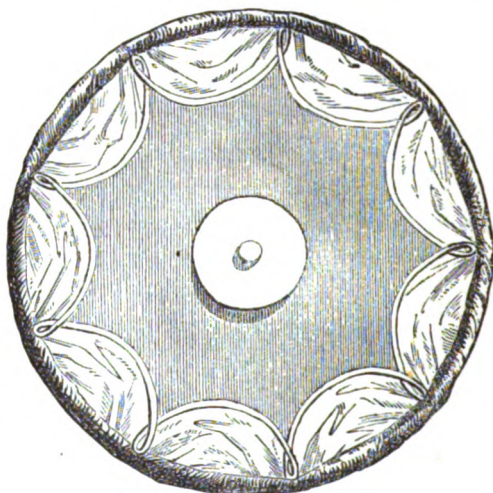
hasten the separation of the fatty from the wheyey particles. This perhaps may throw light upon a passage in Job, of some difficulty: "When I *washed my steps with butter*, and the rock poured me out rivers of oil" (Job xxix. 6). Washing the steps with butter would be a natural allusion to this *feet* churning, and to the idea of plenty. The *hair*-side of the skin is inward, and the hairs form a sort of hetchel, facilitating the *coming* of the butter; but they do *not* tend to make the product more palatable!

The word for "*churning*" and "*wringing*" in Prov. xxx. 33, is the same in Hebrew: and with this practice in view the proverb is forcible: "Surely the wringing of milk bringeth forth butter, and the wringing of the nose bringeth forth blood." The idea is this: "The wringing, pounding, thumping of milk bringeth forth butter; and the wringing, pounding, twisting of the nose bringeth forth blood."

Butter-milk is not used, so far as I could ascertain. But *leben* is used, which is coagulated sour milk, diluted with water. It was *leben* which Pococke and others mistook for butter-milk, with which the Arabs treated them in the Holy Land. A similar conclusion may be drawn concerning the butter and milk which Jael the wife of Heber presented to Sisera "in a lordly dish" (Judges v. xxv.). The art of coagulating milk and converting it into *cheese* was known among the Syrian shepherds from the remotest times. Instead of rennet, they turn the milk with sour butter-milk and the flowers of the great-headed thistle, or the wild artichoke; and, putting the curds into small baskets made of rushes, or of the dwarf palm, they

bind them up close, and press them. Job forcibly says (x. 10): "Hast thou not curdled me like cheese?"

The *kneading troughs*, or *tables*, of these wandering tribes are noticeable. They are round, and of leather (or wicker or rush-work), with loop-holes at certain distances on the edge, through which a cord or chain passes, by means



AN ARAB KNEADING-TROUGH.

"And the people took their dough before it was leavened, their kneading-troughs being bound up in the clothes upon their shoulders."—Ex. xii. 34.

of which it is drawn together and gathered up at the mouth like a wallet: and by which it is also slung to the horse or camel (perhaps under the belly) and also hung up in the tent. When open and laid down flat upon the ground it makes a table-cloth to eat from.

We see from this how the Israelites in leaving Egypt carried their dough in kneading-troughs bound up and

thrown over the shoulders, under their loose outer-garment (to avoid exposure), Ex. xii. 34. It was into these "kneading-troughs" that the frogs came up (Ex. viii. 3). And reference to them is also made in Deut. xxvii. 5, "Blessed shall be thy basket and thy store (*kneading-trough*)."

Their *ovens* are often a portable jar of earthenware, some three feet high. A house without so simple a thing would be poor indeed; so that it was a sign of great destitution if "ten women should bake bread in one oven" (Lev. xxvi. 26).

The weaving of the long tent-coverings of goats' hair is



WEAVER'S LOOM AND BEAMS.

"The staff of his (Goliath's) spear was like a weaver's beam."—1 SAM. xvii. 7.

done on such a *loom* as is here represented. Four sticks are stuck in the ground, and upon them are fastened four others, as long or short as the proposed width and length of the cloth. The woof passes over the two horizontal cross-sticks; and to keep the upper and under woof at a proper distance from each other, a flat stick is placed between them. A piece of wood serves as the "weaver's shuttle," and a short gazelle's horn is used in beating back the thread of the shuttle. Sometimes the "loom" is still simpler—the beams, or poles, lying flat on the ground, fastened by pegs. It is readily seen that to weave the long pieces of tent-cloth, often thirty or forty, or fifty feet long,

the "weaver's beam" (or pole) would be a huge staff, even for Goliath. If upright looms were known to the rude Philistines (which is doubtful), the posts would also be no light thing. With this idea of a loom in mind we readily see how Delilah—a weaver-woman—fastened the sleeping Samson while his head was resting in her lap. "He said unto her, If thou weavest the seven locks of my head with the web. . . . And she fastened it with the pin and he awaked . . . and went away with the pin of the beam, and with the web" (Judges xvi. 13, 14). He tore up the framework by his locks, and walked off with pin and beam and cloth.

Invariably I found the family and the brute animals living together in the tent; as is true also in the floorless cottages *west* of the Jordan, where a raised space at one end gives a lounging and sleeping place for the men and women, and where the baby's "crib" (a feeding trough) is placed. And in this way, as we see by the Bible, the poorer classes lived of old. When, for instance, Saul visited the cottage of the witch at Endor, "he fell straightway on the *earth*," *i. e.*, on the *bare floor* in the middle of the cottage. Afterward "he arose from the earth and sat upon the *bed*," *i. e.*, upon the *raised platform*, on which mattresses were laid both for sitting and lying: "And the woman had a fat calf *in the house*," *i. e.*, under the same roof and probably in the *same apartment* in which she herself lived (1 Sam. xxviii. 20, 24).

I have myself eaten with this promiscuous household. And worst of all, there was no resort but to "dip in the dish." A large round brass stew-pan, or "platter," was

brought, containing rice and oil and bits of meat stewed together, and placed on the floor (ground), and the men first sat down in a row around it, and each "helped himself" by thrusting his hand into the food and tossing it into his mouth. When we had retired, the women sat down and did the same. Then came the children ; and last of all the dogs and chickens.

The "scrip" and "purse" spoken of in the Bible were likely similar to those carried by the Arabs now ; (here represented). The latter is simply a leather money-purse ;



SCRIP.



PURSE.

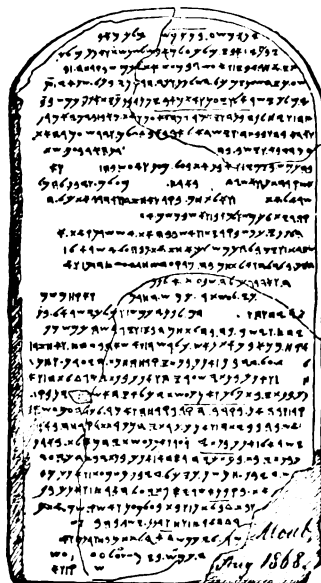
"Take neither scrip, nor gold, nor silver, nor brass in your purses."

—MATT. x. 10.

in which the sheik of whom I obtained it carried his coins. The former is a tanned kid-skin, used as a wallet to carry food, or small sundries. The one I bought of a shepherd had his dinner in it. David, the shepherd boy, put into such a wallet the "five smooth stones" (1 Sam. xvii. 40). Christ would have his disciples live on the people ; not taking money and provisions with them (Mark vi. 8).

Our visit to *Dibon* was doubly interesting from the fact of the discovery here, in 1868, by a German party, of the famous *Moabite stone*. It is held to be the most remark-

ble archæological discovery of modern times ; the letters of which confirm the Hebraic alphabetic accuracy, in the chronology of the 119th Psalm, even to sceptical students of the French school. It contains an inscription of thirty-four lines,



THE CELEBRATED MOABITE STONE FROM DIBON. A RECORD, 890 YEARS BEFORE CHRIST, CONFIRMING THE BIBLE.

"The King of Moab rebelled against the King of Israel."—*2 Kings* iii. 5.

by Mesha, a king of Moab (called then Mab, or Meab), a little after the time of Omri, king of Israel. It therefore dates back to 890 B. C., and is the oldest known *alphabetic* inscription in the world. Mesha there recorded his successful rebellion against the Israelitish king, after a forty years'

subjection to the house of Omri, during which he had paid a heavy yearly taxation.

In (2 Kings iii. 4, 5) we read : " And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel a hundred thousand lambs and a hundred thousand rams, with the wool. But it came to pass when Ahab was dead, that the king of Moab rebelled against the king of Israel." And on the face of this old basalt stone we now read, after nearly three thousand years, a confirmation of this record and of many other Scriptural facts. The translation (though some references are obscure) is too interesting to be omitted. It is as follows :

"I Mesha am son of Chemoshgad, King of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I erected this Stone to Chemosh at Karcha [a Stone of] [Sa]lvation, for he saved me from all despoilers and let me see my desire upon all my enemies and Om[r]i, King of Israel, who oppressed Moab many days ; for Chemosh was angry with his [la]nd. His son succeeded him, and he also said, I will oppress Moab. In my days he said, [Let us go] and I will see my desire on him and his house, and Israel said, I shall destroy it for ever. Now Omri took the land Medeba and occupied it [he and his son and his son's] son, forty years. And Chemosh [had mercy] on it in my days ; and I built Baal Meon, and made therein the ditch and I [built] Kirjathaim. For the men of Gad dwelled in the land [Ataro]th from of old, and the K[ing of I]srael fortified A[t]aroth, and I assaulted the wall and captured it, and killed all the wa[rri]ors of] the wall, for the well-pleasing of Chemosh and Moab ; and I removed from it all the spoil, and [offered] it before Chemosh in Kirjath ; and I placed therein the men of Siran and the me[n of Zereth] Shachar. And Chemosh

said to me, Go take Nebo against Israel. [And I] went in the night, and I fought against it from the break of dawn till noon, and I took it and slew in all seven thousand [men, but I did not kill the women and maidens,] for [I] devoted [them] to Ashtar-Chemosh; and I took from it [the ves]sels of Jehovah and cast them down before Chemosh. And the King of Israel fortif[ied] Jahaz, and occupied it, when he made war against me; and Chemosh drove him out before [me and] I took from Moab two hundred men, all chiefs, and fought against Jahaz and took it, in addition to Dibon. I built Karcha, the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the towers thereof, and I built the palace, and I made the prisons for the men of . . . with[in the] wall. And there was no cistern within the wall in Karcha, and I said to all the people, Make for yourselves every man a cistern in his house. And I dug the ditch for Karcha with the [chosen] men of [I]srael. I built Aroer and I made the road across the Arnon, I built Beth-Bamoth, for it was destroyed; I built Bezer, for it was cu[t down] by the fifty m[en] of Dibon, for all Dibon was now loyal; and I sav[ed] [from my enemies] Bikran, which I added to my land, and I bui[lt] [Beth-Gamul], and Beth-Diblathaim, and Beth-Baal-Meon, and I placed there the Mo[abites] [to take possession of] the land. And Horonaim dwelt therein . . . And Chemosh said to me, Go down, make war against Horonaim, and ta[ke it] . . .

Chemosh in my days
year and I . . .

Pursuing our way toward the southern end of the Dead Sea we came to *Aroer*, near the river *Arnon*, where Joab pitched his tent when David ordered him to number Israel (Num. xxxii. 34; 2 Sam. xxiv. 5). It was the southern frontier of Israel. The descent and ascent in crossing the

Arnon (Wady Mojib) was positively fearful. The peak of the hills is thirty-eight hundred feet above the Dead Sea, and twenty-four hundred above the adjacent plain. The Arnon was nearly dry.

Ar of Moab (Areopolis), a capital of Moab (Deut. ii. 9), and *Shihan* (*Sihon*), were but a few of the many places visited on this route. In Numb. xxi. 28, it is said: "A fire is gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Arnon." The fan-footed *lizard* was darting



FAN-FOOTED LIZARD.

"These shall be unclean: . . . the lizard and the snail."—LEV. xi. 30.

among the prostrate fragments of idol worship. He is *the* live thing everywhere here in the still ruins, and his nimbleness is surprising. His color is reddish brown, and he makes a little *click* with his tongue. His foot has sucker-like properties, so that he adheres to smooth and inverted surfaces like a house-fly. His toes exhale poison.

Piles of stones are often seen in the Arnon valley, to which each Arab in passing adds one, as missiles for protection from robbers. Many a poor fellow has been stripped in this desolate chasm. Similar stone-piles are met every

where in Moab ; often as *memorials* set up by pilgrims in fulfilment of religious vows ; as did Jacob at Bethel (Gen. xxviii. 18). Roman roads (and *milestones* upon them) are also often come upon, showing the wonderful engineering skill of the old Romans.

Word had been sent to the Governor of Kerak of our approach, and he came out (in the person of his son) to meet us, in true Oriental style.

Imagine the inner centre of a common bowl brought up in a sharp peak to the rim, and a miniature city on the peak ; and that is *Kerak*, three thousand feet above the Dead Sea. A wall surrounds it, flanked with towers and castles ; and we entered through a massive gate, tunnelled in rock. This is the *Kir of Moab* (Isa. xv. 1) and the *Kir-Haraseh* (Isa. xvi. 7) for which "every one shall howl." In 2 Kings, chapter iii., we are told of an interesting circumstance that occurred here. Three kings (of Judah, Israel, and Edom) joined to subdue the King of Moab. Water failing in their march, Elisha (by request) came, and commanding ditches to be made in a valley, they were filled with water. And they smote all the cities until they came to this Kerak (Kir-Haraseh).

On this rim around the city (we saw just how they did it) they stood and slung stones into the city.

And when the King of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through, even unto the king of Edom : but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall ! "And there was great indigna-

tion against Israel, and they departed from him, and returned to their own land" (2 Kings iii. 27). This sacrifice to Baal of the king's eldest son (heir apparent) so roused



MUJELLI, ACTING GOVERNOR OF KERAK, WHO WOULD NOT UNLOCK THE CITY GATES AND PROTECT US EXCEPT FOR \$1300 IN GOLD.

"Only in Kir-Haraseth left they the stones thereof; howbeit, the slingers went about it, and smote it."—2 KINGS iii. 19.

' The Edomites and Ishmaelites are confederate against thee."—Ps. lxxxiii. 5.
them with "indignation" that they made one desperate effort more, and then drove back the allied armies.

After exploring the wonders of this city, whose miserable

and half-naked inhabitants flocked to our quarters, we found it *impossible to get out*. Of course we would be plundered in a moment but for the acting governor's protection ; and this he refused without our putting into his hand the amount of one hundred and twenty dollars to a man—*some one thousand and three hundred dollars in gold*. We haggled with him for hours. He would take, at length, forty dollars each : this was extremely liberal ! Then he fell to twenty-eight dollars each, and angrily said it was his last offer. We got him into smoking and chatting again, and he did not want any money for *himself* ! but only a present for his men ; and would accept of two hundred dollars for the lot. We offered him eighty dollars now and twenty dollars more when getting safely back to Jerusalem. He declined. We threatened that we would send for troops ; at which he laughed and arose to leave. We got him to squat again, and he would take fifteen hundred dollars and guarantee us protection to Jerusalem. We offered one hundred and twenty dollars for leave to quit the city in peace, and for one day's protection : which he at last accepted, and we rode out through the tunnel, not knowing what would befall us, but glad that we had escaped the clutches of the robbers of Kerak. This portrait was made from him in person.

More than once, in wandering in Moab, did we have an experience of the "deceitful brook," spoken of by Job and Jeremiah. The latter says (xv. 18), "Wilt thou be as waters that fail ?" Job's imagery as to his fickle and false-hearted friends is true to the life (vi. 15, 59). "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away ; what time they wax warm they vanish

when it is hot, they are consumed out of their place. The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped ;



WATERS IN THE DESERT

"And he made his camels kneel down without the city by a well of water, at the time of the evening, even the time that women go out to draw water."—GEN. xxiv. 11.

"And she said, Drink my Lord : and she hastened and let down her pitcher upon her hand, and gave him drink."—GEN. xxiv. 18.

they came thither, and were ashamed." Often, parched with the heat would we turn aside, making a long journey to find water in some ravine where the Arab *knew* he should obtain it ; but upon coming thither we were only "confounded."

We were "ashamed," because it was "consumed out of its place." For here in spring the streams are full, and rush along swollen from the effect of the melting snow and ice ; but when summer comes they can no longer be found.

And *how* refreshing it was when at length we reached an *unfailing fountain* ! In these lands do we see over again to-day those gatherings around a *well* (especially toward night-fall) of the scattered population, and perhaps a few weary wanderers, which are so often pictured in the Hebrew annals. And we see the counterpart of the contentions of the shepherd-patriarchs with the inhabitants of the land as to the wells ; the meeting of Eliezer with Rebekah, and of Jacob with Rachel, and of Moses with Zipporah, and of Christ with the woman of Samaria, at a well. One seems almost living in the very *midst* of those scenes. And when his husky mouth receives the cool draught from one of these wells, he appreciates the saying of Solomon (Prov. xxv. 13) : "As the cold of snow (water) in harvest so is the faithful messenger ; for he refresheth the soul of his master."

The shade of a *great rock*, too, how refreshing ! How often have I thought, in escaping to it from the blazing sun, of Isaiah's beautiful pen-picture of Him who was to come : "And a man shall be as a hiding place from the wind, and a covert from the tempest : as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. xxxii. 2). If one would appreciate the force of such language, let him sojourn in this weary country.

The remembrance of two things connected with Moab gave me a sort of *home-feeling*, a kind of attachment to this desolate land. This was the country of the affection-

ate *Ruth*; and somewhere on our track, in crossing its borders to follow her widowed and childless mother-in-law, she uttered the memorable words, "Entreat me not to leave thee . . . for whither thou goest I will go; and where



NAOMI AND RUTH, ON THEIR WAY FROM MOAB TO BETHLEHEM.

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if aught but death part thee and me."—RUTH i. 16, 17.

thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried" (Ruth i. 16, 17). From that loving daughter of Moab sprung David, and David's greater Son.

The other thing was this: some two hundred and fifty

years later David and his family found a refuge here from the persecutions of Saul, among their kinsmen the Moabites: "And David went to Mizpeh of Moab; and he said unto the king of Moab, 'Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.' And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold" (1 Sam. xxii. 3, 4). A cheery record this.

It may here be remarked that the *marriage usages* of this country are much as they were in the times of Ruth. Their benedictions to the bride are what hers were: "The Lord make the woman that is come into thine house like Rachel, and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem" (Ruth iv. 11). Purchasing wives still continues. An Arab suitor will offer fifty sheep, six camels, or a dozen cows. If he be not rich enough to make such offers, he proposes to give a mare or a colt—considering, in the offer, the merit of the young woman, the rank of her family, and his own circumstances. When they are agreed on both sides, the contract is drawn up by him who acts as *kadi*, or judge, among these Arabs. The patriarch Jacob, who came to Laban with only his staff, offered to *serve* him several years for Rachel; a proposal which Laban accepted. This custom, too, has descended; for young men who are unable to advance the required dowry live with their future father-in-law, and earn their bride by their services, more or less extended, as may be agreed.

And there is joy yet when "a man-child is born into the world" (John xvi. 21). Some one, after announcing it to the

family, runs to the house or tent door, and cries, "A man-child is born! A man-child is born!" But alas if it be a *girl*!

All this land is the subject of repeated explicit prophecies. And there is an almost startling *literalness* in their fulfilment. Most truly has it been said that "the whole of Bashan and Moab is one great fulfilled prophecy." The absence of inhabitants is often spoken of, and its extreme nakedness. Isaiah, in connection with the mention of



BATS AMONG THE RUINS OF MOAB.

"A man shall cast his idols . . . to the moles and the bats."—Isa. ii. 20.

Bashan, speaks of the *idols* being utterly abolished. "In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats" (Isa. ii. 20). This has been accomplished. Next to the peculiar *lizard* spoken of before, the *bat* is the inhabitant of these ruinous idol temples.

The terrible curses which God visited on these and other lands, for the abominable and revolting wickedness

connected with even their religion, are familiar to all readers of the Bible. They form the answering reality to Moses' remarkable words uttered in this very region: "The generation to come of your children that shall rise up after you, *and the strangers that shall come from a far land* shall say when they see the plagues of this land, even all nations shall say, *Wherefore hath the Lord done this unto this land? what meaneth the heat of this great anger?*" (Deut. xxix. 24). So it was with us.

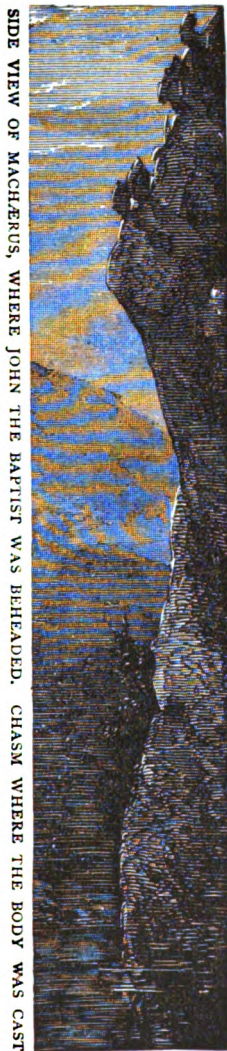
It is a telling fact that in Moab proper there are to-day only *four inhabited cities or villages*—and three of these are mere hamlets. In fact, the best possible commentary on such scriptures as these is God's own handwriting as *here seen*: "My heart shall cry out for Moab." "He is gone up to Dibon to weep." "I will water thee with tears, O Heshbon." "*I will bring the worst of the heathen*, and they shall possess their houses." "Say unto the people of the land, Thus saith the Lord God, they shall eat their bread with carefulness, and drink their water with astonishment, . . . because of the violence of all them that dwell therein. Every one that passeth thereby shall be astonished" (Ezek. vii. 24; xii. 19; Isa. xv).

A visit to *Machærus*, and to the Mount Pissagah district, will complete our wanderings east of the Jordan. With a hasty survey of the ruins of *Ataroth*, and *Kirjathaim*, we came to the peak of *Machærus*, on the shore of the Dead Sea. Some would locate the imprisonment and beheading of John the Baptist at Samaria (Sebaste), where his reputed sepulchre was shown us (we found the place of his *head* several times!); but Josephus locates it at *Machærus*,

and so does Eusebius ; showing that there was no other credible tradition in their day.

Riding with extreme difficulty and some danger to the foot of the sharp mountain, I fastened my horse, and scrambled up its horizontal side, often upon my hands and knees and clinging slightly to some ledge with the fingers, until I gained the top. The round space here is not over five hundred feet in diameter, and the ruins show that the "Black Fortress" covered it. Sauntering about, I found traces of cisterns here and there, and of a well, and of massive foundations. A ruinous cavity (fifty feet by twenty), with thick walls on its oblong sides, may have been the dungeon where Herod Antipas (ruler of this east of Jordan) had imprisoned John for his plain preaching. In his palace he was having a drunken carousal, when the rash vow was made to the daughter of Herodias to give whatever she would ask. The head of the Baptist

"And the disciples came and took up the body and buried it, and went and told Jesus,"—*MATT. xiv. 12.*



SIDE VIEW OF MACHÆRUS, WHERE JOHN THE BAPTIST WAS BEHEADED. CHASM WHERE THE BODY WAS CAST.

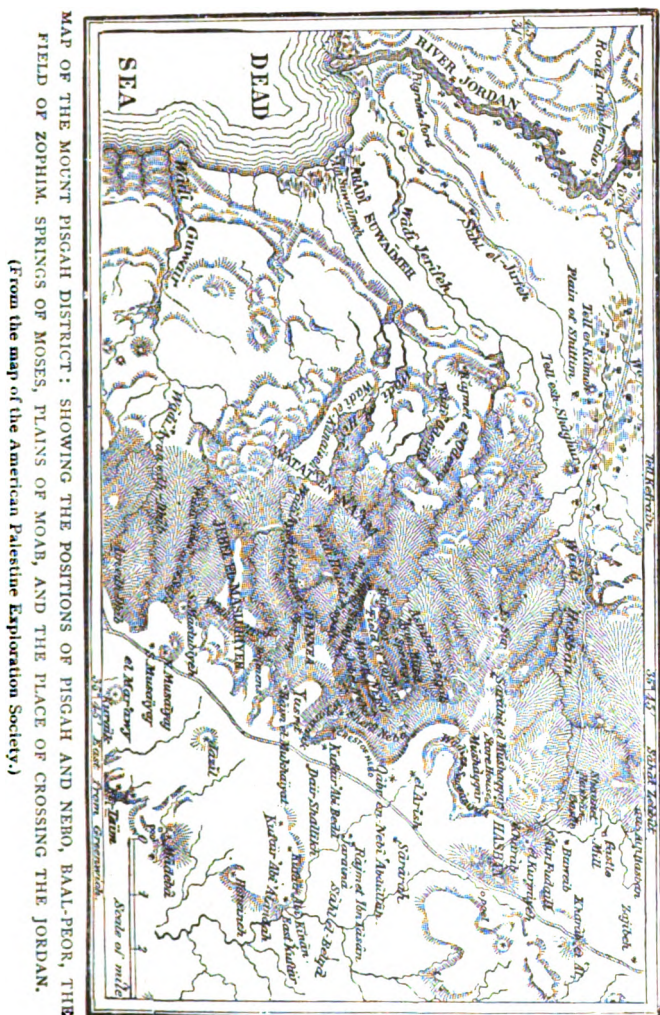
being demanded, this was likely the spot where it was stricken off, to be carried on a "charger" (one of the *platters* on the table), into the banqueting hall.

"The prophet of God is dead!
At a drunken monarch's call,
At a dancing-woman's beck,
They have severed that stubborn neck,
And into the banqueting hall
Are bearing the ghastly head."

The headless trunk, according to tradition, was flung over the battlements down into the awful adjacent chasm pictured in this sketch, a thousand feet or more, for the jackals and vultures to devour. But the disciples came and took up the body and buried it, and went and told Jesus (Matt. xiv. 12).

In the centre of the great mountain range seen on this map of *The Pisgah District*, will be found those old Scriptural places connected with the last days of Moses, and of Israel's wanderings: *Baal-Peor*, the *Field of Zophim*, and *Mounts Nebo* and *Pisgah* (Numb. lxiii. and xxv).

The top of *Jebel Nebi*, *Mount Nebo*, in altitude is two thousand six hundred and eighty-five feet. Its surface resembles a great dome. It is singular that we should find a *wine-press* on the sloping side of Nebo, ten feet by eight, and two feet deep. A reservoir is under it, for the expressed wine, connected by a hole from the bottom of the wine-vat. This old press confirms the Scripture history: for when Israel sent messengers unto Sihon, king of the Amorites, he said, "Let me pass through thy land: we will not turn into the fields, or into the *vineyards*" (Numb. xx. 17). And



surely here were vineyards once, even on the highlands of Nebo.

We rode over the Pisgah range with thrilling interest, and seemed to be brought nearer past scenes by hearing spoken by the natives the words *Jebel Neba* (Mount Nebo), *Ain Musa* (Spring of Moses), *Wady Musa* (Valley of Moses), and the like. In the latter place the Arabs say Moses was buried ; but they are careful to add, "No one knows where his sepulchre is." I found on the top of Pisgah beautiful specimens of agate (mixed with the limestone rock), several varieties of which I brought away. The jasper was particularly fine.

There is little or no doubt that a summit of *Jebel Siaghah* is *Mount Pisgah*,—"which looketh toward Jeshimon," (Numb. xxi. 20). The heights were "the Mountains of Abarim, before Nebo." This was Israel's last halting-place before descending to the *Plains of Moab*.

Pisgah is two thousand three hundred and sixty feet above the level of the Mediterranean Sea. It is seven miles south-west from Heshbon, at the western end of the Nebo range, two and three-quarter miles south-west from *Jebel Neba*, and one and one-half miles south-west from *Peor*. *Pisgah*, *Peor*, and the "Field of Zophim" (Numb. xxiii. 14), occupy three summits at the end of this range, which looks directly down upon the Valley of the Jordan and the Plains of Moab.

From this peak (and this only) the view corresponds to what Moses with his undimmed eye saw when God granted him a sight of the "Land of Promise." Prof. Paine, of the American Palestine Exploration Society, deserves great

credit for his patient and successful efforts in the identification of Pisgah. The highest portion of the range he believes to be the ancient Nebo, and the extreme head-land, Mount Pisgah. Nebo is the mountain, while Pisgah is its hill ; and the events which we commonly associate with Nebo belong to its headland Pisgah. We observed four or five marked



SPRINGS OF MOSES, WITH GLIMPSE OF PISGAH.

"So we abode in the valley over against Beth-Peor."—DEUT. iii. 29.

elevations, yet not answering the requirements of the Scriptural account, as does this identical spot.

The *Springs of Moses* gush out of the limestone rock upon the side of Pisgah, and are numerous. The highest and lowest differ some sixty to eighty feet in elevation ; the lowest being about one thousand one hundred feet below Jebel Neba. The wady is a ravine broken up by precipices, the

water from the springs running down in a succession of cascades of about twenty feet to thirty feet in height. Several of the springs issue from small caves, where the water lies in basins three feet to four feet deep. They must be much the same as when the great Lawgiver looked upon them, and the dust-covered encampments gathered about them. A striking and accurate view of the springs, taken on the spot, is here given.

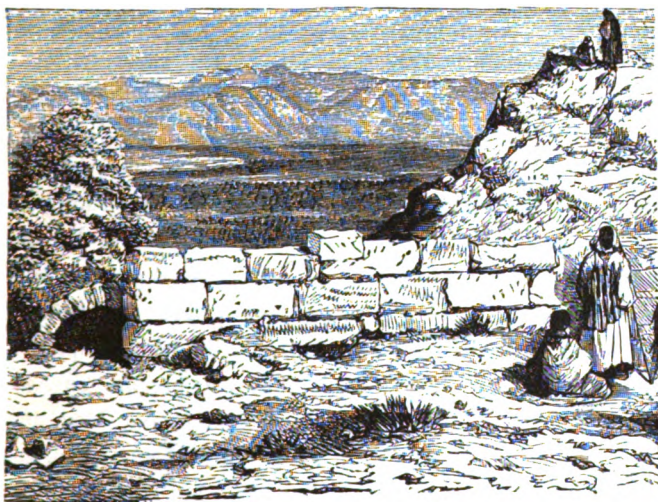
There is a road, winding over ridges and among the ledges, along down the sides of the Nebo range, to the table-lands of Moab. It must have been always there from the time Pisgah's sweet waters and the fane of Baal-Peor were sought by the inhabitants. The Arabs call it the "ancient way." No doubt Israel "set forward" over this well-worn path to their final encampment, which spread out from *Beth-jesimoth*, "the house of the wastes," on the extreme south, even unto *Abel-shittim*, "the meadow of acacias."

We read that Balak, the son of Zippor, King of the Moabites, "distressed because of the children of Israel" (Numb. xxii. 3), sent unto Balaam the son of Beor, to come and curse the children of Israel. From Pisgah's heights he looked down upon this rich plain, and the far-extending Encampment.

" He watch'd till morning's ray
On lake and meadow lay,
And willow-shaded streams that silent sweep
Amid their bannered lines,
Where by their genial signs
The desert-wearied tribes in sight of Canaan sleep."

And as he saw that splendid panorama he exclaimed :

"How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hill I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and



PLACE OF MOSES' LAST BLESSING, ON THE PLAINS OF MOAB.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—DEUT. xxx. 19.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—ISAIAH xlviii. 18.

the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" (Numb. xxiii. 1-10).

Not many months after, Moses gave his last blessing to the people he had led so long. The supposed site (see the

engraving) is on an elevation, marked by some ruins below, where the throngs of Israel could congregate. And after his farewell discourse he ascended again the gray heights near by, and climbed to Pisgah's top, to obtain a fond look at the land he was not to tread. And view, as one sees it to-day! Accept identified boundaries, *out of all the territory of not one was missing in this* So truly did God show him "all

The way by which he went
 vey of the land he could not
 by the profile view
 of Pisgah. And
 called him to
 m o u n t,
 he was
 on his
 was
 In

what a
 ing the best
 tribes the terri-
 marvellous sight!
 the land."

up to take this sur-
 enter, is indicated
 here given of the side
 there God came and
 his rest. "He died in the
 whither he had gone up, and
 gathered unto his people, as Aar-
 brother had died on Mount Hor, and
 gathered to his people." Deut. xxxii. 50.
 language less simple, but hardly less

Dead Sea level, 1312 feet below ocean level.

PROFILE OF SIDE OF PISGAH AND NEBO, SHOWING THE TRACK OF
 MOSES IN GOING UP FOR A FINAL VIEW OF CANAAN

(Copied by permission from the Survey of the American Palestine Exploration
 Society.)

"And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah: and the Lord showed him all the land. And he buried him in a valley over against Beth-Peor: but no man knoweth of his sepulchre unto this day."—DEUT. xxxiv. 1, 6.

touching, Josephus adds—"As he was bidding farewell to Eleazer and Joshua, while he was yet talking with

them, a cloud suddenly stood over him, and he vanished in a ravine." His burial was somewhere in these gorges of Pisgah : beyond that "no man knoweth."

The following noble lines of a gifted British poetess (C. F. Alexander), must have place :

" By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.

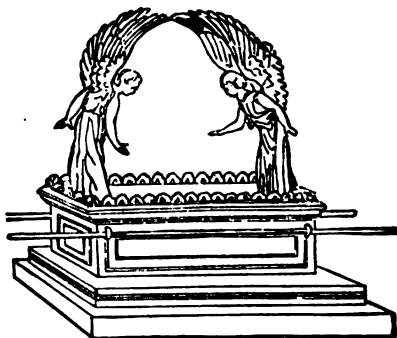
No man did dig that sepulchre,
And no man saw it e'er ;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth ;
But no man heard the tramping,
Or saw the train go forth,
.

There was no sound of music,
Or voice of them that wept :
Silently down from the mountain's crown
The great procession swept.
.

Oh, had he not high honor ?—
The hill-side for his pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines, like tossing plumes,
Over his bier to wave ;
And God's own hand, in that lonely land,
To lay him in the grave !"

A little hence we see the procession of the people approaching the shore of the Jordan, preceded by the priests bearing the ark. And the moment their feet touched the brim of the water the stream was arrested, and for some forty miles it became a dry bed (Joshua iii. 14-17). See page 290.



THE SACRED ARK.

"The waters of the Jordan were cut off before the ark."—Josh iv. 7.

VII.

BETHLEHEM TO BEERSHEBA AND PHILISTIA.

Yet doth the star of Bethlehem shed
A lustre pure and sweet ;
And still it leads as once it led
To the Messiah's feet.

AS we have returned to the Holy City, we will make the trip southward.

There is no pleasanter ride in Palestine than that between Jerusalem and Bethlehem. The distance (four and a half miles), is not so great as to be fatiguing, and the level way is relieved by more than the usual amount of verdure and marks of industry. You pass out of the city by the Jaffa gate, down across the valley of Hinnom, and up over the hill of Evil Counsel, and are upon the broad *Plain of Rephaim (Giants)*, where many a hard battle was fought by King David, and over which the peaceful Solomon was wont to take a morning drive to his favorite pools and gardens. Nor can we forget that along this line we are probably pursuing the very path which was followed by the wise men from the east, on their way from Herod's presence at Jerusalem to that of the greater than Herod at Bethlehem.

We must stop a little at the convent of *Mar Elias*, not because of the legend that Elijah was here helped by the angels in his flight from Jezebel, but because of the fine

view which we shall obtain. It is about half-way to Bethlehem, and is the only spot on the way where we can at once see both it and Jerusalem. From this ridge are visible those two memorable places—where the Saviour was born, and where he died.

It is therefore quite likely that precisely here (according to a tradition) the magians whom Herod sent to “search for the young child,” obtained their first view of Bethlehem ; and



MAP OF LOCALITIES BETWEEN JERUSALEM, BETHLEHEM, AND THE NEW SITE OF EMMAUS; AND OF THE TERRITORY IMMEDIATELY EAST AND WEST. DISTANCES IN HOURS.

it may have been here that the star which they would need to indicate the place of the Messiah's birth, reappeared to them, after its temporary absence (Matt. ii. 9, 10).

At this place I had a striking illustration of the deceptiveness of the country in regard to distances, from the peculiar transparency of the atmosphere. I had been told that it would take us an hour and a half's slow ride to reach Bethlehem ; seeing it now *just before me*, in little over an half hour, I spoke to the dragoman of the mistake. “ You

are not there yet," he said. "Yes, but we are *upon* it; ten minutes will take us in." "You will see," he quietly added. I could scarcely believe we were yet but half-way; but so it turned out.

Near this spot is pointed out, as some believe, the *Zelzeh* (*Beit Jala*), where Saul learned as to the asses of Kish his father, by Rachel's sepulchre (1 Sam. x. 2).



RACHEL'S TOMB, ON THE WAY TO BETHLEHEM.

"And as for me, when I came from Padan Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem."—GEN. xlviii. 7.

"Rachel weeping for her children, and would not be comforted, because they are not."—MATT. ii. 18.

Rachel's Tomb, a little on, is well authenticated. It is one of the few shrines which Moslems, Jews and Christians agree in honoring. The structure appears precisely as here pictured: and though in its present shape it is doubtless modern, yet under this pile, as we may believe, rest the ashes of Jacob's dear Rachel. I could not but halt and

dismount, and with uncovered head open my Bible and read this simple and touching story of Jacob's journey : " And they journeyed from Bethel ; and there was but a little way to come to Ephrath ; and Rachel travailed, and she had hard labor. And it came to pass, as her soul was in departing (for she died), that she called his name Benoni : but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave : that is the pillar of Rachel's grave unto this day (Gen. xxxv. 16-20). That "pillar," though still there in Moses' time, has long since been swept away : but thirty centuries of sorrow and suffering have not been able to sweep away the memory of its site from the hearts of Rachel's posterity, who even now religiously come here to sit down, in plaintive recollection, once each week.

' Tribes of the wandering foot and weary breast,
How shall you flee away and be at rest ?
The wild dove hath her nest, the fox his cave,
Mankind their country,—Israel but a grave ! "

We need not look for *Ramah* near here, as some do. In the original passage of Jeremiah (xxxi. 15 ; xl. 1), Rachel, the ancestress of the tribe of *Benjamin* (the child born here), is poetically introduced as bewailing the departure of her descendants into exile from *Ramah of Benjamin*, which was their place of rendezvous (Josh. xviii. 25).

The child of the dead mother was called *Son of Sorrow* (Ben-oni) ; and the event symbolized a greater sorrow that was to occur at Ephrath nearly two thousand years after, in connection with the birth of that Man of Sorrows in

whom every important event in Hebrew history received its final and complete significance.

And now let us arise and “go even unto *Bethlehem*” (*house of bread*). Observe its situation and surroundings from where we are. It is seen to be an irregular village, on



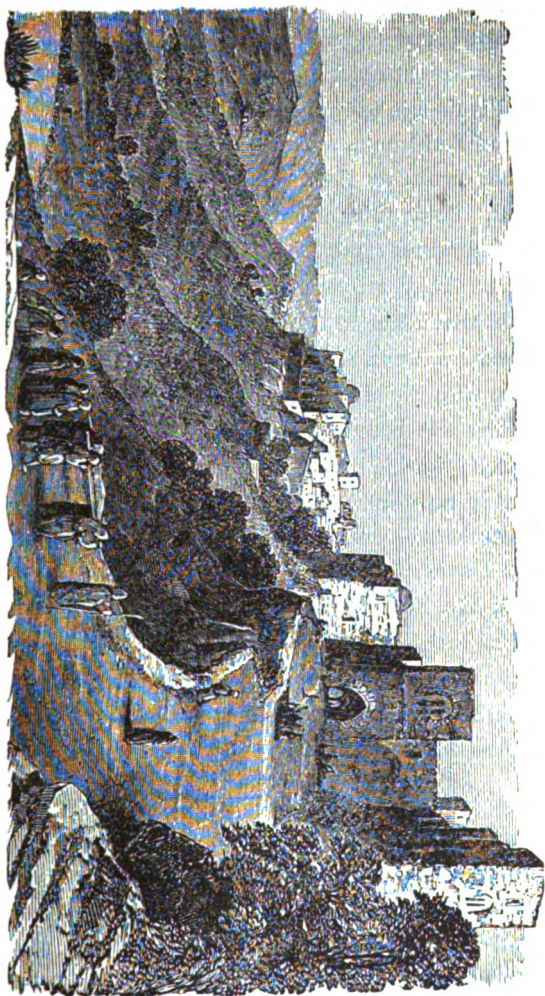
BETHLEHEM AS SEEN ON APPROACHING FROM JERUSALEM.

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.”—MICAH v. 2.

a broken and rugged hill, which conceals some parts in any one direction. At our left it seems half village and half castle, from the tall Church of the Nativity and the convent. On the north (the way we enter), the hill slopes off gently. On the south and east it is very abrupt. On the west less so. The general aspect around is that of

undulating hills, and there is a fair sprinkling of vines and fig and olive trees, with patches of wheat and barley in their season. The houses are whitish limestone, flat-roofed, often with domes, and quite substantial. There are but five or six hundred of them, with some five thousand inhabitants, nearly all of whom are "Christians," *i. e.*, neither Jews nor Mohammedans. A chief means of their support is the manufacture and sale of various souvenirs of the place.

Bethlehem has a hoary history. It has been conjectured that the habitation, or *house, of Chimham* (Jer. xli. 17 ; compare 2 Sam. xix. 37, 38), was originally the dwelling of Boaz, and then of Jesse—in short, the family mansion. In Jeremiah's day it seems to have been a public building ; and a late writer has supposed that it eventually became a khan, or inn, and possibly was the very inn to which Joseph and Mary came, and where Jesus was born. But since the day when "all the city was moved" at the arrival of Naomi with her fair daughter-in-law, and that other day when it was visited by Samuel, at whose coming "the elders of Bethlehem trembled" (1 Sam. xvi. 4), the little town has risen wonderfully in interest and fame. As David's birth-place it is memorable. It is readily seen how this wild region, lying between the haunts of the Arab robbers on the Dead Sea, and the daring Philistines on the Mediterranean, was a fitting training-ground for the lad who was to become the mighty warrior. And how, as he learned while a shepherd boy the use of the sling and the bow, he also caught those inspirations that made him the devout worshipper and poet that he was. It



VIEW OF THE CHURCH OF NATIVITY AT BETHLEHEM. PLAINS OF THE SHEPHERDS, ON THE LEFT.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid. And the angel said unto them, Fear not ; for behold, I bring you good tidings of great joy, which shall be to all the people."—
LUKE II. 8-10

is a striking illustration of the influence of natural scenery and surroundings upon character. But the birth of the "great David's greater Son" gave to Bethlehem its chief and sufficient notoriety.

Fix the eye upon the locality at the left, in this second picture of Bethlehem, and you see the "*Plain of the Shepherds*," where probably they were when watching their flocks by night. Some ruins of a chapel built here by Helena are visible, into whose crypt there is a descent by a few broken stone stairs. They are a mile east of the town. There is little doubt that it was to this same plain that Ruth, the Saviour's ancestress, went, sick at heart, to glean in the field of Boaz ; while with equal assurance we may suppose the lad David to have sat here and watched his father's flocks, amusing himself with his lute.

And now suddenly over this historic spot the heavenly minstrelsies sound forth sweeter strains than ever broke from David's harp. To think that on *these very plains* was heard the song which told of peace on earth and goodwill to men (Luke ii. 8-15). The stars looked down upon the scene ; and if they sang together when the world was made, how much more when it was to be redeemed !

And what spot on earth is so glorious as that where

" Eternity took the measure of a span ! "

Here was the grand illumination of the book of time. What myriads of hopes and wishes and prophecies were realized here. And what influences have gone forth hence, to roll round our poor world, elevating, purifying, saving. Blot from existence all the associations which are linked with Bethlehem and what a blank there would be.

The alleged spot of the illustrious birth is covered by *the Church of the Nativity*. Possibly, as tradition has it, it was a natural cave, or grotto, over and around which an inn (or *khan*), had been constructed. (See description of *Khan*, page 145.) Justin Martyr, who was born in Shechem, and



CAVE OF THE NATIVITY AS NOW SEEN.

"And lo, the star which they saw in the east, went before them, till it came and stood over where the young child was."—MATT. ii. 9.

who lived less than a century after the time of our Lord, places the scene of the nativity in a cave. So does Jerome.

My visit to this venerable Church of the Nativity was of course one of interest. The building is 120 feet by 110. It was erected by Helena, mother of Constantine, in the year

330 A. D. ; and is therefore the oldest monument of Christian architecture in the world. It is the common property of all sects—Roman Catholics, Greeks, and Armenians—whose contentions, I may add, as to special rights and privileges, often grow into open quarrels, necessitating the constant presence of soldiers to keep the peace ;—sad sight for the place where the Prince of Peace was born. There are several “holy chapels,” into which we were shown. That where Christ is said to have been born, is 38 feet by 11. In the pavement is a marble slab, with this inscription in Latin :

“Hic de Virgine Maria Jesus Christus Natus est.”

“Here is where Jesus Christ was born of the Virgin Mary.”

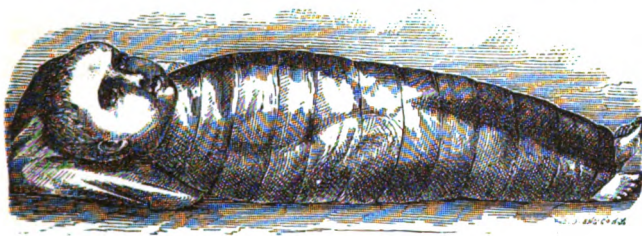
A silver star glitters over it, and around the star sixteen silver lamps are kept continually burning.

Near this cave is one where the learned Jerome spent thirty of his declining years, fancying that he heard the peals of the judgment trumpet all the while ringing in his ears. His time was filled up with writing his works, and with fastings, prayers, and the severest austerities. Here was composed the famous translation of the Scriptures known as the Vulgate, which is still the “*Biblia Vulgata*” of the Latin Church ; and here took place that pathetic scene—his last communion and death, “at which all the world has been permitted to be present in the wonderful picture of Domenichino,” which has represented, in colors never to be surpassed, the attenuated frame of the weak and sinking flesh, and the resignation and devotion of the spirit ready for its departure.

The church is enriched with costly marbles, and still more costly lamps, given in some cases by royalty. Some

are of great age and value. The pictures are faded and dim ; and the pavement is worn by the feet and knees and kisses of many generations.

It is said that the babe was “wrapped in swaddling clothes” or bands (Luke ii. 7). I saw again here how habits cling to places ; for the babe of one of the women whom I met on the street was actually swaddled up, like a mummy, as here pictured. The design is to secure a straight form, besides being a matter of convenience in transportation ; (much as our Indians wrap their



SWADDLED BABE IN BETHLEHEM.

“And she brought forth her first-born son, and wrapped him in swaddling clothes.”—LUKE ii. 7.

“papposes” and lash them to their backs). The habit is common in Bethlehem and elsewhere ; perhaps less so, however, than that of confining the babes just as closely in a kind of *cradle*, in which I have often seen them carried into the fields, to lie there, unable to move, while the mother is at her work. Sometimes the swaddling bands cover feet and head—leaving only a breathing-place.

It is farther said that the child was laid “in a manger” (Luke ii. 7). Either of two things may have been true in respect to the new-born babe. The inner space of the

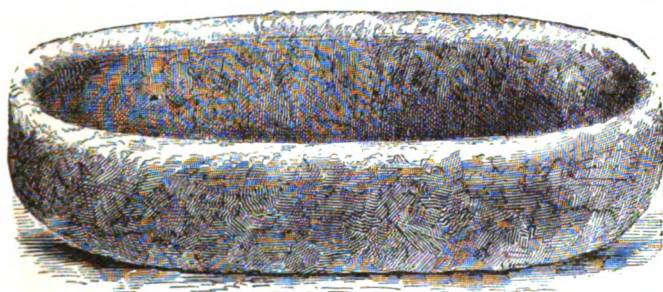
khan (supposing the birth to have occurred in one) no doubt had a recess, or platform, a few feet high, perhaps on three of its sides, where travellers spread their "beds" and sat down and ate and slept. This part was the "inn," where "there was no room" for Joseph and Mary. The child was born on the level area *below*, common alike to the poorer travellers and the beasts of burden. An empty feeding-trough, "manger" (stationary or otherwise), served as its cradle. Perhaps it was a niche cut in the rock for containing fodder: very likely so, if the birth was in a grotto. In the scarped rocks on the sides of Mount Sion, where Mr. Maudslay was excavating when I was in Jerusalem, he showed me a very ancient small stable (probably for a few cavalry soldiers in a fortress), in which two "mangers," cut in the rock-sides, are entirely preserved; the edges with hitching-holes, and smoothed by the horses' breasts. The Arab women were washing clothes in them.

But perhaps the birth took place in the house (we should call it hut) of a peasant; no room being found in the overcrowded public khan. In this case, too, the "manger" would be the stone feeding trough, generally lying around loose in the common dwellings of the farmers where the family and cattle live together. A view of one is given.

Possibly the mother was hurriedly *removed to a peasant's house*; for Matthew says of the magi, "when they were come into the *house* they saw the young child" (ii. 11).

It may be added, that the Arabs understand the word "crib" (Isa. i. 3, "the ass knoweth his master's crib") and "manger" to mean a feeding-trough—stationary or otherwise: and it is so translated in the Arabic Bible. Dr.

Thompson, speaking of the mangers which he has often seen fastened up to the sides of the living-rooms, says, "They are made of small stones and mortar, in the shape of a box, or rather of a kneading-trough, and, when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babies in." He adds, "our own children have slept in them in our rude summer retreats on the mountains." And Dr. Jessup, speaking of the houses of the common people in Lebanon, says : "The family, cattle,



MANGER, CRIB, FEEDING-TROUGH.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."—LUKE ii. 16.

sheep, calves, and horses, sleep in the same room. The family sleep in the elevated part of the room, along the edge of which is a trough, into which they put the barley for the animals. This is the *medhwad*, or "*manger*," such as the infant Jesus was laid in. I am glad to introduce these particulars, because they make plain what the "*manger*" really was.

It is easy to speak of all this ; but what a marvel that the "Word" was thus "made flesh and dwelt among us !" (John i. 14).

"Babe of weakness, can it be
That earth's last great victory
Is to be achieved by thee?

Babe of meekness, can it be,
That the proud, rebellious knee
Of this world shall bend to thee?

Child of poverty, art thou
He to whom all heaven shall bow,
And all earth shall pay the vow?

Can that feeble head alone,
Bear the weight of such a crown
As belongs to David's Son?

Can those helpless hands of thine
Wield a sceptre so divine
As belongs to Jesse's line!

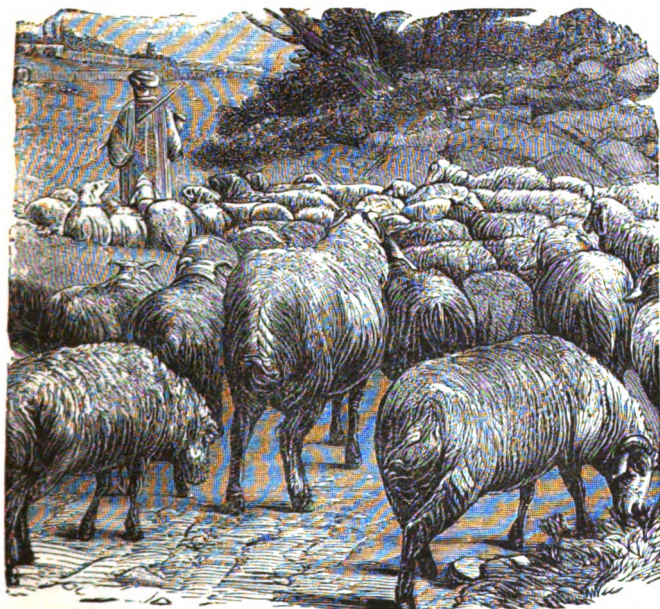
Thou o'er whom the sword and rod
Wave in haste to drink thy blood,
Art thou very son of God?"

It was interesting to see one of the shepherds of Bethlehem leading out his sheep, and perhaps over the very spot where those of old were watching their flocks at the Announcement. Also to see the reapers and gleaners at work, for it was the time of "the beginning of the barley harvest" (in April), upon perhaps the same fields where Ruth of old gleaned for her own and her mother's support.

I have often noticed how truly the sheep "*know the voice* of the shepherd," while the "*voice of a stranger* they do not know" (John xx. 3). The calling them "by name" is still common; only it is not *each* in the flock, but some especially

tame ones, apt to be close to him, and by whose coming or going the other sheep are led. For such *cossets*, as we call them, he has pet names which they "know."

David, when a fugitive in the wilderness, and perishing with thirst, exclaimed, "O that one would give me drink



SHEPHERD AT BETHLEHEM, GOING BEFORE HIS SHEEP.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice."—JOHN x. 4.

of the water of the well of Bethlehem, which is at the gate!" (1 Chron. xi. 17). The first thing I did upon coming to the town was to turn aside and drink at what may have been the identical well he referred to. So tradition has it. The word "well," as here used, may mean aqueduct or cistern: and

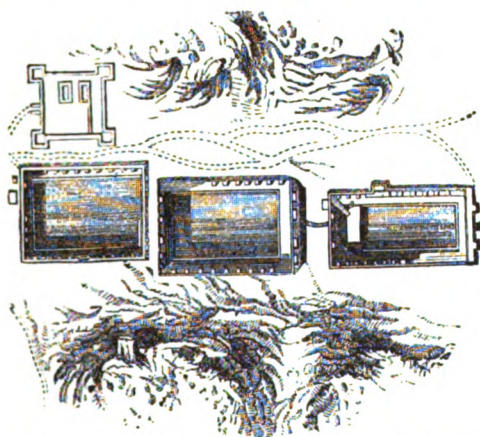
it is questioned by some whether there is an actual living *well* at Bethlehem. It does not matter; for there are certainly several good *sources* of water. That of which I drank was cool and abundant. It is a little way from the village, at the left as you approach from the north. Several women were there, filling their "earthen vessels." Their complexions were almost like those of Europeans, when contrasted with the bronze Egyptians and Arabs; and their figures were easy and graceful as their flowing drapery cast its long folds about them.

The wail of the mothers here at Herod's slaughter of the innocents almost seems to come up into one's ears. Yet Bethlehem was likely not larger then than now, and "all the coasts of it" (Matt. ii. 16), meant only the immediate vicinity; so that the *number* of the slaughtered could not have been very great; probably not beyond three or four score, at the most.

A recent tragical incident at Bethlehem may here be referred to. It is a law among the Arabs (coming from a Hebrew statute) that if a maiden lose her chastity she shall be put to death by her brother, or some member of the family upon which she has brought dishonor. The law is rigidly enforced, and it is a strong barrier against what would otherwise be a prevalent vice. It so occurred that a young Bethlehemite woman, accused of this crime, fled to the Latin convent for safety. Her brothers, leading a mob, pursued her thither; and though she affirmed her innocence, and cried aloud for an hour to disprove the charge, she was told she must die. She was dragged forth, and the blood gushing under the death-stroke, she fell to the ground. After

a little she rallied and looked up: but it was only to see her brothers, in imitation of the terrible example of her father, steeping their hands in her blood, and holding them up to the people to show that they had washed away the stain from their name! When the palpitating corpse was still, it was cut to pieces by the mob, and exposed all day.

Frank Mountain, a solitary, cone-shaped hill, four hundred feet high, may be the *Beth Haccerem* ("house of the



CELEBRATED POOLS OF SOLOMON, NEAR BETHLEHEM, WITH A PLAN OF THE CASTLE (ABOVE) AND ADJACENT HILLS.

"I made me pools of water, to water therewith the wood that bringeth forth trees."—Ecc. ii. 6.

vineyard") of Jeremiah vi. 1. It is but a few miles south-east of Bethlehem. Herod the Great had a palace-fortress here, and his remains are supposed to have been brought from Jericho and buried at this place. It was a famous beacon-station in Judea, and once was called *Herodium*.

Solomon's Pools are also close by. In leaving Bethlehem

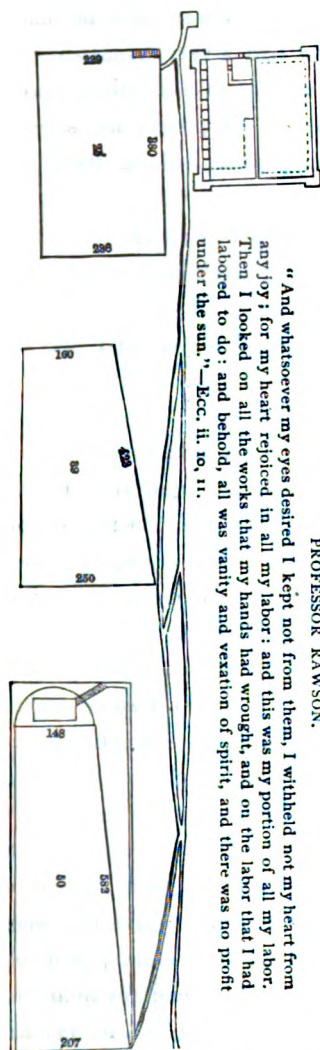
(after passing through an olive orchard) we rode most of the way along the old aqueduct (bursting at different places with life-giving waters), which Solomon built for carrying water to Jerusalem. This, and adjacent springs, make all the country exceptionally fruitful. The great reservoirs which he constructed still remain ; and "Frank Mountain" is known to the Arabs as the "Jebel-el-Fureidis," the "*Mountain of the Little Paradise*," evidently from its vicinity to the gardens and these water-supplies.

There is little or no doubt that this is the scene of Solomon's grand experiment as to the capacity of this world for solid good ; as given in his memorable words in Ecclesiastes ii. 4-11 : "I made me great works," etc.

The imagery of the book of Canticles is largely drawn from this little "paradise" of his (as he would make it) ; and here he cultivated his knowledge of trees, from the transplanted cedar to the "hyssop that springeth from the wall" (1 Kings iv. 33). And there is no lovelier spot in Palestine to-day than this valley, with its beautiful terraced vineyards and thrifty trees and smaller growths in full luxuriance. Four or five different crops of some vegetables are here gathered in a year.

The gigantic Pools are three in number, lying on a slight descent. I found some water in them all ; the most in the lowest. Their size is generally given as follows : *upper* (at the left), 380 feet by 236, depth 25 feet ; *middle*, 423 feet by 250, depth, 39 feet ; *lower*, 582 feet by 207, depth, 50 feet. This last, if full, would float the heaviest vessel on the seas.

In examining the different authorities upon these pools,



DIAGRAMS OF SOLOMON'S POOLS, FROM THE LATE MEASUREMENTS OF

PROFESSOR RAWSON.

"And whatsoever my eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun."—Ecc. ii. 10, 11.

I found so many and such serious discrepancies, that I determined to introduce here (by his very great favor) the drawings and measurements of Professor Rawson (not before published), which he made on the spot in 1874. They were taken with the greatest care; and these diagrams and figures probably give the only strictly correct representation extant of these famous antiquities.

The figures in the middle of the pools give their *depth*. The double lines show the aqueducts leading to the three pools, and to Urtas and Jerusalem. There were a hundred glass jars in the *Castle* (right of the upper pool), full of bees and honey, when we were there.

The real origin of the pools, it is said, was on this wise: King Solomon mar-

ried a daughter of Pharaoh of Egypt, and in disguise met

the marriage procession here on its way, that he might see his bride unobserved. He had a very handsome and vain attendant, outshining the king in his dress, jewels, and manners, who was instructed to proffer his services to the princess at this halting place, where there was then the water of one large spring. He did so, and offered her a cup of water, asking her to pledge to him her friendship. Her reply was "*I have given my friendship, and all I am or hope to be, to another one.*" This so pleased the king that he ordered the pools built as a memorial, and also the gardens, with summer palaces, in the valley below, at Urtas.

The valley at the pools is narrow and rocky on each side (as is seen in the first engraving), and rises considerably higher than the castle ; so that one must climb out of it on any side, except he follow the aqueduct toward Jerusalem and Urtas. A *subterraneous fountain* supplies the pools. It is in a chamber which is entered through a sort of dry well, 12 feet deep. Getting down through this (covered) hole, you find two apartments, with stone arches, and four springs running into a basin, whence the gathered waters flow underground into the upper end of the upper pool, thence into the others, and thence northward, in the winding aqueduct to Bethlehem and Jerusalem, terminating in the Haram area where the Temple stood. The main chamber is about fifty feet long and twenty-five feet wide. Among these structures the *arch* has been found ; probably as old as the days of Solomon. It is generally held that the figure of "a fountain sealed" (Song Sol. iv. 12) has reference to this hidden spring.

Josephus no doubt alludes to these pools, and to the other improvements which formerly existed in their neighborhood, in saying: "There was a certain place, about fifty furlongs distant from Jerusalem, which is called *Etham*. Very pleasant it is in gardens, and abounding in rivulets of water.



SEALED FOUNTAIN OF SOLOMON'S POOLS.

"A spring shut up; a fountain sealed."—SONG SOL. IV. 12.

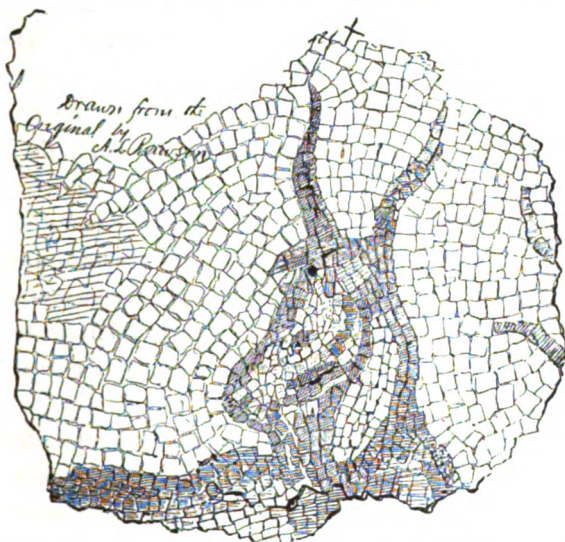
Thither did he (Solomon) use to go out in the morning, sitting on high in his chariot." The distance of these pools from Jerusalem answers very well to this description, and this spot satisfies its conditions. The *Etham* he names is the present little village of *Urtas*, with its ruins near by.

It is only a short ride below the pools ; and the "*gardens*" of Solomon must have been in this pretty valley.

I have almost no doubt that this spot is the lost *Emmaus* of Luke's gospel (xxiv. 13-33). The Arabs have given to the place the name El-Hammam (the *bath*), which is exactly the word Emmaus, in Greek ; and the distance from Jerusalem is just about that spoken of by Luke as travelled by the disciples on the afternoon of the resurrection day—"three score furlongs" (some seven miles). The disciples returned to Jerusalem that night ; and the walk out and back could easily be made in a few hours.

Mr. Meshullam, a Christian Jew, who has lived here over thirty years, holds it to be the true Emmaus. He showed me traces of large foundations, the upper rim of marble-lined bathing tanks, parts of ancient marble pillars and capitals, and abundant mosaics, and the like, which may have belonged to the baths and other buildings of Solomon in the days of his glory. Mr. Meshullam called a servant, and had some of the ruins uncovered for my inspection. He had also many Hebrew coins, and bronze bathing implements, found here ; but most of these antiquities have been carried to foreign museums. I brought away numbers of various colored stones, which, for aught we know, may have been cautiously set by the wise man's workmen in the spaces between his baths, to join his favorite ornamental paved walks, or "pavement." Perhaps this mosaic work is the Gabbatha, "pavement," of the Temple (John xix. 13). Such *tessera* of marble, glass, or earthenware, are common among eastern ruins. Patches of them, in some cases nicely set, have been unearthed in the excavations on Mount Sion.

Dr. Bonar (Andrew A.) among others, is satisfied that this is the Emmaus of Josephus, and the Emmaus of Luke, to which the two disciples were retiring a little way out of Jerusalem when Jesus overtook them. Is it not an interesting thought that Jesus, upon his second birth (Ps. ii. 7), should have been going to Bethlehem where he was born?



SPECIMEN OF ANCIENT MOSAIC PAVEMENT DISCOVERED NEAR
URTAS (EMMAUS.)

"I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits."
—Ecc. ii. 4, 5.

Thus near his birth-place he is seen unrolling the volume of the book (the Old Testament Scriptures), and pointing to one passage after another, saying: "*Thus* it is written, and *thus* it behooved the Messiah to suffer," expounding to them the things concerning himself, now fulfilled in him,

the risen Saviour. If it be so, the journey of to-day is over the very road where Cleopas and his companion were met by the wondrous Friend, and by which they hastened back to carry the happy tidings to the prayer-meeting in Jerusalem (Luke xxiv. 33).

In proceeding south, the *Valley of Baca* is seen off at the left, if it was a real and not a figurative place, and *if* the lower Kedron is its true site ; as I suspect it to be. The old etymology of the word for *mulberry* is now discarded for a word meaning *to flow out*, or *to trickle* : as did the *tears* of the pilgrims who thus "made it a well." After the rainy season the brook Kedron trickles down the valley on its way to the Dead Sea. I once rode the whole length of this weary, desolate valley, in approaching Jerusalem, and can readily see why it might be termed the valley of tears, both of sorrow and rejoicing, by the old Jewish pilgrims, in their appearing, every one of them, in Zion, before God (See Ps. lxxxiv.)

Tekoa (Tekua) where Amos the prophet kept cattle, and "gathered" (probably *made incisions in*) sycamore figs (Amos vii. 4), is but about six miles south of Bethlehem. The striking pastoral imagery of Amos' prophecies was no doubt suggested by his boyhood scenes in the thriving fields of Tekoa. Dr. Robinson found here an ancient stone baptistery, three feet and nine inches deep, and an internal diameter at the top of four feet.

Kerioth (Josh. xv. 25), perhaps the birth-place of Judas Iscariot, the traitor ("Is-cariot," *i. e.*, "man of *Carioth*)," is near Tekoa.

The traditional *Cave of Adullam* is in one of the rocky

fastnesses near by. It is an immense subterranean labyrinth, high up among the ravines which were familiar to David in his boyhood, and where he might naturally flee from the



INTERIOR VIEW OF THE CAVE OF ADULLAM.

"David therefore departed thence, and escaped to the cave Adullam."—
1 SAM. xxii. 1.

pursuit of Saul (1 Sam. xxii. 1). The Arabs now call it the "*Cave of Refuge*." The cave has lately been located (by Lieut. Conder) in the valley of Elah ; but this does not so

well meet the conditions of the narrative as does this one near Bethlehem, from which place the three brave warriors went up and broke through the garrison of the Philistines, and brought to their chief of the water from the well of Bethlehem (2 Sam. xxiii. 16). David sent hence his parents across the Jordan for safety (1 Sam. xxii. 3).

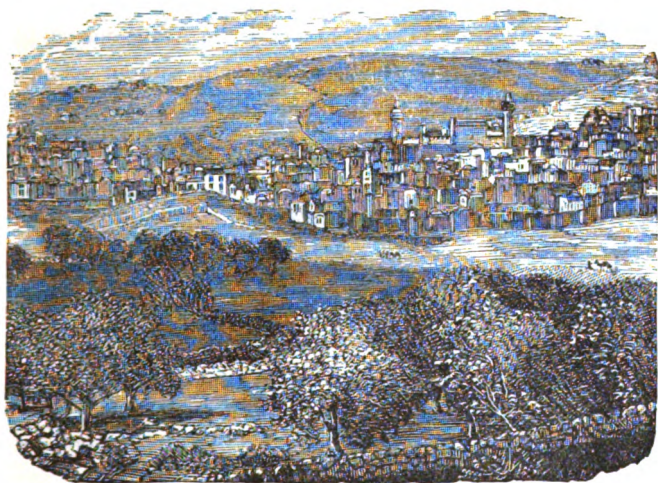
It is likely that Psalms cxlii. and cxliii. were born in this seclusion. A title is, "A prayer of David when he was in the cave." How truly was he here "*persecuted and made to dwell in darkness!*"

And here we are at *Hebron*. We have come, in part, over the same road by which Joseph and Mary fled from Bethlehem into Egypt; and it is likely their first night's rest was at this place. Along this old road Abraham passed on that journey of faith to sacrifice his son on Moriah; and over it David led his veterans to conquer the stronghold of the Jebusites on Zion.

Hebron has no hotel. Saluting some men at the fountain on the edge of the town, one of them volunteered to escort us to a "hotel." It turned out to be his own house. Fetching up at an old begrimed two-story stone building, our dumb beasts and ourselves were taken in at the same door, they being quartered down stairs, and we up stairs. What a hotel! It had three small rooms, to which we climbed by dark winding stone steps. There was one so-called bed, a rickety table and two or three stools. Our host was very obliging. He "poured water" on our hands, in true oriental style, killed a chicken and cooked it with some rice, and brought us a bottle of pure unfermented juice of the grape. He would name no price for a night's

stay (of course not!) but he was happy in taking two dollars a piece for our personal entertainment.

As to lodging, the dragoman slept with the family—men, women, and children in one room. One of the guests tried several times the verminous bed; the rest bunked on the floor. There was little sleep, from fighting all night the



THE CITY OF HEBRON AND THE VALLEY OF ESHCOL. RANGE IN REAR ON WHICH ABRAHAM PLEADED FOR SODOM.

"And the time that David was king in Hebron was seven years."—2 SAM. ii. 11.

fleas and other companions not to be named. I noticed an old clock. How it got here I do not know; but it was not made for service *here*. When we entered the "hotel" it was six P. M. by my watch. The Moslem crier in the minaret of the Great Mosque was calling the hour of evening prayers; and the "landlord" sprang up and set his clock at *one*. The third watch of the night passed, and the sixth,

and the ninth, etc. ; and at six the next morning the hands were changed to *one* o'clock again. So the time-piece had to be set twice a day. After that I had no more trouble in reckoning the Hebrew hours of the day.

The window of my room opened into a very large yard, completely filled with water-skins, in the process of tanning, and lying in rows, just as here figured. These are made of goat-skins. When the animal is killed, the Arabs cut off its feet and head, and draw it out of the skin without opening the belly. They are tanned with acacia-bark and other substances. The holes are tied or sewed up. The great



VIEW OF WATER-SKINS (BOTTLES) FROM OUR WINDOW IN HEBRON.

"And Abraham took a bottle of water and gave it to Hagar, and sent her away."—GEN. xxi. 14.

"No man putteth new wine into old bottles : else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles."—MARK ii. 22.

leathern "bottles" are made of the skin of a he-goat, and the small ones of a kid's skin. The bottles when rent are repaired, sometimes by setting in a piece ; sometimes by gathering up the wounded place in the manner of a purse ; sometimes by putting in a round, flat piece of wood. With one such, filled by water, Abraham sent away Hagar, "putting it upon her shoulder" (Gen. xxi. 14).

Such "bottles" become dried by the smoke of an Arab tent, and in such a state, or when they have been in long use, are liable to crack and become worthless. Hence the

Psalmist, to express his exhausted condition under suffering, compares himself to a "bottle in the smoke" (Ps. cxix. 83). If any fermentation were produced by the liquor contained in them, they would burst; and hence our blessed Lord explains the danger of imposing hard precepts on persons unqualified to bear them, by the following comparison: "No man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles" (Mark ii. 22).

Our host showed some of the *mandrake* which still grows in these fields (Gen. xxx. 14). It is a species of melon, of which there are two sorts, the male and the female. The female is black, and puts out leaves resembling lettuce, though smaller and narrower. It bears berries, pale and of a strong smell, having kernels within like those of pears. It has two or three very large roots, twisted together (see cut, page 89). The male mandrake is called morion, or folly, because it suspends the senses. Its leaves are large, white, broad, and smooth. It is held to be a provocative to fruitfulness, and is still used in the East with that view. The Orientals cultivate this plant in their gardens, because it "giveth forth a goodly smell" (Song of Sol. vii. 13).

Hebron (meaning *union, friendship, alliance*), is said to have been built seven years before Zoan, in Egypt (Numb. xiii. 22). When Abraham entered Canaan, near three thousand eight hundred years ago, it was certainly more than two hundred years old. The original name was *Kirjath-arba* (Josh. xxi. 11), *i. e.*, city of *Arba*, father of *Anak* (hence *Anakims, giants*); or, according to the Jews, *city of four*, because

Adam(1) Abraham, Isaac, and Jacob were buried here. It afterward was called *Mamre* (Gen. xxiii. 19). The Arabs now call it *El-Khulil*; i. e., *The Friend* (of God). It is two thousand eight hundred feet above the Mediterranean; and back of it the mountain is still higher, where Abraham might



POOL AT HEBRON.

"And they cut off their hands and feet, and hanged them over the pool in Hebron."—2 SAM. iv. 12.

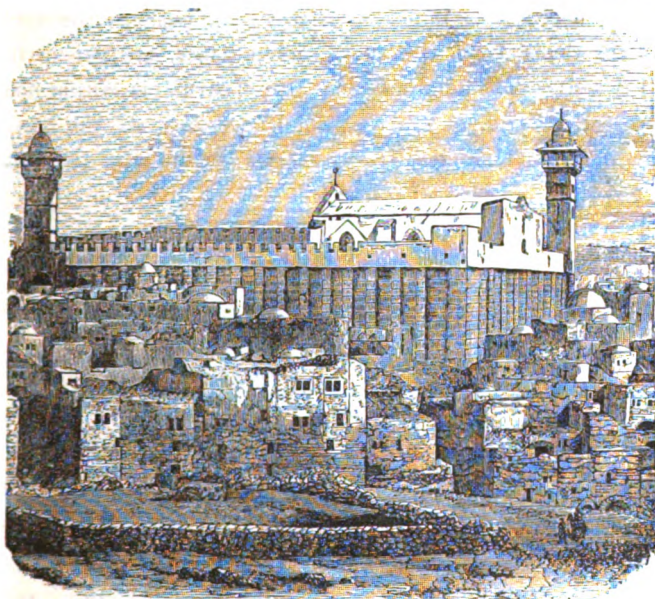
see just before him the doomed cities of the Plain, as he pleaded with God for them, and at length beheld their smoke ascending up as a furnace (Gen. xix. 28). It is twenty miles from Jerusalem, and the same distance from Beersheba.

The city has no walls, though there are gates before the principal streets. The houses are of stone, and often extend over the narrow streets, which makes them doubly filthy and gloomy. There are two *fountains* abundantly supplying the city. The one in the north is 85 feet by 55. That at the south is

130 feet square, and 50 feet deep. No doubt Abraham, Isaac, and Jacob watered their herds at this very spring: and here David likely hung up the heads of the slayers of Ishbosheth (2 Sam. iv. 12). The present population is about 9,000. Abraham, who made this valley his camping ground, first gives prominence to the place. When the Israelites entered Palestine, Hebron was captured and given to Caleb (Josh. x. 36; xiv. 6-15; xv. 13, 14). It was afterward assigned to the Levites, and constituted one of the six cities of refuge

(Josh. xxi. 11-13). Here David, after the death of Saul, established the seat of his government, and continued to dwell during the seven years and a half he reigned over Judah (2 Sam. ii.).

The death of Sarah, and her burial here, are touchingly

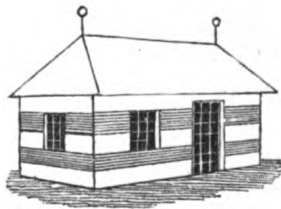


THE ABRAHAM MOSQUE (HARAM) AT HEBRON, TRADITIONAL MACHPELAH.

"And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan."—GEN. xxiii. 17.

related in the twenty-third of Genesis, when Abraham bought from Ephron the Hittite the only portion of the "Land of Promise" he could ever call his own, *the cave and field of*

Machpelah, to serve as a family tomb. Sarah was first laid in it ; then Abraham himself ; then Isaac and his wife Rebekah ; then Leah ; and after an interval the embalmed body of Jacob was brought up out of Egypt, and laid beside his fathers. The "cave" must still be here, for it is one of those monuments which time does not destroy ; and perhaps the very tombs themselves, with their sacred ashes, are yet in it. It is universally admitted that this "cave" is within the present *Mosque*, or *Haram*, which overtops all the other buildings in Hebron. It is an open quadrangle, 198 feet



CHAPEL OVER GRAVE OF SARAH, IN MOSQUE AT HEBRON.

"And Sarah was a hundred and seven and twenty years old : these were the years of the life of Sarah. And Sarah died in Kirjath-arba, the same is Hebron. And Abraham buried Sarah his wife in the cave."—GEN. xxiii. 1, 2, 19.

long, 112 wide, and 50 feet high. The walls are constructed of massive stones, from 12 to 38 feet in length. The edges of the stones are grooved to the depth of two inches, so that the surface of the wall has the appearance of panel work.

The "sacred" place has long been jealously guarded ; and all attempts to penetrate the cave, or even to enter the enclosure are fruitless. A number of years ago an acquaintance of mine so far turned Arab as to gain admittance ; and the little cut here given of *Sarah's Sepulchre* (Gen. xxiii. 1, 2, 19), is from a drawing which he made on the spot. The

miniature house is about six feet long by four high ; painted in red and white stripes. There are several like it named after the several members of Abraham's family. They stand on the main floor, and are not fastened down, only railed about with iron of a handsome pattern, gilded in places. The interior of the room is bare of ornament, with gray walls bearing a few sentences from the Koran, and the usual mark for the direction of prayer toward Mecca.

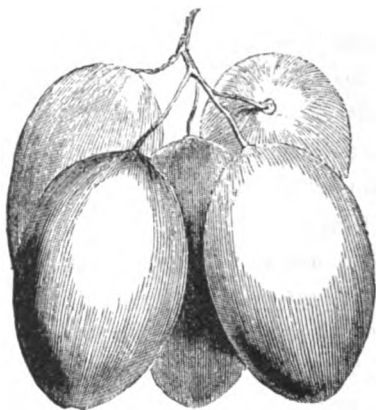
An old Arab told the adventurer that the bodies of Abraham and his wife, and of Jacob and the others here, are "preserved after the manner of the Egyptians"—which is probable at least respecting *Jacob's* body, brought hither by his son Joseph (Gen. l. 7).

What recollections throng this place ! how it brings up the past to walk here and think that Abraham, Isaac, and Jacob looked upon and *sat* upon these very hills, and rocks, and mounds, and travelled these valleys, and saw and *constructed* these identical fountains ; and that their dust lies in this very spot ! We are now on holy ground. Every footfall is upon soil trodden by patriarch and prophet ; every view the eye rests on was looked upon by Abraham, Isaac, and Jacob ; by Samuel, David, and Solomon.

The mosque itself is very ancient ; and gazing on its great stones, one is justified in feeling that he is surveying at least parts of the remaining works of the royal Solomon, or perhaps of his greater father David.

Leaving Hebron we rode up through *The Valley of Eshcol*. This valley still produces delicious grapes, particularly a large and seedless species much sought after by house-keepers. The vines lie on the ground, but are exceedingly

luxuriant. I rode up and plucked some splendid young clusters from a branch which was "running over the wall." I did not find elsewhere in Palestine, nor yet in Italy or France, such splendid vineyards as exist to-day in this valley, where the spies of old found such enormous grape-clusters (Numb. xiii. 23). One sees in all this region how true to nature was the prophecy as to Judah: "Binding his foal to



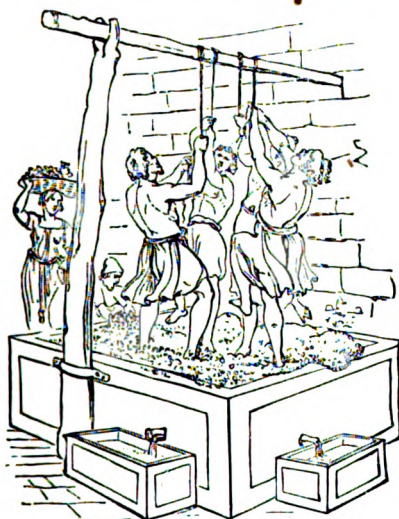
GRAPES OF ESHCOL.

"And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff."—NUMB. xiii. 23.

the vine, and his ass' colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes (Gen. xlix. 11).

The inspired word as to the size of the cluster borne away by the spies (Numb. xiii. 23), has excited the incredulity of some. But it was necessary to carry it on a staff, probably to keep it uninjured, more than from its weight. Yet single clusters of grapes here might burden one man.

The fruit is often as large as plums, and the clusters proportionally long and heavy. Clusters sometimes measure eighteen or twenty inches, and seven or eight hundred grapes are centered on a single bunch. A Syrian vine in England lately had bunches one of which measured in diame-



ANCIENT WINE-PRESS AND TREADERS.

"The spoiler is fallen upon thy summer fruits, and upon thy vintage. And joy and gladness is taken from the plentiful field. I have caused wine to fail from the wine-presses, none shall tread with shouting, their shouting shall be no shouting."—*JER.* xlviii. 32, 33.

"I have trodden the wine-press alone."—*ISA.* lxiii. 3.

ter nineteen inches and a half. Its circumference was four feet and a half; and its length nearly twenty-three inches. It weighed nineteen pounds, and was conveyed to its destination, more than twenty miles distant, on a staff by four laborers, two of whom bore it in rotation—thus affording a

striking illustration of the means adopted by the Hebrew explorers in transporting the Eshcol grapes.

Wine-presses are still used in Hebron ; but of a modified form, and the traces of ancient ones show exactly their shape and use. The ripe fruit was gathered in baskets and carried to the wine-press. This had two vats ; the upper received the grapes, and the other the juice which was expressed from them. A small amount of juice fell into the lower vat, owing to the mere pressure of the mass above. This was preserved apart, and probably formed the "sweet wine" of Acts ii. 13. The first few drops were presented to Jehovah, as the first-fruits of the vintage (Ex. xxii. 29). After removing this wine, the grapes were trodden by bare-footed men, who encouraged one another with shouts (Isa. xvi. 9. 10 ; Jer. xxv. 30 ; xlviii. 33), and perhaps, as in Egypt, assisted themselves by holding to ropes suspended above their heads. Their legs and garments were stained with the juice (Gen. xlix. 11 ; Isa. lxiii. 2, 3). Thus the question is asked in Isaiah: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" And the response is, "I have trodden the wine-press alone ; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (Isa. lxiii. 2, 3).

Rock-hewn wine-presses are found in Palestine—simple excavations, with one end lower than the other, for the juice to settle in. Remains of cemented holes in the ground, evidently made for wine-presses, also exist. Hence the force of the expression as to the favored vineyard, "He *digged* a wine-press in it" (Matt. xxi. 33).

We soon came to the famous *Abraham's Oak*—a spot where the patriarch's tent was so often pitched. The "*plain of Mamre*," is in Hebrew "*oak of Mamre*" (Gen. xiii. 13 ;



ABRAHAM'S OAK AT MAMRE, ONE MILE FROM HEBRON.

"Then Abram removed his tent, and came and dwelt in the plain (oak) of Mamre, which is in Hebron, and built there an altar unto the LORD."—GEN xiii. 18.

"And the Lord appeared unto him in the plains (oak) of Mamre: and he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground."—GEN xviii. 1. 2.

xiv. 13). And there can be little doubt that this is the spot mentioned by Eusebius, Jerome, and other writers in the early centuries as that on which the *oak* (not *terebinth*, which has *berries* instead of *acorns*) of Abraham stood.

Some have doubted whether the tree is a veritable *oak*; but although it does not exactly resemble in its leaf the English oak, its shape resembles it; and as to *acorns* I found plenty of them, some of which I brought away. Measuring it close to the ground, and taking in the surface of the projecting roots, I found the size of the tree to be twenty-nine feet in circumference. Its shade at mid-day is ninety feet in diameter. We may regard this very old tree as a lineal descendant of that under which Abraham was sitting when the mysterious messengers came to his tent door to foretell the fall of Sodom (Gen. xviii. 1, 2, etc.).

What a visit, and what an entertainment! As quaint Thomas Fuller says, "the covert of the tree was the dining-room; probably the ground the board; Abraham the caterer; Sarah the cook; a welcome their cheer; angels (and Christ in the notion of an angel), their guests; and the last promise of the birth of Isaac their pay for the entertainment." What next? They are accompanied by Abraham to an adjoining hill, where Sodom and Gomorrah are in full view (some twenty miles off, and four thousand feet below them), and he is told of the coming fate of those cities. Here it was that he stood and pleaded with God for the fifty righteous' sake, then for ten, that he would spare the city. And here, a little later, he saw that whole plain enveloped in fire and brimstone (Gen. xix. 28).

It is worth mentioning that after the defeat of the Jews at Bether, A. D. 135, thousands of Jewish captives were brought here by the Romans, and beside this oak of Abraham (the one then standing), were sold into slavery.

Beersheba (*well of the oath, or of seven*), was reached

after eight hours' hard ride from our camp near Hebron. As we came in sight of the vicinity, we fell upon a drove of some two hundred camels on their way from Egypt for sale in the north country. Of course they would stop at the



COMING TO THE WELLS AT BEERSHEBA.

"And Abraham journeyed, going on still toward the south."—GEN. xii. 9.

Wells of Abraham, which afford the only chance for watering in all this region. Some of them were drinking in the stone troughs as we came up ; and the happy conjuncture carried us back the more vividly to primitive times.

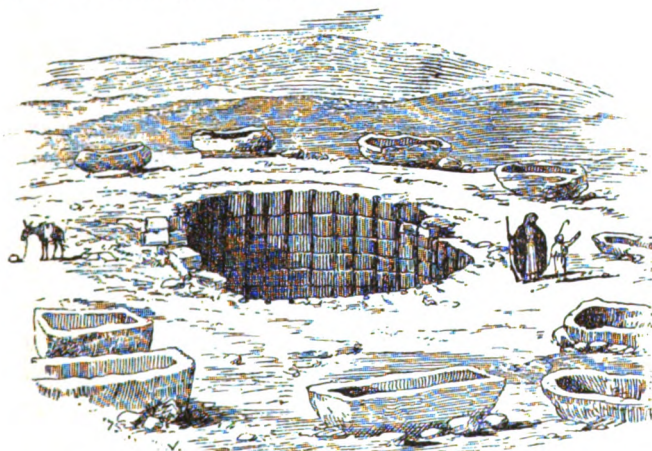
There is a sudden transition from the verdure of the

country where we have been, to a dry pebbly soil, fit only for camel browsing. Nothing can be barer than this southern country of Judah. It is neither grand, desolate, nor wild, but utter barrenness, with not a tree nor a shrub, but a little stunted herbage. The ground is covered with myriads of white snails, of five or six species, which afford food for the numerous birds. For miles and miles one sees nothing to break the monotony, except outlines of the few hills looming up in the territory assigned to Simeon.

In the book of Genesis we are told of Abraham's coming to Beersheba and digging *wells*, particularly a *large* well. After digging the well he planted a "grove" for the worship of Jehovah; and here he lived until the sacrifice of Isaac, and for years afterward (Gen. xxi. 33; xxii. 1, 19). Here also Isaac was dwelling at the time of the transference of the birthright from Esau to Jacob (Gen. xxvi. 33); and from the patriarchal encampment round these wells of his grandfather, Jacob set forth on the journey to Mesopotamia, which changed the course of his life. Jacob does not appear to have revisited the place until he made it one of the stages of his journey down to Egypt. He then halted here to offer sacrifice to "the God of his father"; doubtless under the groves of his father Abraham.

From this time till the conquest of the country by Israel, we lose sight of Beersheba, only to catch a glimpse of it in the lists of the "cities" given to the tribe of Simeon (see 1 Chron. iv. 28). Samuel's sons were judges in Beersheba (1 Sam. viii. 2), to which he himself went in circuit every year (vii. 16). Hither Joab's census extended (2 Sam. xxiv. 7; 1 Chron. xxi. 2), and here Elijah bade farewell to his confiden-

tial servant before taking his journey across the desert to Sinai (1 Kings xix. 3). From Dan to Beersheba (Judg. xx. 1, etc.), or from Beersheba to Dan (1 Chron. xxi. 2; comp. 2 Sam. xxiv. 2), now became the established formula for the whole of the promised land.



THE GREAT WELL OF ABRAHAM AT BEERSHEBA, AS SEEN TO-DAY:
WITH A VIEW OF THE ROPE-GROOVES IN THE CURRING.

"And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they swear, both of them."—GEN. xxi. 30, 31.

"Wherefore the well was called Beerlahai-roi; behold, it is between Kadesh and Bered."—GEN. xvi. 14.

"And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham."—GEN. xxvi. 18.

There are here now *seven* wells; two on the bank of *Wady es-Saba*, and five in the wady, not readily seen. I found the largest of them to measure by my tape-line $12\frac{1}{2}$ feet in diameter (say 38 feet in circumference), and it was not much over 40 feet to the water. I dropped down a

leathern bucket and drew up some of the abundant supply, which was sweet and cool. The well is supposed to be about 80 feet from the surface to the bottom. For some 30 feet downward its face is smooth masonry of square stones. The curbing is quite even at the top, and in it are deeply cut rope-ruts, into which you may lay your arm. There are no less than *one hundred and forty-three* of these flutings, formed by drawing the water during the centuries past. On the fourteenth course downward of the masonry of the great well is a very old inscription. The ruts extend down the face of the well ten or twelve feet (thinner and thinner), as seen in the finely executed cut made at my direction. There are ten drinking troughs; evidently very old and well preserved.

There is absolutely no vegetation around the wells, and nothing whatever to mark the spot. On a very slight elevation close by are dim traces of old foundations; and bits of pottery, etc., are found; but the region once flourishing is now a pebbly waste. Yet the soil is naturally rich, and the hand of man might soon bring it again into pasturing-grounds like those of old. For the Beersheba plains consist of a rich marly soil, which, with irrigation, would become extremely fruitful. The climate seems healthy, and a great field for civilization might be found in the colonization of this remote district, in preference to the stony hills of Judæa, which generally attract more attention. Abraham and Isaac wisely chose it for their pasture-grounds.

The only thing that really flourishes in this desolate land is the *cactus*, whose enormous size (often twelve to twenty feet high), and prickly sides, make it a fitting *hedge* for the

protection of cultivated spots. I noticed these shrubs perfectly environing and protecting one of the sides of Machpelah at Hebron. If the plant is ancient it no doubt was among the *hedges* of old, set about gardens and vineyards.

But desolate as is the present Beersheba, it is yet eloquent with the voices of the past. For here we are on the borders of Palestine and Egypt, over whose highways came the Pharaohs in their war expeditions from the south,



A CACTUS HEDGE.

"A certain man planted a vineyard, and set a hedge about it."—MARK xii. 1.

and the kings and merchants of the east and the north. Beersheba in its glory was their common rendezvous.

But it is not the forms of merchants and princes that one sees rising to the vision here. It is the great worthies of sacred fame. I see Abraham here meeting the lord of the land, who took from him his wife Sarah, because through fear he falsely said, "She is my s.ter," and then restoring her because of God's curse upon his wives and maid-servants (Gen. xx. 2).

Here his first son, by Sarah, the child of promise, is born; and here he sends into the wilderness Hagar, the bondwoman, and her son, through a natural family jar.

Lying upon my cot in the tent at night, and through a rift looking off into the clear blue sky, I could almost fancy that I heard the heavenly voice that came ringing down to Abraham one night, as he was sleeping here, startling and straining every feeling of his soul: "Abraham, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I tell thee of" (Gen. xxii. 2). And as next morning we were saddling our animals, I could almost see *him* rising up early (without letting Sarah know it), and saddling his animals, and binding on some wood for the fire, and with knife in his girdle, and two servants and the lad, starting for the forty miles' journey, anxious, and yet firm in his faith in God.

Gerar, where Isaac also pastured his cattle (Gen. xxvi. 23), and *Kadesh-barnea*, are but a short distance from Beer-sheba. It was at this last named place that the Israelites twice encamped with the intention of entering Palestine, and from which they were twice sent back: the first time in pursuance of their sentence to wander forty years in the wilderness (Numb. xiv.), and the second from the refusal of the king of Edom to permit a passage through his territories. It lay at the foot of the mountain of the Amorites (Deut. i. 19-21), and was reached by the Israelites from Horeb in eleven days (Gen. xiv. and xx.).

We are now entering the land of those old foes of Israel of whom we read so much in Scripture, the Philistines.

They appear to have been an Egyptian tribe, descendants of Ham, who at some unknown period before the time of Abraham left their eastern country and settled on the southern coast of Canaan. Singularly enough, though always called, even by the Israelites, "strangers" (for such is the



VIEW OF THE MEDITERRANEAN SHORE NEAR GAZA.

"Woe to the inhabitants of the sea-coast."—ZEPH. ii. 5.

"I will destroy the remnant of the sea-coast."—EZEK. xxv. 6.

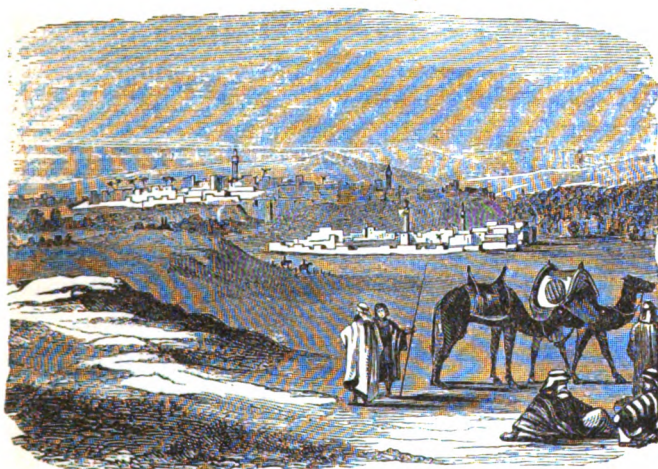
meaning of *Philistines*), they gave to the whole land the name it bears to this day—PALESTINE.

Though their country was given of the Lord to his people, no portion of it was conquered in the lifetime of Joshua. Instead of this, the Philistines gained and held for a long

time complete ascendancy over Israel ; so much so that the national spirit was utterly broken. Deliverance began to be effected through Samson, and was continued under Eli and Samuel, in whose times the Philistines were controlling the region even close to Jerusalem. Israel's desire for a king was mainly that they might be so consolidated as to fight successfully this great foe. Under Gideon, and Saul, and David, they were finally subdued ; and in Solomon's time the whole of Philistia was included in his empire, his sovereignty being acknowledged by the Philistines in their paying tribute. Upon the rent, however, between Judah and Israel, they again made fearful incursions, once in Jehoram's reign sacking the royal palace at Jerusalem. King Hezekiah, and after him, at intervals, the Egyptians and Syrians and Chaldeans, and later the Romans, overran this territory, and the Philistines at length disappear from history. Their whole land is now almost utterly desolate. "The remnant of the sea-coast" has been destroyed (Ezek. xxv. 2).

A *sirocco* struck us one day between Hebron and Gaza, which was like the very breath of a fiery furnace. It almost crisped our animals' hair, and we all wilted and panted as if the life would go out of us. We learned that two camels and three Arabs had been actually killed by that blazing heat. After this experience, David's figure (Ps. xi. 6) of God's raining "burning blasts" upon his enemies became plain enough. We could see in the whole face of nature how terrible and how graphic that curse was: "The Lord shall make the rain of the land powder and dust: from heaven shall it come down upon thee" (Deut. xxviii. 23, 24).

The hurtful asps and vipers, too, of Scripture reference, are still in this desert, answering to Jacob's description of the subtle character of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward" (Gen. xlix. 17).



GAZA, WITH A VIEW OF SAMSON'S HILL (FRONT, ON THE LEFT).

"I will send a fire on the wall of Gaza."—Amos i. 7.

"The way that goeth down from Jerusalem unto Gaza."—Acts viii. 26.

"And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron."—JUDGES xvi. 3.

Gaza, close on the Mediterranean, was at length reached; and a very ancient looking place it is. It goes back beyond the time of Abraham, and was likely two thousand years old when God directed Philip, in Samaria, to "go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which [*i. e.*, the *way*] is desert," and to

baptize the Ethiopian treasurer of Queen Candace (*Acts* viii. 26).

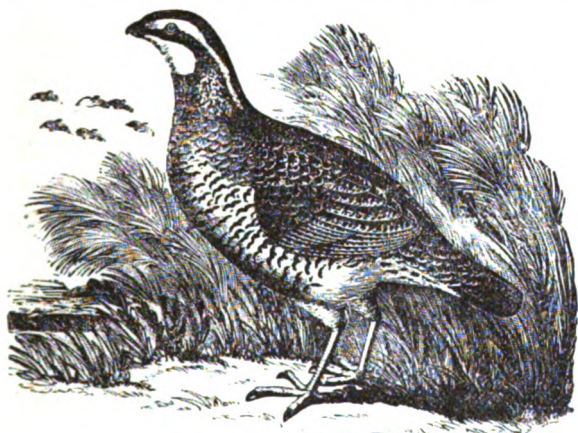
After the tribe of Judah took this place they were soon themselves taken, and held in slavery forty years. Some of Samson's wonderful exploits occurred here. The men of Gaza (one night when he was in the city), said, "In the morning we will slay him"; but at midnight he went out to the main gate and took up the posts of it, doors, bars and all, and carried them to the top of a hill (*Judges* xvi.). We took a picture of Gaza from this hill, as here seen.

Some time after this the Philistines captured Samson, and put out both his eyes, and brought him down here to Gaza, and bound him in fetters of brass, and made him sit and grind at a mill in the prison house. In recognition of his capture the Philistines got up a great celebration. The assembling multitudes praised Dagon, and offered sacrifices to him, in their great temple, and feasted and drank wine. Well drunken, they cried, "Bring up old Samson here, and let us get some sport out of him!" And so they made him *act* before them; when, amid the ridicule, he said to his keeper, "Let me just touch these pillars that the house rests on." Then he cried, "God Almighty help me!" and gathering himself up, he pulled down the vast edifice, full of men and women and with three thousand lords of the Philistines upon the roof, and crushed to death the whole of them, and himself also.

"Oh, dearly bought revenge, yet glorious!
Living or dying thou hast fulfilled
The work for which thou wast foretold
To Israel, and now liest victorious
Among thy slain, self-killed."

Samson's mangled body was brought up from Gaza by his brethren, and buried on his native hill, "between Zorah and Eshtaol" (Judges xvi. 31).

We saw upon the wheat fields near Gaza what is probably the species of *quails* with which the Israelites were supplied on their way to Canaan. Great numbers of these birds are found in Moab and elsewhere in Palestine; and in



THE QUAIL OF PALESTINE: BY THE FLESH OF WHICH ISRAEL WAS
FED IN THE WILDERNESS.

"And the people stood up all that day, and all that night, and all the next day, and they gathered the quails."—NUMB. xi. 32.

"The people asked, and he brought quails."—Ps. cv. 40.

some of the islands of the Mediterranean the people capture as many as two hundred thousand of them in a season.

I observed here at Gaza particularly how the walls of the city and of the houses were made of *mud* mixed with short straw from the threshing-floors, and then shaped into blocks and dried in the sun. It was this kind of "brick"

that the Israelites in Egypt were required to make, getting the straw as best they could. For Pharaoh commanded the taskmasters of the people and their officers, saying: "Ye shall no more give the people straw to make brick as heretofore; let them go and gather straw for themselves. . . . So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw" (Ex. v. 7-12).

It was also easy to see how such houses could be *dug through*; for Christ's words (Matt. vi. 19), "where thieves *break* through and steal," might be rendered, "*dig* through and steal."

Gaza contains about fifteen thousand inhabitants. The town resembles a cluster of large villages. The principal one stands on the top of a low hill, and the others lie on the plain at its base. The hill appears to be composed in a great measure of the accumulated ruins of successive cities, with portions of massive walls, and the ends of old columns cropping up from the rubbish.

Rambling about the mud-built city I saw the site of the old gate which Samson carried off, and heard the noise of the same mills at which Samson and the prisoners were made to grind the meal for the inhabitants. What an abject condition for this Judge and Champion of Israel!

"To grind in brazen fetters under task,
 Eyeless, in Gaza, at the mill with slaves!
 Can this be he
 Who tore the lion as the lion tears the kid;
 Ran on embattled armies clad in iron,
 In scorn of their proud arms and warlike tools,
 And spurned to death their troops?"

Ashkelon, another royal city of the Philistines, is now a heap of ruins, with shattered old walls. Before these walls Jewish warriors, and Alexander the Great, and Herod the Great, and the Khalif of Egypt, and Baldwin III., and



THE ASHKELON OF TO-DAY.

"And he went down to Ashkelon and slew thirty men."—JUDGES xiv. 19.

"Publish it not in the streets of Ashkelon."—2 SAM. i. 20.

"For Gaza shall be forsaken, and Ashkelon a desolation."—ZEPH. ii. 4.

Richard Cœur de Lion, and Saladin, and Sultan Bibars, have at times encamped with their armies, only to have the inhabitants of the stronghold hurl back defiance in their faces. But its utter desolation now, (remaining for centuries without an inhabitant), is the literal fulfilment of the

prophecy, 'Ashkelon shall be a desolation ; there shall be no inhabitant' (Zeph. ii. 4). The word *scallion* (a name for an *onion*), comes from *Ashkelon*, because the onion found here was introduced into Europe and America. It is interesting to see onions growing now abundantly on the very site of Ashkelon, so famous once for the growth and superior flavor of this vegetable.

Close to Ashkelon is *Mejdel*, the *Migdal-gad* of Joshua (xvii. 7). It is a well built and thriving village, the most so of all places in the land of the Philistines. We found a telegraph line here, by which a despatch was sent to Jaffa for a *palanquin*. The terrible heat of the few previous days had entirely prostrated me, and came near proving fatal. Upon a sort of cot on a mule's back, and with a sheet over me to keep off the sun, I was carried from Gaza to Mejdel. The palanquin which soon met me was a box, or covered seat arrangement, on two parallel poles, with mules at either end, led or ridden by the servants. It is a species of sedan-chair, supported by animals instead of men. This, probably, gives an idea of "the camel's *furniture*" (or rather *litter*), in which Rachel hid the images (Gen. xxxi. 34). Solomon's "beds" and "chariots" were a somewhat similar contrivance (Sol. Song. iii. 6-11). In our translation the sense is unhappily marred by its being called a "bed." The following is Stowe's version of the passage: "Behold the palanquin, the palanquin of Shelomoh ! Sixty heroes surround it, of the heroes of Israel. All, with sword in hand, skilful in war ; every one girt with a sword on account of the dangers of the night. A royal palanquin did king Shelomoh make for himself, of the wood of Lebanon ; its poles of silver, its

columns of gold, its hangings of purple, its couch worked with love, by the daughters of Jerusalem."

In Persia the princes ride still in their gorgeous *howdahs*, or palanquins, rich in ivory, silver, and gold ornamentation, and carried on elephants, or between animals or men, as above described. It was in one of these *palanquins* that *Cicero* was assassinated at Sinuessa in Italy.

Ashdod, farther on, so famous once, is now a small and very mean hamlet. It was a royal city of the Philistines.



PALANQUIN, TEKTERAWAN, LITTER.

"And they shall bring your brethren in litters."—ISA. lxvi. 20.

"Behold his bed (palanquin), which is Solomon's."—SOL. SONG iii. 7.

"Rachel had taken the images and put them in the camel's furniture."—GEN xxxi. 34.

This Ashdod is the ancient *Azotus*, where Philip was found after baptizing the eunuch (Acts viii.). Dr. Thompson well remarks that as Philip was found at Azotus, which is Ashdod, after the baptism of the eunuch, it seems to imply that it took place not far from that city, which is rather against the idea that they followed the road from Beit Jibrin to Gaza, since that would carry them many miles south of Ashdod. "*Philip's fountain*," on the way down hither from Jerusalem, is shown; but the locality of the baptism is of doubtful identification.

Here the *Ark* was brought after its capture at the battle

of Apheck. Taking it into the temple of Dagon, the idol fell prostrate on his face on the earth (1 Sam. v. 3).

Ashdod is to-day a confused group of mud hovels. The village is wretched in the extreme. We see the very hill on



DAGON, A GOD OF THE PHILISTINES.

"And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him."—1 SAM. v. 1-4.

which the temple of Dagon (in which the ark of the Lord was put) must have stood; for the sea is visible from it, and Dagon, "the fish god," was doubtless placed where he could look out upon the element over which he was supposed to preside. Not a vestige of the temple is here now.

Along the southern declivity old building stones, with fragments of columns and sculptured capitals, are piled up in the fences of little fields, and in the walls of goat and sheep pens, showing how time has converted prophecy into history: "And the sea-coast shall be dwellings and cottages for shepherds, and *folds for flocks*" (Zeph. ii. 6).

Yebna (Jabneh, Jamnia) is near the shore, still farther north. The few houses are modern, with a slight trace of antiquity. It is mentioned as taken by Uzziah (2 Chron. xxvi. 6) and may be the *Jabneel* of Josh. xv. 11.

If when at Gaza we had turned to the right, instead of going up the coast, a few hours' ride had brought us to *Lachish*. When Sennacherib was besieging this place, Hezekiah sent the humble message that he was in his power, and *anything* in Jerusalem that he would demand should be given him. He sent also as a pacifying gift all the treasures of the temple, and even the gold stripped from the doors and pillars, with three hundred talents of silver and thirty talents of gold. But it did not pacify him. Immediately he despatched three generals to Hezekiah at Jerusalem to demand an unconditional surrender. Rabshakeh was one of them, and his blasphemy, with Hezekiah's prayers put up all that night, saved Jerusalem and destroyed the Assyrians. For the angel of the Lord came down and smote one hundred and eighty-five thousand of them. The record is: "It came to pass that night, that the angel of the Lord smote a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses" (see 2 Kings xviii. xix., and Isaiah xxxvii.). The tale is well told in Byron's noble ode:

"The Assyrians came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold ;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen ;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay wither'd and strown.

For the Angel of Death spread his wings on the blast,
And breathed on the face of the foe as he pass'd ;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever were still !

And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride ;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

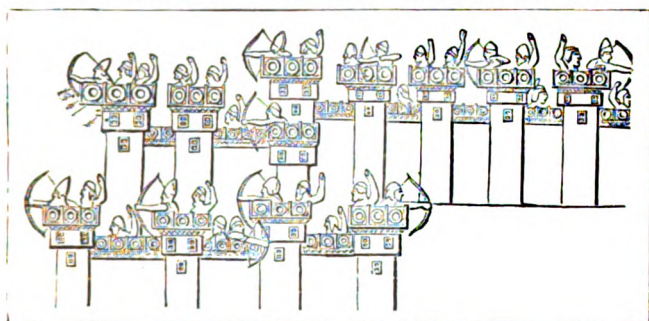
And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail ;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal ;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow at the glance of the Lord."

This siege is represented on a bas-relief from Assyria now in the British Museum, a view of which is here given. It presents the people of Lachish upon the many *towers* of their city, hurling stones and shooting arrows at the Assyrians ; which agrees with the statement (2 Chron. xi. 9) that Lachish was strongly fortified. The slab also has this inscription : "Sennacherib, the mighty king, king of the

country of Assyria, sitting on the throne of judgment before (or at the entrance of) the city of Lachish (Lakhisha). I give permission for its slaughter" (see Layard's *Nineveh*).

Eglon is very near. It is spoken of in Joshua's triumphant march to Hebron (Josh. x. 36). *Eglon*, like Lachish, is utterly desolate. It is a shapeless mass of ruins and rubbish, strewn over a rounded hillock, with two or three



THE CITY OF LACHISH REPELLING THE ATTACK OF SENNACHERIB.

(From a slab in the British Museum.)

"The King of Babylon fought against Lachish."—*JER.* xxxiv. 7.

"It came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed and went and returned, and dwelt at Nineveh."—*2 KINGS* xix. 35, 36.

light marble shafts standing up among them, like tombstones in an old cemetery.

Two or three hours from Lachish, is *Beit Fibrin*, or *Eléutheropolis*, where is a fountain—*En-Hakkore*—said to have sprung from the spot where fell the jaw-bone of an ass which Samson wielded with such success (*Judges* xv.). The caverns or caves here, in one case occupying the whole hill, are most remarkable.

Samson's birth-place and familiar neighborhoods are a little on : namely Timnath, Bethshemesh, and Zorah. He was born at the last named place (Judges xiii. 3).

At *Bethshemesh* one can still trace the path along which "the two milk kine," yoked to a cart in which the Ark was placed, came up from Ekron, where the Philistines were cursed for keeping the sacred shrine (1 Sam. vi. 10). The place is also noted as being the residence of one of Solomon's purveyors, and where Amaziah was taken prisoner. Beth-shemesh, "The House of the Sun," does not contain a single house now ; heaps of ruins strewn over a broad ridge, and half concealed by thistles and poppies and bright marigolds, mark the site of the old city.

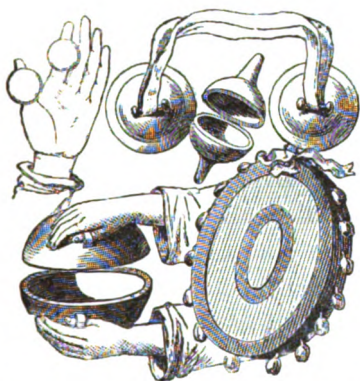
At *Timnath* Samson got his Philistine wife (Judges xiv. 1) ; and close by he killed the young lion that roared against him ; and put forth the celebrated riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness." And they could not in three days expound the riddle (Judges xiv. 14).

Zorah (now Sorah), was the home of the infamous Delilah, who betrayed Samson, and cut off his hair, where his *strength* lay (Judges xvi. 4). What shame, horror, remorse and indignation were his, as he cried (like many others for a similar cause) :

"O specious woman, my accomplished snare
 who shore me,
 Like a tame wether, of my precious fleece,
 Then turned me out ridiculous, despoiled,
 Shaven, and disarmed among mine enemies !"

A little farther east is *Idhna* (Jedna). We encamped

here ; and at night-fall had our first view of a wedding scene in Palestine. Just at dusk we heard a strange tumult, and were told it was a bridal-party. It passed close to our tents. First there came a troop of children, in fine glee. Then some girls having musical instruments, with others, singing. Next was the bride, on her way to be introduced to her husband for the first time in the village where he was waiting for her.



MUSICAL INSTRUMENTS IN A MARRIAGE PROCESSION.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand."
—Ex. xv. 20.

"Musical instruments, and that of all sorts."—Ecc. ii. 8.

She was on a camel completely covered, held on and accompanied by her special friends. Guns were being fired, and in the village there was a turn-out with torches. The "celebration" was continued all the night ; and, as is customary, no doubt lasted longer.

I particularly noticed a sort of tambourine rattled and struck by a damsel, which is substantially the *timbrel* with which Miriam celebrated Israel's deliverance at the Red

Sea (Ex. xv. 20). Some other musical instruments in the hands of the company are seen in the engraving.

It was among these hills, and the recesses of those rugged mountains eastward, that Samson caught the "three hundred foxes" (jackals), with which to avenge himself upon his enemies (Judges xv. 4). Samson tied the long shaggy-tailed animals together by their tails, and setting them on fire, burned the grain-fields of the Philistines. He could catch so many jackals easily enough by offering a bounty on every one brought in ; for even now these animals abound in all the territory. And he could expect by this means to burn up the grain-fields, because they are, in harvest, dry as tinder ; so that a spark would kindle one field, and that would set on fire the whole region round about. So true is this to-day that if a man, even by accident, sets on fire a field he is inevitably put to death.

It was in the month of May that we were in this territory, and my son, who was smoking a cigarette, was once admonished of the fact referred to, as we were riding through the ripe fields. Moses provided, by an express law, that reparation should be made for such damage. "If fire," says the lawgiver, "break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindleth the fire shall surely make restitution" (Exod. xxii. 6). These conflagrations frequently occasioned great consternation and danger ; and hence, perhaps specially in reference to this source of danger, was the promise given, "When thou walkest through the fire thou shalt not be burned" (Isa. xliii. 2).

The process of carrying the grain to the threshing-floors

is well represented in the engraving. It is reaped with sickles, and not bound in sheaves as in America, but gathered into heaps. Two or three of these, secured in a large net-work of rope, are placed a few feet apart, and the camel is made to kneel between them, and the large bundles being fastened to his pack-saddle, at a signal from the driver he rises and marches off toward the threshing-floor near the village. Arrived there, the patient creature kneels, and is relieved of his awkward load.

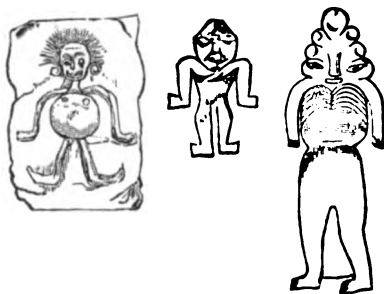
Ekron, now '*Akir*, lies on an eminence on the northern side of Wady Surâr. It contains about fifty mud houses, without a single remnant of antiquity, except two



GRAIN GATHERING IN PHILISTIA.

"In the time of wheat-harvest Samson visited his wife."—JUDGES xv. 1.

large wells. It was at Ekron and Ashdod that the people were smitten with emerods (sores, possibly fearful piles) and with destructive mice, from the presence of the stolen ark (1 Sam. v. and vi.). The priests of the Philistines, in ordering that images of these sores and mice should be put in the ark to appease the angry gods, acted upon a common superstition of those days, and of the modern times in the East, that exposing images of special diseases in idol temples is efficacious in the removal of those diseases, or evils.



ANCIENT IMAGES WORSHIPPED FOR HEALING.

"Make images of your emerods and mice that mar the land."—1 SAM. vi. 5.

Copies of some of these images are here given. At Ekron was installed one of the gods of the Philistines, Beelzebub (properly written Beelzebub). See 2 Kings i. 2. He is supposed to be "Lord of the flies";—possibly "Prince of the air" (Eph. ii. 2). "Lord of the dung" is another derivation; from the idea of demons haunting foul places (Matt. xii. 43). The arrow that flieth by day (Ps. xci. 5) has been explained by some as the pestilence; but others have thought that it refers to the sirocco. "The terror by night" (Ps. xci. 5) is explained as an allusion to the swarms of

vermin with which Judea was, and still is, infested, particularly a kind of flea. Mosquitoes are also annoying, and often, beyond Jordan, our horses were so stung and bled on their tender parts that we had to sheath them with blankets. A "lord of the flies," therefore, was a very naturally devised deity.

The valuable antique represented in the cut was found



SUPPOSED FIGURE OF THE GOD BEELZEBUB, LATELY FOUND IN PHILISTIA.

"And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers and said unto them, Go, inquire of Baal-zebub the god of Ekron."—2. KINGS i. 2.

"If I by Beelzebub cast out devils, by whom do your children cast them out?"—MATT. xii. 27.

"Thou shalt not be afraid for the terror by night."—Ps. xci. 5.

at Gaza in 1874, and sold by an Arab sheik to the Rev. Dr. De Hass, U. S. consul at Jerusalem. It represents a human figure with four wings, seemingly like those of a fly or bee, and with a large misshapen human head. In each hand the figure holds an animal resembling an ape, head downward, being held by the hind leg. Dr. De Hass supposes this to be an effigy of Beelzebub, god of Ekron, to whom apes were sometimes offered. The seal is square, about one inch wide.

The Rock Etam, at *Beit 'Atab*, lies in the midst of Samson's exploits. A remarkably rocky knoll here is perfectly in accord with the peculiar expression of the Book of Judges, that the men of Judah "went to the top of rock Etam" (Judges xv. 11). The word "top" has in Hebrew the signification of "a cleft," and at Beit 'Atab is found a curious rock excavation, unlike anything elsewhere.

Gath, now *Es-Safieh*, stands on a conspicuous tell, where are a modern wely and the ruins of an old castle. Hither the Philistines sent the Ark when the people of Ashdod were smitten with the plague (1 Sam. 5). It is familiar to us as the home of Goliath (1 Sam. xvii. 4), and the scene of David's feigning madness to save his life (1 Sam. xxi. 10-15). Madmen are still thus privileged in the East.

From Gath, Goliath, one of the last of the giant race, marched out in his panoply of mail, the acknowledged champion of the Philistines, to threaten and defy the Israelites in the neighboring "*Valley of Elah*" (1 Sam. xvii). On the sides of a torrent-bed is the scene of the combat between David and Goliath, (1 Sam. xvii. 41, 42), and one can see here how graphic and true are the descriptions of the sacred historian. Saul and his army stood on one hillside, and Goliath and his army stood on the other hillside—the torrent-bed between: so they were just across from each other, within hearing. Down the left bank strode the famous giant Philistine, his polished armor and brazen shield glittering in the sunbeams. The eyes of Israel were upon him, as day after day he cried to the trembling troops, "I defy the armies of Israel! Give me a man to fight with me!"

David arrives in camp, and proposes to meet him ; his brothers, and even Saul dissuading him. Nothing daunted, and refusing Saul's armor, with simple sling in hand, and shepherd's scrip, and staff, he advances down the hill to the torrent-bed, and selecting five pebbles (plenty are here now) he puts them into his scrip.

How the hearts of the lookers-on beat at the sight of the



OLD-TIME SCENE IN THE VALLEY OF ELAH.

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith."—1 SAM. xvii. 50, 51.

stripling's peril ! And haughty Goliath answered David's challenge to meet him : "Am I a dog that *thou* comest to meet me,—with *staves* ?" "I come to thee," he answered back, "in the name of the Lord of hosts, the God of the armies of Israel whom thy hast defied ! " And with that he lodged in the giant's brain one of the smooth stones, and

then with his own sword cut off his head: when the whole army of the Philistines was routed and fled.

A few hours' ride from the valley of Elah brings us back again to Jerusalem.

Our survey of this Land of the Philistines has been of absorbing interest. It turns into glowing pictures many a page of Jewish history.

In all this region one cannot but "set to his seal that God is true" (John iii. 33).



SIGNET RING OF THOTHMES.

"The King sealed it with his own signet."—*DAN.* vi. 27.

VIII.

FROM JERUSALEM THROUGH SAMARIA.

THE roads of a country are not apt to change. They became thoroughfares from being the natural courses of travel, and for this reason they continue to be such. The road therefore by which we journey toward the north from Jerusalem is the *old* road, undoubtedly.

We may be sure that the footprints of patriarchs, conquerors, prophets, and apostles, yea, even of Christ, are here. Abraham, as he journeyed from Bethel to Hebron ; Jacob, as he wandered on his lonely exile from Beersheba to Bethel ; the Levite, on his way from Bethlehem to Gibeah ; Joshua, as he forced his way from Jericho and met the kings in battle at Gibeon ; the Philistines, as they came up from the the maritime plain and pitched in Michmash ; no less than Pompey, when, in latter times, he came up from the valley of the Jordan ; and the Crusaders when they came from Tyre to attack Jerusalem—these all must have travelled this very road. Our journey, then, is amid places and scenes of remarkable interest.

Only there is this marked difference ; the life and thrift of other days have departed, and Isaiah's words (xxxiii. 9) are seen to be impressibly true : "The highways lie waste : the wayfaring man ceaseth ; the earth mourneth and languisheth."

In the brilliant prophetic description of an invasion by the king of Assyria, the names of several places a little north of Jerusalem are grouped together:

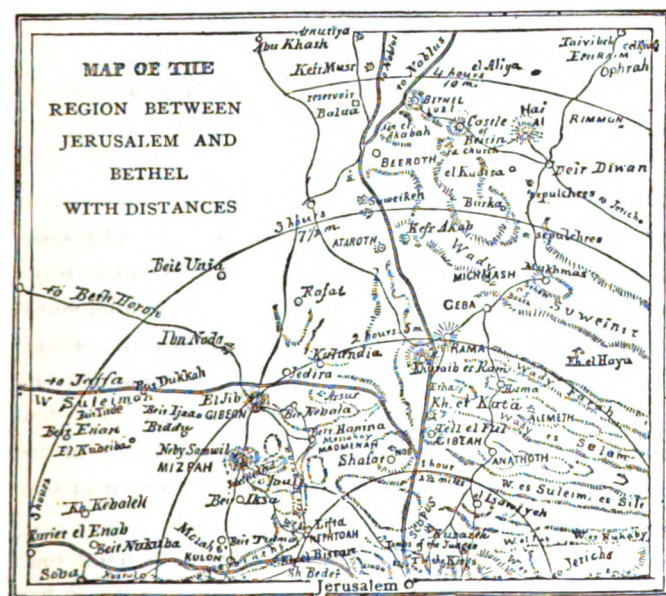
“ He comes to Ai, passes through Migron,
At Michmash deposits his baggage ;
They cross the pass, Geba is our night-station ;
Terrified is Ramah, Gibeah of Saul flees.
Shriek with thy voice, daughter of Gallim ;
Listen, O Laish ; ah, poor Anathoth !

Madmenah escapes, dwellers in Gebim take flight.
Yet this day he halts at Nob ;
He shakes his fist against the mount, daughter of Zion,
The hill of Jerusalem.”—ISA. x. 28–32.

The *Nob* here spoken of is the present *Nebv Samwil*, (mountain of Samuel). Probably it is the old *Mizpeh of Benjamin*. It is a most commanding elevation, two hundred feet higher than Jerusalem, overlooking that city, and all the region round about. It is but a northern summit of Mount Olivet. Clambering by a winding path its sides, and then by a broken staircase up into the minaret which sharpens to a spindle its summit, we see Ataroth, and Beer-oth, and Ophra, and Rama, and Gibeah, and the mountains of Moab and Judea, and numerous plains—a beautiful panorama indeed. On the top of this peak I understood the full meaning of the last sentence quoted above: “As yet shall he remain at Nob that day, he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem ” (Isa. x. 32).

The spot is memorable. Here the men of Israel vowed never to return to their homes till they had punished the

men of Gibeah for their abominable crime (Judges xxi. 20-21). Here they rallied at Samuel's call to fight the Philistines; and gaining a victory, Samuel took a stone and set it up, calling it Ebenezer, and saying: "Hitherto hath the Lord helped us" (1 Sam. vii. 12). Here David consulted Ahimelech the priest, and got food and Goliath's sword, for which the suspicious Saul slew on this spot eighty-five



LOCALITIES NEXT NORTH OF JERUSALEM.

priests, and smote the place utterly; thus executing the divine threat upon the house of Eli (1 Sam. ii. 27; iii. 14). And here at Mizpeh (1 Sam. x. 24) Saul was chosen king, and for the first time in Judea was heard the shout "God save the king!"

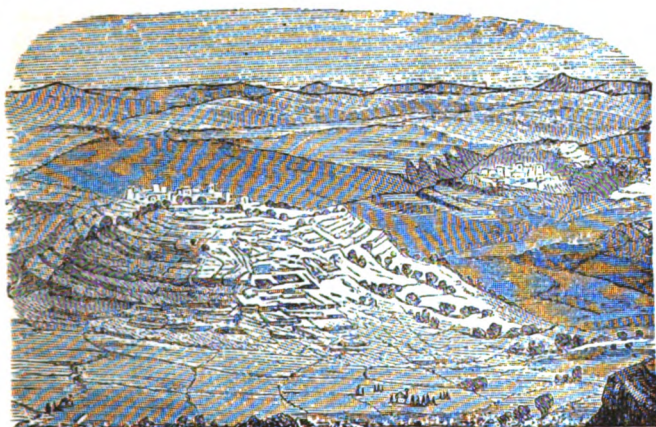
During the captivity the Chaldean governor resided here, until assassinated by the Jews. It was on this height that the chivalrous Crusader, Richard of England, buried his face in his hands, and exclaimed, "O God! I pray I may never see the holy city if I may not rescue it from thine enemies!"

One mile and a quarter from Neby Samwil is *Gibeon*, whose inhabitants were condemned by Joshua to be hewers of wood and drawers of water, for the ruse with which they beguiled the Israelites into a league with them (Joshua ix. 21). As seen in the cut, it stands on a high hill—an isolated round hill in a plain—and it looks as if terraced all round, being composed of horizontal layers of limestone. On this account it is capable of being fortified strongly. By a pool, or reservoir, which I found still here, with a living spring above it, the twelve men of Judah fought with the twelve men of Benjamin—all being killed—following which was a battle, with the defeat of Abner (2 Sam. ii. 12-32.) Amasa was here treacherously slain by Joab, who struck him under the fifth rib while saluting him (2 Sam. xx. 8.) And here Joab was slain, though clinging to the horns of the Altar in the "tabernacle of God," then set up here at Gibeon (1 Kings ii. 28; 1 Chron. xvi. 39).

Lieut. Conder believes Nob and Gibeon to have been one place in the times of Samuel, and holds that the Tabernacle remained here for a time after the capture of the Ark and its installation at Jerusalem. He also finds here, as he thinks, traces of the blood-pools, aqueducts, etc., connected with the tabernacle. It is interesting also to recall that the young Solomon was here at Gibeon when God appeared to him and asked him what he would request, now

that he was to be king: and he pleased God by asking of him the gift of *wisdom*, as the *best* gift (1 Kings iii. 4-15).

From Gibeon we soon pass to *Gibeah*, the native place of Saul. The horrid story of the Levite's fate, in the book of Judges, was enacted here (Judges xix., xx., xxi). On this hill were hung seven descendants of Saul, in revenge for the



VIEW OF GIBEON AS NOW SEEN, AND OF NOB AND THE ADJACENT HILLS.

"And he said in the sight of Israel, Sun, stand thou still upon Gibeon."—JOSH.

x. 12.

"And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee."—1 Kings iii. 4, 5.

massacre of their brethren (2 Sam. xxi. 6). And Rizpah, mother of two of the victims, "took sackcloth, and spread it for her upon the rock, from the beginning of the harvest (in April) until water dropped upon them out of heaven (in November, six months), and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by

night" (2 Sam. xxi. 10). Touching example of maternal love this lone watcher day and night upon the rock through the long months of a Syrian summer! Between Nob and Gibeah is a deep retired vale, which must have been the scene of the affecting interview between David and Jonathan, recorded in 1 Samuel xx.

Geba (Jeba), taken from the Philistines by Jonathan (1 Sam. xiii. 3), and where (at the "passage of Michmash"), Israel defeated them finally (1 Sam. xiv. 5-23), is close here; only six miles from Jerusalem. The *Rock Rimmon* is in this neighborhood (Judges xx. 45), and *Michmash* is but a mile off, where a few Israelites defeated the Philistines by springing forth from some rocky clefts (1 Sam. 13).

Anathoth, the home of Jeremiah (Jer. i. 2), is three miles south of Geba. It is a poor village of some twenty houses, among white rocks and white ruins, on a bare, gray mountain side. No trees, no verdure, no richness, or grandeur, or beauty. And yet here was a city of priests (Josh. xxi. 18); and here, amid mountain solitudes and rocky dells, Jeremiah mourned and wept over the foreseen calamities of his beloved country, exclaiming, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. ix. 1). Ah! "*poor Anathoth!*"

Ramah is between Gibeon and Beeroth. It was a very strongly fortified position, and the Jewish captives under Nebuchadnezzar were brought here—Jeremiah among them—whose "weeping and lamentation" are referred to in Jer. xxxi. 15, and figuratively in Matt. ii. 17, 18, where the mothers of Bethlehem weep over their slaughtered babes.

Beeroth is only nine miles from Jerusalem. It is a village of seven or eight hundred inhabitants, and is held to be the place where Jesus' parents missed the child when returning from Jerusalem to Nazareth (Luke ii. 44). Travellers going north still usually stop the first night here. *Ai*, where Israel was at first repulsed, and then was victorious (Josh.



BETHEL AND ITS RUINS.

"And he called the name of that place Beth-el: but the name of that city was called Luz at the first."—GEN. xxviii. 19.

"And he went from year to year in circuit to Bethel."—1 SAM. vii. 16.

"Bethel shall come to nought."—AMOS v. 5.

vii. 8), is in this region. Joshua made it a heap of ruins and hanged its king on a tree (Josh. vii. and viii.). It was afterward rebuilt, and is probably the *Aiath* of Isa. x. 28, as it is the *Hai* of Gen. xii. 8 (see Joshua vii.; viii. 1-29; x. 2; xii.).

Nine miles from Jerusalem we reach the place of that dear household name, *Bethel* (*Beitin*). Dreams of heaven,

a stairway to the excellent glory, venerable patriarchs, altars, vows, worship of God, 'union of earth and heaven, angel visits—these make the spot strangely hallowed. I almost wanted to tarry and pitch my tent upon it.

“ Who would not sleep on *such* a bed,
With a stony pillow for his head ? ”

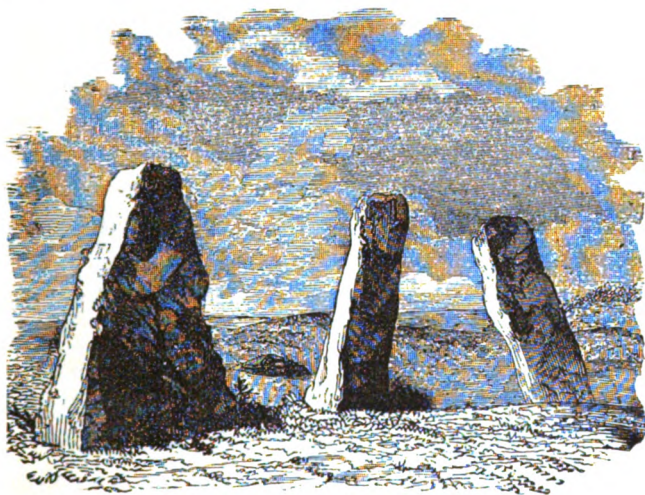
What do we find here now? A hill, with higher hills around it, and acres and acres of rocks, some of which, perchance, were for Jacob's pillow and altar. Twenty or thirty poor huts are close by, and an immense old stone reservoir fed by two living fountains, where I found herds of cattle, and Arab maidens filling their pitchers, one of whom gave me to drink. The tank is three hundred feet long by two hundred feet wide, and is doubtless the very place where the maidens of Sarah came to get water, and where Abraham's cattle often drank (Gen. xii. 8 ; xv. 3).

How the past comes up to one on such a spot !

Dismounting, and hitching my horse to a crumbling ruin, and opening my Bible, I yielded the mind to the remembrance of other times. Abraham and Lot came up this valley from the Jordan on their way from the far east, first pitching their tents in Palestine perhaps on the very soil where I am sitting (Gen. xii. 8). On this hill near by they parted, Lot choosing the rich plain of the Jordan, in full sight from the hill. And Abraham is told to look far out to the right and the left, and to see in the dust of the ground his descendants who should swarm the land (Gen. xiii. 14).

One hundred and fifty years later, Jacob is here on his way from the south, to rest at night in his flight from Esau.

Asleep, his head upon the rocky pillow, a ladder, and the angels traversing it appear, and kindly promises are given to him ; and on waking he exclaims, " This is none other than the house of God, and this is the gate of heaven " (Gen.



STONES AT BETHEL.

" And he lighted upon a certain place, and tarried there all night, because the sun was set : and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And this stone, which I have set for a pillar, shall be God's house."—GEN. xxviii. 11, 18, 22.

xxviii. 11–22). He also built an altar, which changed the name of the place from *Luz* to *Bethel*—*House of God*.

'Twas thus the ladder's lowest round
Rose up where, faint and weary thrown,
The Patriarch's head no pillow found
More gentle than the stone.

Yet *there* he caught the message bright
That sounded down the golden spars,
And track'd, in dreams, the steps of light
That stretch'd beyond the stars ;—
And knew they were the shining road
That took the angels up to God.

A rude structure, in some sense "a house," was likely built over the altar. If so, this was perhaps the first truly religious local building ever erected on this earth—the first architectural witness of a permanent worship of the Creator, whence all our sanctuaries have sprung. A second time, and perhaps a third, Jacob visited this spot, and here he buried Deborah, Rachel's nurse, under an oak tree (Gen. xxxv. 8). He set up a pillar of stone where God first talked with him, and poured oil and a drink offering upon it.

From the first structure there finally arose here a more stately sanctuary ; and Bethel was the holy place in the north. After the division of Judah and Israel, Jeroboam set up here one of his golden calves, and built a splendid temple to rival that at Jerusalem, which became a centre of idolatrous offerings, and finally changed the name Bethel to *Bethaven*—house of idols. This drew upon the once hallowed spot the prophetic doom (so literally fulfilled), "Bethel shall come to naught" (Amos v. 5).

How this threat was accomplished it is interesting to observe. On a great feast day Jeroboam was standing by the altar before the golden calf, in the magnificent temple he had built, when a prophet of God appeared to him, and declared that one Josiah, of Judah, should be born, who should burn the idolatrous priests on that very spot ; affirming that as a sign the altar should now be rent and the ashes

poured out. Jeroboam in wrath put forth his hand toward the man of God, and cried "Lay hold on him!" when instantly his arm was dried up, and he could not pull it to him again; and the altar *was* rent from top to bottom, and the ashes *were* poured out. In time Josiah did lay waste that spot, according to the word of God; and Bethel has been



EPHRAIM (OPHRA): REPUTED PLACE OF CHRIST'S CONCEALMENT.

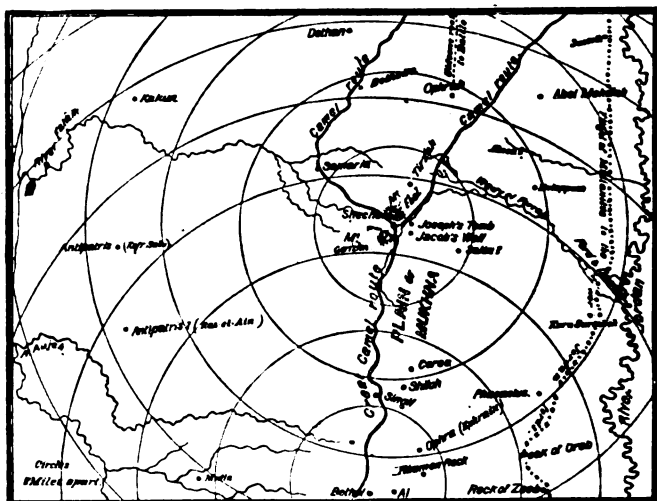
"Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."—JOHN xi. 54.

"naught" ever since (see 1 Kings xiii. 1-6, 32; 2 Kings xxiii. 4-15, 20).

Ephraim, or *Ophra* (*Taiyibeh*), lies off at the north-east of Bethel and Ai. Hither came one band of the Philistine spoilers from Michmash (1 Sam. xiii. 17; Josh. xviii. 23). It is also highly probable that the city Ephraim which Abijah king of Judah took from Jeroboam (2 Chron. xiii. 19), was the same as Ophra. The names are radically identical. With this too we may identify the city Ephraim

of the New Testament, which was "near to the wilderness," to which our Lord withdrew with his disciples after the raising of Lazarus (John xi. 54). It must not be confounded with Ophrah, farther north.

We will now proceed northward to Samaria and Dothan, having the advantage of another of the maps which I have



SKETCH-MAP, WITH DISTANCES, BETWEEN BETHEL AND DOTHAN. ALSO SHOWING THE ROUTE OF PART OF THE MIDIANITES, FLYING BEFORE GIDEON TO THE LOWER FORDS OF THE JORDAN.

had prepared to assist in locating interesting places and courses of travel. (The circles show *five miles*.)

A short ride direct from Bethel through *Sinjil*, and by the "*fountain of robbers*" (a spot of frequent bloody tragedies), brings us to *Shiloh* (*Seilun*). There are two marked elevations here, and between them a plain in which Israel no doubt gathered, upon entering Canaan, to draw lots for their

possessions as tribes (Joshua xviii.; Judges xxi.). On the lesser eminence are the ruins of a comparatively small village. On the larger one are many huge stones, and some fragments of Corinthian columns; and at its southern base stands a ruined mosque, partly shadowed by a noble



SHILOH AND ITS RUINS: TABERNACLE SITE IN REAR.

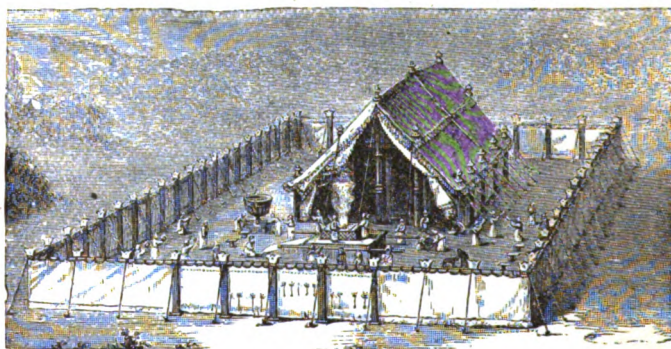
"All Israel assembled together at Shiloh."—JOSH. xviii. 1.

"And brought him unto the house of the Lord in Shiloh."—1 SAM. I. 24.

"Until Shiloh come; and unto him shall the gathering of the people be."—GEN. xlix. 10.

oak tree. (See the cut). On the *lintel* of this old ruin, above the door, is figured a jar, in the shape of "the pot of manna" as seen on Jewish shekels of the age of Simeon the Just. Also circular wreaths of flowers, resembling those on the tombs of the kings at Jerusalem, and the figure of a trumpet such as the Levites are represented as blowing on feast days. There are many excavated tombs in the adjoining hill.

Pentecost, fifty days later (about the twentieth of May) which was marked by the presentation of the first produce of the year to Jehovah, and commemorated the perfect possession of Palestine after the deliverance from Egypt; and the Feast of Tabernacles, in the autumn, after the fruits of the earth were all gathered. This was a national harvest-home. To this place the infant Samuel was brought from Ramah, and devoted to the Lord by a grateful mother (1 Sam. i. 24).



CONJECTURAL VIEW OF THE TABERNACLE, WITH ITS COURT, GREAT ALTAR, AND BRAZEN LAVER.

"He reared up the court round about the tabernacle."—Ex. xl. 32.

"I will sanctify the tabernacle and the altar."—Ex. xxix. 44.

"Let the priests, the ministers of the Lord, weep between the porch and the altar."—JOEL ii. 17.

"Thou shalt set the laver between the tent and the altar."—Ex. xl. 7.

"The time that the house of God was in Shiloh."—JUDGES xviii. 31.

NOTE.—The Tabernacle was about 45 feet long and 15 feet wide, with the same height. The Holy of Holies at one end was an exact cube of 15 feet. The surrounding court-enclosure was 150 feet by 75. See Ex. xxvi. and xxxvi. The Temple of Solomon, *i. e.*, the Temple building proper, without its courts, was twice the size of the Tabernacle, *i. e.*, about 90 by 45 feet.

The Tabernacle (with the Divine Presence) abode at

Shiloh three hundred and sixty-nine years ; when it appears to have been taken to Nob to remain fifty-seven years, or until the building of Solomon's temple. At Shiloh we naturally expect to see traces of this structure ; and there can be little doubt that they exist, as already pointed out by Major Wilson, who says : "Northward, the tell (at Seilún or Shiloh), slopes down to a broad shoulder, across which a sort of level court, 77 feet wide and 412 feet long, has been cut. The rock is in places *scarped* to a height of five feet. There is no other level space on the tell sufficiently large to receive a structure of the dimensions of the Tabernacle." The tradition of the tabernacle is no doubt recognizable in the unusual title of the principal mosque at Seilún, *Jami'a ed Daim* (*Mosque of the Eternal*).

Christ is called Shiloh because of the rallying of God's chosen people about this spot : "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come : and unto him shall the gathering of the people be." (Gen. xlix. 10.)

The *Timnath-heres*, or *Timnath-serah*, of Joshua xix. 50, and xxiv. 30, and Judges ii. 9—the residence of the aged Joshua and where he was buried—has been identified as the modern *Tibneh*, about twenty-six miles west of Shiloh. And very recently the *tomb* of Joshua is believed to have been discovered by M. Guérin, engaged for the French Government in scientific researches in Palestine. The tomb, he states, is situated at Tigné (the French name of Tibneh), which he considers to be the ancient Timnath-serah, the heritage of Joshua. In the hill at this place are many tombs, and this one has a vestibule, supported by two

columns, while the place is furnished with nearly three hundred niches for lamps, and is soiled from their use. This vestibule gives entrance to two chambers, one containing fifteen receptacles for coffins, and the other one. In this latter one M. Guérin supposes the body of Joshua to have been deposited; and he thinks he has discovered strong evidence in the statement of the Septuagint that the *sharp flint knives* with which Joshua circumcised the children of Israel at Gilgal, were buried in his tomb. On



FLINT KNIVES FOUND IN THE TOMB OF JOSHUA.

"Then Zipporah took a sharp stone and cut off the foreskin of her son."—Ex. 17. 25.

"At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel."—Josh. v. 2, 3.

removing the *débris* which covered the floor of the tomb, a large number of flint knives were found; and on making some excavations at Gilgal (the passage of the Jordan), a number of similar knives were also discovered. The pillars in the vestibule of the tomb are surrounded by a fillet in the style of the Egyptian monuments, and this would argue a period of about the time of Joshua.

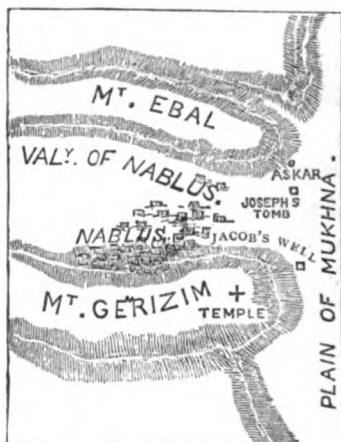
As we have now entered *Samaria*, let us here ask, "Who were the Samaritans, and what about their country?" Upon

the conquest of Israel by the Assyrians (B. C. 721), the territory was waste except as inhabited by colonies sent from the far East. The colonists were of course pagan idolaters, and in fear of the plagues and wild beasts of the deserted country, they asked the king of Assyria for teachers of religion, that they might placate the offended deity of the country. He sent to them some Jewish priests; and so the people adopted a mixed religion—part of the Jewish, and part of their old idol worship. Strangers by blood, they became mongrel Jews by accepting some points of their religion—as, for instance, adopting the Pentateuch, or five books of Moses. Thus, we are told, “they feared the Lord and worshipped their own gods” (2 Kings xvii. 33)—a mingling of truth and error not unknown in the present day, —which caused the Jews indignantly to reject their part in the building of the second Temple. Thus rejected, the Samaritans resolved to build a Temple for themselves. A son of Joiada, the High Priest, having married a daughter of Sanballat, the Hornite, was expelled from Jerusalem in consequence. Sanballat then obtained a grant from Darius Nothus, King of Persia, to build the Temple on Mount Gerizim, which thenceforward became the refuge of all the apostate Jews. The Jews published a curse against the Samaritans, and prohibited all communication between them. Hence in Christ’s time even the Jews had no dealings with the Samaritans (John iv. 5).

So much for the *Samaritans* who inhabited this region eight hundred years, until it was overrun by the Romans.

As we pass now to the north, we enter one of the most beautiful and fruitful valleys to be met with anywhere, called

the *Plain of Mukhna*. It is some ten or twelve miles long, by a mile or two broad. The tall heads of *Gerizim* and *Ebal* are in full view ; and ensconced between them is *Nablus*, *Shechem*, or *Sychar*. *Gerizim*, nearest you in approaching, is three thousand one hundred and seventy-nine feet high, and *Ebal* three thousand three hundred and seventy-five. Their crests are eight hundred feet above the village,



MAP OF GERIZIM AND EBAL ; WITH LOCATION OF NABLUS, JACOB'S WELL, AND JOSEPH'S TOMB. LOOKING NORTH.

which clings more to the foot of *Gerizim*, but extends to *Ebal*. The great camel route north and south passes directly through it, dividing here into two lines.

The situation is lovely. It is watered from copious springs bursting from the side of the mountains, which make it luxuriant with the richest vegetation and foliage—gardens of vegetables, orchards of fruit-trees, belts of olives. Every color is here, from the deepest green to the softest

gray and most delicate russet, all harmoniously blended, and melting in the distance into the purple and azure tints of the mountain-sides and summits. The city is perfectly embowered ; and to hear the gurgling of streams, and the singing of birds, and to look upon the foliage, is almost enchanting. I found vigorous grape vines, flowers in almost endless variety, and almond, pomegranate, poplar, walnut, apple, fig, orange and mulberry, and other trees clad in the richest verdure and setting off the city finely in contrast with the dusky and generally barren elevations on either hand. Dean Stanley's description is just : " A valley green with grass, and gray with olives ; gardens sloping down on each side ; fresh springs rushing down in all directions ; at the end a white town embosomed in all this verdure, lodged between the two high mountains which extend on each side of the valley—that on the south, Gerizim, that on the north, Ebal—this is the aspect of *Nablus*, the most beautiful, perhaps the only very beautiful spot in central Palestine."

It is an interesting fact that Nablus is a perfect watershed in two directions. The waters flow off each way. One stream runs east into the Jordan ; the other north-west into the Mediterranean.

How are we put into contact with the distant past of sacred history at this place ! Farthest back, the form of the patriarch Abraham, coming hither from Ur of the Chaldees (Gen. xii. 6), looms up to view.

"Canaan he now attains. I see his tents
Pitched about Sychem, and the neighboring plain
Of Moreh. Here by promise he receives
Gift to his progeny of all this land."

Later came Jacob, his grandson, on his return from Padan-aram, having crossed the Jordan (down at the right), with his "two bands"; and here he bought a "parcel of land of the children of Hamor, Shechem's father," where he



VIEW OF SYCHAR, SHECHEM, NABLUS. MOUNT GERIZIM (LEFT) AND MOUNT EBAL (RIGHT.)

"These shall stand upon Mount Gerizim to bless the people, and these on Mount Ebal to curse."—DEUT xxvii. 12, 13.

"Joshua gathered all the tribes of Israel to Shechem."—JOSH. xxiv. 1.

"Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph."—JOHN iv. 5.

pitched his tent, and dug the famous well, beyond doubt the one we find this day (Gen. xxiii. 19; Josh. xxiv. 32).

After the conquest of the land by the Hebrews, Shechem fell to the lot of Ephraim (Josh. xx. 7); but it was assigned to the Levites, and became a city of refuge (Josh. xxi. 20.

21; 1 Chron. vi. 67; vii. 28). During the life-time of Joshua it became a centre of union to the tribes (Josh. xxiv. 1, 25); probably because it was the nearest considerable town to the residence of that chief, in Timnath Serah. After the death of Gideon, Abimelech (his bastard son), induced the Shechemites to revolt from the Hebrew commonwealth and elect him as king (Judges ix.). In revenge for his expulsion, after a reign of three years, Abimelech destroyed the city, and sowed the ground with salt (Judges ix. 34-45). Later Rehoboam was here made king.

The first thing I did upon arriving, was to hasten to the telegraph office and inquire for a *despatch*, which I was anxiously expecting from my daughter, whom I was compelled to leave sick in Jerusalem; and who was, upon recovery, to go round by ship to Beirut. Never did a man more eagerly and gladly learn the import of a despatch, as it was slowly rendered by the dragoman, from the Arabic, signed by her physician. He read it thus:

"TO NABLUS—THE MINISTER FEESH.

"Don't think: Miss Feesh much better: We hope on Thursday to go to Jaffa.

"CHAPLIN."

I asked the force of "Don't think"; and he said it was exactly the "Take no thought" in Christ's words (Matt. vi. 25). She had said, "*Don't be anxious.*" We were all delighted with this new illustration of an old text.

I have taken the pains to have the telegram engraved (with a correct rendering), both as given to the operator in Jerusalem, and as handed to me in Nablus.

القدس قسطنطين

El
Kudus.
Reverend
Mr.
French.

لا تفرح
No
thought
فرح
respecting
مادم قسطنطين
Madame
French.
كوننا
because
she
احسن كوننا
is better
much.
We hope

نفسى
on
Thursday
ناتفر
we shall
be travelling
باقا
to Jaffa.
(2) ما تفرح
1891.
17th May.

مستشفى
Chaplain.

دكتور
Doctor

FAC-SIMILE OF TELEGRAM AS DELIVERED TO THE OPERATOR AT
JERUSALEM (EL KUDUS—HOLY CITY). WITH LITERAL TRANSLA-
TION OF THE ARABIC HANDWRITING INTO ENGLISH.

"And he said unto his disciples, Therefore I say unto you, Take no thought
for your life, what ye shall eat; neither for the body, what ye shall put on."—
LUKE xii. 22.

اي نابلسي القس في

To Nablus, the clergyman, Priest.

ماضام فيسى احسن تير د يكون كيم فراه من طرفها

Madame Priest better much. Let there not be thought to you towards her.

ندول نرها رانجى بنسافر بيم

We hope day the fish there will be travelling to night.

حكيم علي

The wise man thought.

FAC-SIMILE OF TELEGRAM AS DELIVERED BY THE OPERATOR AT NABLUS (SHECHEM, SYCHAR). WITH LITERAL TRANSLATION OF THE ARABIC HANDWRITING INTO ENGLISH.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—MATT. vi. 34.

Requesting of W. H. Thomson, M.D., of New York city, the favor of a translation of the telegram, he was kind enough to send me the following note :

"REV. DR. FISH—DEAR SIR :

"The wording of the telegram is as follows :

"*'Madam Fish is much better; let there be no thought with you concerning her; will arrive on Thursday in Jaffa.'*"

He adds: "The expression, as you will perceive, is equivalent to the English phrase, *Do not be anxious on her account*; and in so far is one of the multitude of instances in which we find *the common language of every day-life in Palestine a continuous commentary on the Bible.*"

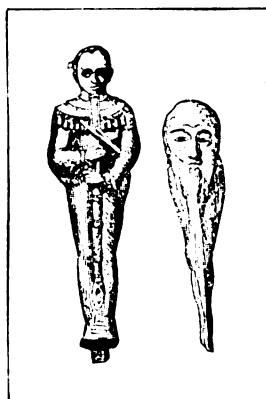
"Ever truly yours,

W. H. THOMSON."

The despatch is interesting not alone for giving the forcible illustration referred to, but also as furnishing a specimen of the modern *Arabic characters*, and the very neat manner in which handwriting is here executed by the educated classes.

I may also here refer to the very interesting fact that *telegraphic despatches* (of observations on the weather, etc.) are daily sent from the coast of Syria, at *the expense of the Turkish government*, to Constantinople and to *Washington*; and so, practically, the world over. They are from the observatory at Beirut; lately solemnly and earnestly dedicated, *not* to the sun, moon and stars, but to the service and glory of him 'Who binds the sweet influences of Pleiades, and looses the bands of Orion, and guides Arc-turus with his sons' (Job xxxviii. 31, 32).

The family of Jacob still clung to their idolatries in coming to Shechem, and brought here with them, though concealed, the *teraphim* (idols, or images) which they had been accustomed to worship. Before going up to Bethel, Jacob discovered these images, and buried them beneath the oak under which Abraham had worshipped (Gen. xxxv. 2-4).



IMAGES, TERAPHIM.

"Now Rachel had taken the images and put them in the camel's furniture [litter,] and sat upon them: and Laban searched all the tent, but found them not." —GEN. xxxi. 34.

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears, and Jacob hid them under the oak which was by Shechem." —GEN. xxxv. 2, 4.

It may be added, that the teraphim were no doubt figures resembling the human form (1 Sam. xix. 13, 16), and supposed to have some talismanic power. The Eastern people are still given to the superstition of talismans in some form. The "ear-rings" of Jacob's family (Gen. xxxv. 2, 4) were doubtless one kind of these charms.

The present city of Nablus has thirteen thousand inhabitants. The streets are narrow and crooked, and often dark from the crowding and piling of the houses together, much as in Jerusalem. I saw quite extensive bazars, and some manufacturing of various wares. It is next to impossible to get on in the chief thoroughfares, from the jam of



WEIGHING OUT MONEY IN SCHECHEM.

"And Abraham weighed to Ephron the silver."—GEN. xxiii. 16.

"Neither shall silver be weighed for the price thereof."—JOB xxviii. 15.

"And weighed him the money."—JER. xxxii. 9.

horses, donkeys, camels, and all conceivable shapes and appearances of human beings. Travelling merchants (as seen in the cut), are here from different quarters of the globe; illustrating James' word as to some who say "we will go to such and such a city and buy and sell and get gain" (James iv. 13). It was amusing to see the haggling and chaffering of the lazy buyer and seller over the commonest

articles ; and how they *weighed* out the money (if in considerable sums), instead of *counting* it. This custom goes back to the times of Job, and Abraham, and Jeremiah, and obtains in various parts of the East. They not only weigh out bullion, but *coin* ; lest a depreciated article be given.

The word shekel (from *shakal*, to weigh) indicates the original mode of reckoning money by weight rather than by count ; and when coined money was introduced, it was natural that the name originally applied to what was *weighed* should be given to what was *counted*. Thus we find in the Bible a shekel of *weight*, and a shekel of *money*. The nose-ring which was presented to Rebekah was half a shekel weight, and the bracelets for her hands ten shekels weight of gold (Gen. xxiv. 22). And again when Abraham purchased the field of Ephron the Hittite, the price was fixed at four hundred shekels of silver, and "Abraham *weighed* to Ephron the silver" (Gen. xxiii. 16). We read in Zechariah xi. 12, "They *weighed* for my price thirty pieces of silver."

Stones are still used here for weights in buying or selling. This habit too, is patriarchal. "Just balances" (in Lev. xix. 36) reads properly "just stones," *i. e.*, just weights. Hence the word *stone* as applied to weight in old English usage.

Upon the payment of a considerable sum of money to the custodian, we obtained admittance to the synagogue, where some twenty Samaritan families living in Nablus keep up worship, and were shown the celebrated "Samaritan Codex" which is carefully kept here in a vault, and was brought out wrapped in a crimson satin scarf, embroidered with letters of gold. The scroll is about fifteen inches wide, and must be fifty or sixty feet long. It is of

parchment, quite yellow and worn. It is rolled upon two rods, of brass apparently, one being fastened to each end. The writing is in transverse columns, each column thirteen inches long by seven wide, and containing about seventy lines. The Samaritans say it was written by Abishua the



THE SAMARITAN HIGH PRIEST AT SHECHEM (NABLUS) BRINGING OUT THE FAMOUS SAMARITAN MANUSCRIPT.

"And they went in to the king into the court, but they laid up the roll in the chamber of Elishama, the scribe."—*JER. xxxvi. 20.*

son of Phinehas, three thousand five hundred years ago. Of course this cannot be credited. It may date back to the sixth or seventh century of our era.

These Samaritans, so far as I know, are the only remnant in the world of that ancient people of sufficient strength

to maintain worship. And they alone of all people in the world keep up bloody sacrifices in conformity with the old Jewish requirement. At the Passover season of each year they go up to the top of Mount Gerizim and observe that ancient rite. Climbing to the peak of the "holy mountain," we saw the extensive ruins there, in some part, no doubt, of the great temple built nearly five centuries before Christ. As we learn from Nehemiah (ii. iii. etc.) and Josephus, Sanballat, the Persian satrap, becoming offended because his son-in-law had been excluded from the priest's office and expelled from Jerusalem, determined to divide the Jewish nation. In order to accomplish this, he built a temple on Gerizim, and made his son-in-law priest. In 487 A. D., the Samaritans were driven away, and a Christian church built on the site of the temple. After the Mohammedan conquest it fell into ruins, and the Samaritans were permitted to return to their old and venerated place, though they built neither altar nor temple on the spot.

In the scattered foundations I saw a sort of stone trough, filled with the ashes and calcined bones of burnt animals; and also the circular pit (some four feet across and nine feet deep,) in which the lambs are roasted, according to the command in Exodus xii. 10. A writer who was present at one of these observances, states that the pit was filled with brushwood (the priests and youths being near in their white surplices), which was set on fire. Six lambs were then brought forward, and the moment the sun set, the priest, raising his voice, repeated very rapidly the words of Exodus xii. 6: "And the whole assembly of the congregation of Israel shall kill it [the lamb] in the evening;" and while the

words of the sacred record still hung upon his lips, the lambs were seized, and their throats cut. As they lay there struggling, the youths who slaughtered them dipped their fingers in the blood, and going back touched the faces of some women and children who stood in the tent doors. The youths next spread out the quivering carcasses, and taking



THE PASSOVER COMMEMORATED ON MOUNT GERIZIM.

"In the tenth day of this month they shall take to them every man a lamb. And ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it."—Ex. xii. 4, 6, 8.

water from the pots, now boiling on the fire in the trench, they poured it over them and stripped off the fleeces. The right fore-leg and entrails of each lamb were cut off and burned ; afterward each carcass was pierced lengthwise by a wooden spit, with a cross-bar near the extremity, and then carefully placed on end in the circular pit, which was now heated like an oven. Sticks were placed in order over the

mouth of the pit, and moist earth heaped upon them so as completely to close it up; and there the bodies were to remain till fully roasted. The recitation of prayers, or of the Pentateuch, continued till it suddenly terminated in their all sitting down on their haunches, after the Arab fashion at meals, and beginning to eat. The remnants were gathered into mats and put on a wooden grate or hurdle over the hole where the water had been originally boiled; the fire was again lit, and a huge bonfire was kindled. By its blaze, and by candles lighted for the purpose, the ground was searched in every direction, as for the consecrated particles of sacramental elements; and these fragments of the flesh and bone were thrown upon the burning mass, according to the word: "Ye shall let nothing remain until the morning; and that which remaineth until the morning ye shall burn with fire" (Ex. xii. 10).

On a rock here the Samaritans hold that Abraham sacrificed Isaac. Dean Stanley, and some others, without sufficient reason, accept this view.

Descending along the sides of Gerizim, I saw just how the blessings and cursings of old took place as described. Sceptics have asked, "How could the voices be heard from one mountain to the other?" Easily enough. It was not on their *tops*, but on their *sides* that the representatives of six tribes stood on Gerizim to bless, and those of the other six tribes stood on Ebal to curse, while the two millions of people below responded, Amen (Deut. xxvii. 11-15; and Joshua viii. 30-34). Half way down, Ebal seemed to be in our very faces. To descend and go up to the spot opposite would have been an hour's hard work; but we could talk

across from one mountain to the other, and be heard also in the valley ; which is here only about six hundred feet across, while where the village stands it is fifteen hundred feet. It should be said, that a kind of natural amphitheatre exists at this point, where likely all the people, or their tribal representatives, were assembled. It is formed by a recess in Ebal exactly facing a similar recess in Gerizim ; and Captains Wilson and Anderson of the Palestine Exploration Fund proved it by measurements and experiments to be admirably adapted, both in size and in acoustic properties, for the assemblage of a large concourse of persons. It may be worth adding, that close to this very spot there is a sort of sanctuary still called *El Amud*, "the pillar," containing the traditional stone set up by Joshua. It is venerated alike by Mohammedans and Samaritans.

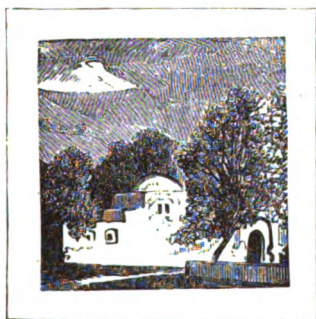
The history of Ebal has nothing of special importance connected with it after the event referred to. It is a myth that any special *barrenness* exists on Ebal, beyond that of Gerizim. There is some vegetable growth on both of them (we saw a number of gazelles browsing on Gerizim), yet they are alike naked, as a rule, until we approach the base.

Fifteen minutes' ride from Shechem brings us to *Joseph's Tomb*. It is quite a neat structure, in good repair, and measures thirty by thirty-five feet. It is held that underneath a particular spot is the very dust of Joseph ; which is at least possible ; for in Joshua xxiv. 32, it is expressly said : "The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father

of Shechem, for a hundred pieces of silver ; and it became the inheritance of the children of Joseph."

I found here a smoked censer, and other indications, showing that the Mohammedans burn incense in the tomb (wely) to the memory of Joseph.

But a greater than the patriarchs was here. Most hallowed is Shechem, with its vicinity, from the presence of the blessed Lord ; who came hither by the very road we



JOSEPH'S TOMB, AT SHECHEM.

"And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence."—GEN. l. 25.

"And Moses took the bones of Joseph with him."—EX. xiii. 19.

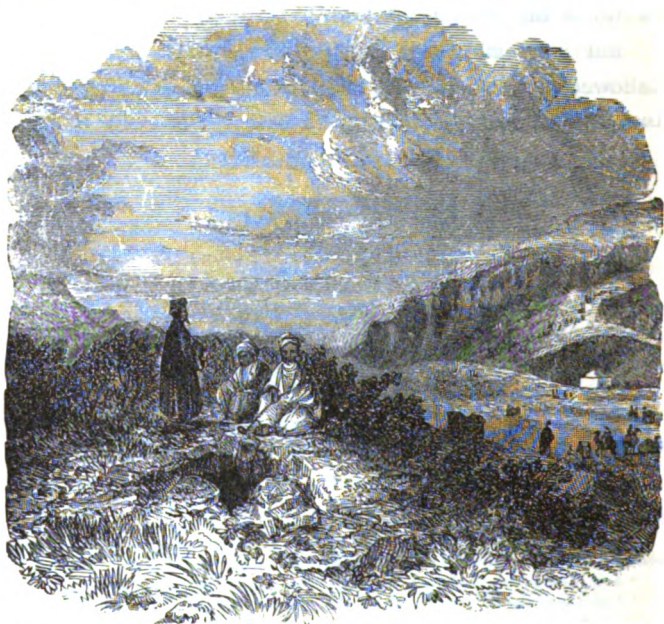
"And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem."—JOSH. xxiv. 32.

"By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones."—HEB. xi. 22.

have travelled, looking upon many of the sights that have greeted our eyes.

"O here with his flock the blest Wanderer came ;
The hills he toiled over in grief are the same ;
The founts where he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow."

Jacob's Well is six minutes' ride from Joseph's tomb. It is almost under Gerizim (but not in sight of Nablus, though but fifteen minutes' ride from it). It is on a knoll—really a spur of Gerizim, eighteen feet high—shaped like a bowl



JACOB'S WELL AS SEEN TO-DAY. JOSEPH'S (TOMB BY EBAL, RIGHT), WITH THE RAVINE ROAD TO SYCHAR, MOUNT GERIZIM AT THE LEFT.

"Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus (*i. e.*, wearily) on the well."—JOHN iv. 6.

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"—JOHN iv. 12.

bottom side up. A rickety lodge, or booth, was near by, which I at first took to mark the well; but there is absolutely nothing to mark it on approaching; and I did not discover its locality till quite upon it. The exact position and

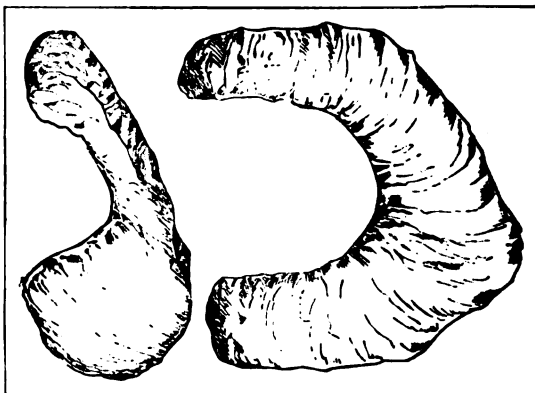
external appearance are often misrepresented. The view here given may be relied upon as correct.

I agree with Dr. Bonar that this is the only limited and well defined locality in Palestine that we may with *certainly* connect with the presence of the Redeemer. He says: "You cannot in all Palestine draw a circle of limited diameter within whose circumference you can be absolutely certain that Jesus once stood, except round Jacob's Well: and I had the greatest possible desire to tread that circle round and round, and to sit here and there and everywhere around the well's mouth, that I might gratify a long-cherished wish."

Approaching, we find an irregular open space, or chamber, cut out some six feet in the ground, and walled up on the sides. It was originally nearly square—say 17 by 15 feet. An archway once spanned the chamber. Over it, too, once stood a little chapel. In the centre of this chamber is the well. Heaps of rubbish and stones cover over and entirely conceal its mouth. Seeing this, most of our party rode on. I was not satisfied with a glance; and so alighting, I sprang down into the chamber, and began to uncover the well, lifting away stone after stone, until I was able to look down in. It is nine feet in diameter, and for a distance of some twelve feet is carefully walled up. Thence downward it is solid rock. By dropping in pebbles I found it to be dry (there is water only in the wet months); and I judged by the time of the descent of the stones that it cannot be now over some sixty feet deep; perhaps less. Maundrell, in 1697, found it to be one hundred and five feet deep. A dozen years ago an Arab was let down into the well, and by

measuring the rope it was found to be seventy-five feet deep, and quite dry at the bottom.

The same flutings which I had observed in the curbing of the Well of Abraham at Beersheba, are found here ; as represented in the drawings. They furrow the sides of the well for some feet ; being of course more deeply cut at the lip. They give force to the saying of the woman, "Thou hast *nothing to draw with, and the well is deep*" (John iv. 11).



VIEW OF THE ROPE-RUTS IN THE CURBING OF JACOB'S WELL.

"Sir, thou hast nothing to draw with, and the well is deep.—JOHN IV. 11.

Here again the Land tallies with the Book. What if *steps down into the well* (often the case) were here found ?

Why should Jacob have dug this well, when springs were so near ? Because there was no suitable spring on *his* parcel of ground ; and, as a herdsman, it was important to be sole possessor of a good well.

And why was a woman from Sychar down here for water, when there was plenty of it *there* ? Because it was cooler

than the spring-water; and because (perhaps) a special sacredness was supposed to attach to this well of Jacob. Then, too, if she actually lived in the city, it may have been in that part extending farthest down in this direction. At most it was near by; say a mile and a half off.

It was on the 26th of May that I was here; and the plain of Mukhna was yellow with grain, and all astir with



HARVEST SCENE ON PLAIN OF MUKHNA, BY JACOB'S WELL.

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—JOHN iv. 35.

bands of reapers, men and women; and close behind them the *gleaners*, mostly young girls, reminding one of the faithful *Ruth*. The great proprietors were here too, sitting, or moving about, like *Boaz*, from field to field among their laborers, clad in their long loose cloaks.

Glancing at that sight from where I stood at the well, I could see just how Jesus, as the throngs were pouring down the ravine from Sychar, pointing, perhaps, at once to the ripe

fields and to the multitude, said to his disciples, "Say not ye, There are yet four months and then cometh harvest. Behold, I say unto you, Lift up your eyes and *look on the fields*; for they are *white already* to harvest" (John iv. 35). And also just how, a little before, talking with the woman, he turned himself to the left, and pointing to Gerizim's overshadowing peak and temple, said, "Woman, believe me, the hour cometh when ye shall neither in *this mountain*, nor yet at Jerusalem, worship the Father" (John iv. 21).

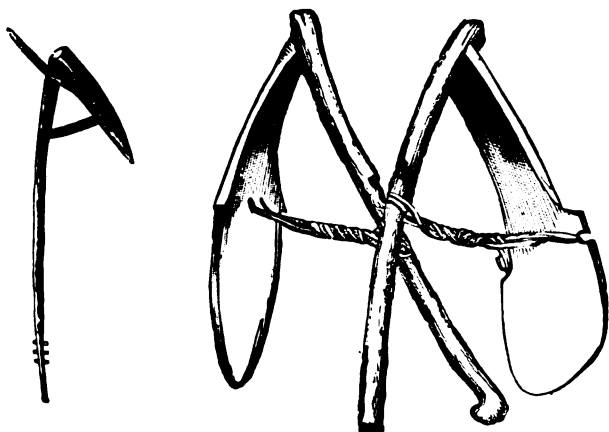
If it was about the same time of the year that our Saviour was here (which is possible) his expression, "Say ye not, There are yet four months and then cometh harvest," must be understood as being merely a proverbial expression of the *average interval between seed-time and harvest* in some parts of Palestine; for which proverb there are parallels both in the Jewish and other writings.

Most strikingly is the whole of this wonderful narrative, in the fourth of John, illustrated and illuminated by an actual view of the localities. It has justly been remarked that John's account of the occurrence at the well forms a picture for which one sees that the perfect framework is here furnished.

Going on across the fields, the groups of reapers saluted us with an *Ullah makum*,—"The Lord be with you;" and we returned the response as best we could, "The Lord bless thee." And I do not remember to have seen a field of reapers without observing their *merry shouts*. Even if but two or three be together, they keep time with their sickles by a kind of measured singing or shouting. And the women and children are there to assist the men. It forcibly

illustrates these Scriptures : " Thou hast put gladness in my heart, more than in the time that their corn and their wine increased " (Ps. iv. 7). And again : " They joy before thee according to the joy in the harvest " (Isa. ix. 3).

This one-handled *plough* explains why the man is unfit for heaven (Luke ix. 62) who puts " his *hand* " (not his hands) to the plough and looks back. Also how the " looking



ARAB PLOUGH.

ARAB HOES.

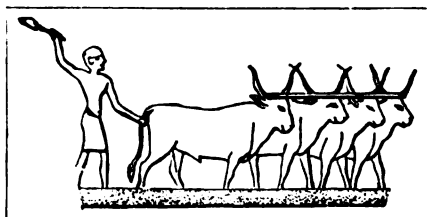
" No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—LUKE ix. 62.

back " (from a careless or divided mind) would not be allowable. For the light dull instrument will not of itself either go straight or keep in the ground (certainly not with the ungovernable "cattle" drawing it). If one make a decent furrow he *must* give heed to his work. So must we give heed to the things of religion, and "work out our salvation with fear and trembling" (Phil. ii. 12).

The grain is sown in the wet season, when the swollen

streams flow out upon the meadows, and make the soil soft. That is the farmer's favored moment. Calling forth wife and children, and collecting the cattle, from the basket slung upon his shoulder he flings broadcast "the bread-seed upon the waters," while the family drive back and forth the oxen and other animals, whose hoofs lodge deep in the slime the grain whose roots will defy the drought. Thus does he 'send forth thither the feet of the ox and the ass' (Isa. xxxii. 20).

We have only to see how poor the people are here, and how the peasant is liable to be robbed of what little seed he



TREADING IN GRAIN IN THE WATER AND SLIME.

"Blessed are ye that sow beside all waters; that send forth thither the feet of the ox and the ass."—ISA. xxxii. 20.

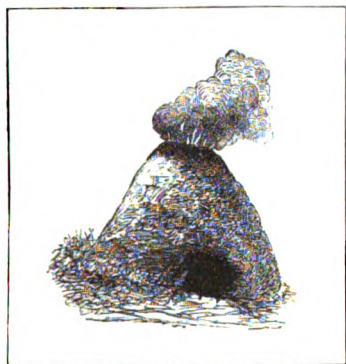
"Cast thy bread (bread-seed) upon the waters: for thou shalt find it after many days."—ECC. xi. 1.

has even in sowing it, and also how his *all* depends on the growing of his grain (which perhaps he has *borrowed* and must return), to appreciate the beautiful words of Psalm cxxvi. 5-6: "They that sow *in tears* shall reap in joy," etc.

On far-reaching ploughed acres I observed how each man's field was separated from his neighbors by smallish stones set up, say six rods apart, in a straight line. I then recalled Moses' injunction (Deut. xix. 14), "Thou shalt not remove *thy neighbor's landmark*, which they of old time have set up." It is easy to see how, little by little, a man

might push these stones and the slight dividing ridge on to the next man's ground, without having it perceived. Disputes of the most serious nature often occur on this account, and call for the greatest diligence of the authorities.

I was much interested in the examination here of the *wheat* and the *tares*. Riding up toward a company of Arab girls, I saw them gathering out carefully the tares from



AN OVEN BURNING GRASS AND TARES.

"If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven."—MATT. vi. 30.

"Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them."—MATT. xiii. 30.

among the wheat. These they were binding in bundles, and carrying away, preparatory to *burning* them. I saw them with armsful of tares, going off to the field's edges and piling them up there together. As there are no trees here, the people are chiefly dependent upon grass, weeds, and tares for fuel. With these the little necessary cooking, and the heating of the oven is done. A sight of these blazing ovens renders vivid the language of Scripture as to "the day that

shall burn as an oven" (Mal. iv. 1), and "the grass of the field, which to-day is, and to-morrow is cast into the oven" (Matt. vi. 30), and the consuming of the wicked like tares that are "burned up" (Matt. xiii. 29).

By considerable "address" (and the sight of a piece of money) I persuaded a timid maiden to come near enough to hand me on my horse a bundle of tares. I had previously in the same way obtained of a gleaner a handful of wheat. It is a striking fact that "until the harvest" (Matt. xiii. 30) the wheat and tares cannot be distinguished. This is literally true, even on the part of the native farmers. And this is the reason why, in "rooting up the tares" the wheat would be "rooted up also" (Matt. xiii. 29). It is not because the roots of the two interlock, and so would be eradicated together. They do not often so intertwine. I examined more fields than one, and saw not a case of it. It is because they are exactly *alike in appearance* in the earlier stages of growth.

It is just when the head is well forming ; just when the *harvest* is coming ; just when *fruit* is to be expected ; just when that test of knowing a thing by its fruit is to take place, that the hypocritical tares turn out to be tares. So saints and sinners may look alike. Christians and false professors may stand side by side in the church, and be taken to be the same ; but "in the time of harvest"—just when *fruit* is to be presented—then the hypocrite is found wanting. To those familiar with these facts, how forceful must have been Christ's words: "When the blade was sprung up *and brought forth fruit, then* appeared the tares also" (Matt. xiii. 26). And "Let both grow together *until the harvest*: and in the *time of harvest* I will say to the

reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. xiii. 30).

As to the "barn" it is hardly needful to say that it is a



PALESTINE TARES IN HARVEST.

"His enemy sowed tares among the wheat."—MATT. xiii. 25.

"Then appeared the tares also."—MATT. xiii. 26.

"Lest while ye gather up the tares ye root up also the wheat."—MATT. xiii. 25.

cave, or an underground cellar; generally cut in the rock. There is nothing like our kind of barns in Palestine.

I also often saw the plucking of ears of wheat or barley, and rubbing them in the hands and eating them. In fact I

often did it myself. And it may here be observed, that it is still held to be lawful for any one hungering to pluck and eat what is necessary on another man's field. The complaint of the Pharisees against the disciples for doing this



PALESTINE WHEAT IN HARVEST.

"And gather his wheat into the garner."—MATT. iii. 12.

(Luke vi. 6) was of Sabbath desecration, not of the rights of property. Dr. Robinson tells of his Arab servants thus freely plucking the grain they came upon; and on being questioned, they said it was an old custom, and was allowed as charity.

The "corn-fields" and "ears of corn" in Luke vi. 1, and elsewhere, as students of the Bible know, are *grain*-fields, and *grain*-ears; either of barley or wheat. Of course our corn does not grow in Palestine, and never did. I saw it in a few cases, cultivated to be eaten as green-corn.

To a limited extent the people do not cut the grain, but pluck it up by the roots in handfuls. This custom illustrates Ecc. iii. 2: "A time to plant, and a time to *pluck up* that which is planted:" and Jeremiah xxiv. 6, "For I will set mine eyes upon them (Israel) for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will *plant* them, and not *pluck them up*."

One often sees here the "*roasting* of ears of corn," referred to in Lev. xxiii. 14; Ruth ii. 14, etc. It is very common to prepare food for a meal (when the grain is well in the milk and nearly ripe), by parching the heads over a fire. They tie the stalks together in small bundles, and hold the heads in the blaze until the beard and chaff are consumed, when the cooked kernels are rubbed out and eaten. Tristram tells of a meal he had, where a few handfuls of wheat were tossed on the fire, and as soon as the straw was consumed, the charred heads were dexterously swept from the embers on to a cloak spread on the ground. The women of the party then beat the ears and tossed them into the air, until they were thoroughly winnowed, when the wheat was eaten without further preparation. The green ears had become half charred by roasting, and there was a pleasant mingling of milky wheat and a fresh crust flavor as we chewed the parched corn.

The grain is here generally carried to the threshing-

floors on donkeys, instead of camels. They are so loaded with immense bundles as to be quite concealed by them—perhaps the nose only sticking out. As one of these heaps slowly advances it seems to be *self-moving*. The threshing-floors are circles of smooth ground (generally elevated to catch the wind), some fifty or sixty feet in diameter. The owner *sleeps* there during harvest, as did Boaz (Ruth iii. 7-10).

It is observable that only neat cattle are spoken of in Scripture as treading out grain—never horses, asses, or



GRAIN HEAP AND THRESHING.

"Ephraim is a heifer that is taught, and loveth to tread out the corn."—Hos. x. 11.

"They have threshed Gilead with threshing instruments of iron."—Amos i. 3.

camels (see Hosea x. 11, etc.). The custom of the country justifies this; for only oxen, cows, and younger cattle are used in this work. I never saw or heard of an exception.

The grain is spread out quite thick on the floors, and the animals are driven round and round, tied loosely, five or six abreast. I nowhere saw used the machine with rollers, described on pages 102, 103. The straw, cut or broken into inch pieces, is used in provender for horses.

The people obey to the letter the Scripture command, "Thou shalt not muzzle the ox when he treadeth out the

corn" (Deut. xxv. 4). The "threshing-instruments" are generally the flat, heavy, wooden slabs, some five feet long by three wide, slightly turned up in front, with thickly studded knobs of hard stone or iron. The driver stands on this *mowrej*; and the *goad*, with which he urges on and directs the movements of his team, is a formidable weapon. It is sometimes ten feet long; and one can imagine how Shamgar "slew of the Philistines six hundred men with an ox-goad" (Judges iii. 31).



ORIENTAL GOAD.

"It is hard for thee to kick against the pricks."—ACTS ix. 5.



THE "FAN" OF THE SCRIPTURES.

"Whose fan is in his hand, and he will thoroughly purge his floor."—MATT. iii. 12.

When the grain is thoroughly threshed, it is held up against the wind by a kind of *fork*, which is spoken of as the "*fan* in his hand" with which Christ will "thoroughly cleanse his floor" (Matt. iii. 12). Jeremiah says: "I will *fan* them with a *fan* in the gates" (xv. 7); and Isaiah (xxx. 24) speaks of clean provender winnowed with the *fan*. Only once (in Cana of Galilee) did I see a "*sieve*" used to separate chaff and wheat (Amos ix. 9; Luke xxii. 31). And the winnowing I have described, forcibly illustrates the words of Isaiah (xli. 16): "Thou shalt fan them and the

wind shall carry them away." Also the Psalmist's figure : 'The ungodly are like *chaff which the wind driveth away*' (Ps. i. 4).

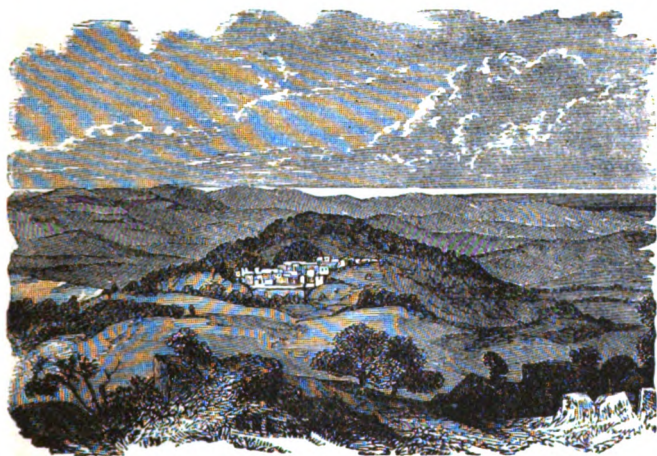
It may be added that the Roman *tribulum* was like the threshing instrument above described ; its under surface being thickly set with sharp irons or jagged stones, cutting, tearing and mangling the grain beneath. The word *tribulation* comes hence ; and this gives intensity to such language as this : "*Tribulation* worketh patience" (Rom. v. 3). "*Tribulation* to them that trouble you" (2 Thess. i. 6). "These are they that came out of great *tribulation*" (Rev. vii. 14). (See cut of *mowrej*, p. 104.)

The ancient *Tirzah* (*Tulluzah*) is only two miles north-east of Ebal. Its situation is high and beautiful, and it once had, with Shechem, the honors of a capital city (1 Kings xiv. 17 ; xv. 21 ; xvi. 8-24). Solomon says of his spouse, 'Thou art beautiful as Tirzah' (Song Sol. vi. 4).

Salim (John iii. 23) was identified by Dr. Robinson with *Salim* on a water-course a little east of Nablus. It was the *Shalem* where Jacob pitched his tent on his return from Padan-aram (Gen. xxxiii. 18). The late Mr. Drake, however, who occupied the first rank among the English Palestine Expedition, identifies it with *Zarthan*, or Tell *Sarem*, farther up and near the Jordan, below Succoth, where Van de Velde some time ago put it. He says, "There is a very conspicuous and unusually large mound three miles south of Baysan, called Tell *Sarem*, a name identical with that in the Greek text. Dabbet Sākūt may, I. think, be accepted as Succoth. Zarthan is mentioned (Josh. iii. 16) as near the city Adam. The proper rendering here is, 'And the

waters which came down from above rose up upon a heap very far off by Adam, the city which is beside Zarthan.' There is a very large number of springs about here, and it is emphatically a place 'where there is much water.'"

Samaria is but six or seven miles from Shechem. It is loftily situated on an oblong hill overlooking the Mediterranean, circled closely by a most fertile valley, and farther



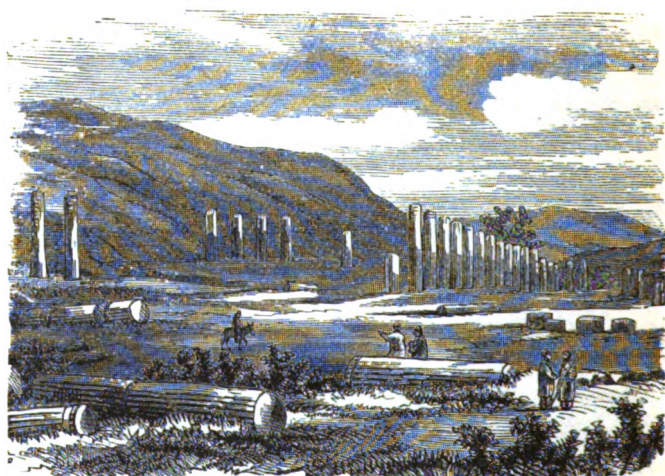
SITE OF SAMARIA, WITH DISTANT GLIMPSE OF THE MEDITERRANEAN.

"Thy calf, O Samaria, hath cast thee off . . . the workman made it, therefore it is not God : but the calf of Samaria shall be broken in pieces."—HOSEA viii. 5, 6.

"Samaria shall become desolate, for she hath rebelled against her God : they shall fall by the sword."—HOSEA xiii. 16.

by taller hills. A few huts and the broken walls of a church of the Crusaders (said to contain the head of John the Baptist!) mark the old site. It was for two hundred years the capital of Israel. The hill was first bought by Omri, King of Israel, 925 B.C., from *Shemer*, (hence the name) *Samaria* (1 Kings xvi. 24). Ahab built here a vast temple for

Baal, in which he installed idolatrous worship. It was destroyed by Jehu (1 Kings xvi. 32 ; 2 Kings x. 25). In later times Herod the Great chose this as his capital, and adorned it with palaces and a magnificent colonnade, extending all around the hill. He called it Augustus, *i. e.*, in Greek, *Sebaste*, the present *Subastieh*. It was so thoroughly forti-



PILLARS OF HEROD'S COLONNADE, ON THE HILL SAMARIA, AND IN THE VALLEY, AS NOW SEEN.

"Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard ; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."—MICAH i. 6.

fied as to be thought impregnable ; giving point to Amos' prophecy (vi. 1.) 'Woe to them that trust in the mountain of Samaria.'

What especially struck me was its splendid ruins. I counted *ninety-eight columns*, some of which are standing in the soil, at intervals, all around the hill ; from ten to twenty

or thirty feet above the ground. Many of them were prostrate, some half buried, and some on the plain below, whither they have been rolled down four hundred feet. What a fulfilment of Scripture! Said God through Micah (i. 6) "I will make Samaria a heap of the field, and I will *pour down the stones thereof into the valley.*" So it is to-day. He farther said (Micah i. 6), I will make it "as plantings of a vineyard"—*i. e.*, for *farm* purposes. And we found traces of vine-terraces all around the crest of the hill, and upon its plateau wheat patches, and a threshing-floor, where the Arabs were threshing and winnowing their grain. All this desolation is on the spot of the once splendid and flourishing city of Samaria.

While examining the ruins of Samaria, I came across a stone image, in the hands of an Arab, which I purchased and found to be a genuine *Zeus* (or *Jupiter*). Probably it had been worshipped on this very spot. Herod the Great built a magnificent idol temple here, dedicated to *Cæsar*, and planted in the locality six thousand Roman colonists. The gods of these Greeks and Romans thus took the place of *Baal* of the *Phœnicians*. The discovery here of this idol is therefore an interesting historic incident. It was probably brought here from *Greece* or *Italy*. The stone in which it is wrought is very



HEAD OF AN OLYMPIAN
ZEUS (JUPITER) FOUND
AT SAMARIA.

"Ephraim is joined to idols ; let him alone."—HOSEA iv. 17.

"Whose graven images did excel them of Jerusalem and Samaria."—ISA. x. 10.

peculiar, and almost as heavy as iron. The subjoined cut gives a just idea of it, and its exact resemblance to the Zeus of the Greeks can be seen in Smith's Classical Dictionary under *Zeus*.

To this city came the bold prophet Elijah from the mountains of Gilead, to rebuke the wicked king Ahab, and to herald the long drought about to ensue (1 Kings xvii. 1). In this valley lay the great Assyrian army of Benhadad, so signally defeated by a handful of Israelites (2 Kings vi. 24). From Ramoth-Gilead came hither the blood-stained chariot of Ahab (pierced by an arrow from a bow drawn at a venture), and the dogs licked up the king's blood, as the chariot was "washed in the pool of Samaria" (1 Kings xxi. 19). Here the women killed and boiled and ate their infant sons, during a terrible Syrian siege (2 Kings vi. 28, 29). Here was the scene of the four leprous men throwing themselves (as they supposed) upon the mercy of the Syrians to die, but finding an abandoned camp and food in plenty (2 Kings vii. 10). And finally here Philip preached the Gospel with great success, where the sorcerer Simon had long practised his impostures (Acts viii. 5-23), who desired to *buy* the gift of miracles. Philip was summoned hence of God to go toward the south and baptize the eunuch (Acts viii.).

There has been much speculation as to an occurrence in connection with the siege of Samaria, narrated in 2 Kings vi. 25: "And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." Some interpreters understand by "dove's dung" a certain vegetable; some, the

contents of the crops of pigeons ; and some the actual dung itself, *to be eaten*.

Now, why is it not best to take the term “dove’s dung” to be just what it evidently means, and to suppose it was sold for *fuel*—always scarce, and now almost exhausted in the long siege? Often did we see women and children



WOMEN GATHERING DUNG FOR FUEL IN OUR CAMP: WITH VIEW OF ORIENTAL BASKETS.

“There was a great famine in Samaria : and behold, they besieged it, until an ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver.”—2 KINGS vi. 25.

catching up the dung of our animals ; and it is well known to be a commodity of merchandise, in a dried and compact form ; a thing of ancient as well as modern practice. And it may be said to be almost universal in Palestine to-day that dove-holes are on the tops of houses, and houses are

built *expressly* for doves, in order that their dung may furnish fuel, which often sells for hundreds of dollars a year.

If it be said that fuel was an article that might possibly be dispensed with, we answer, scarcely. Some food could not be eaten without cooking, and it is expressly said (2 Kings vi. 29): "So *we boiled* my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son."

Leaving Samaria, and going northward, *Abel-Meholah*, the birth-place of Elisha (1 Kings xix. 16), and to whose borders the routed Midianites fled (Judges vii. 22), is off at our right. *Ophrah* is nearer to our route, the home of Gideon, in Manasseh, chosen to be warrior-judge of Israel. His pursuit of the Midianites is indicated on the foregoing and next following sketch maps.

Dothan is eight miles directly north of the city of Samaria, and on the border of the territory of that name. It is close to the great camel-route between Egypt and Damascus, and at the gateway of the Carmel range of mountains into the plain of Esdraelon.

We found at Dothan two copious "wells," or fountains, at the foot of the hill; one of them, if not both, very old—perhaps identical with those in the time of Joseph. And it seemed remarkable that ten or twelve Arab herdsmen (dressed, no doubt, like Jacob's sons) were here tending their flocks, gathered about the wells. The lowing of the speckled cattle, and the bleating of the sheep and goats, forcibly brought back the scenes of those old times; and it was not less impressive because of the existence of many deep pits, or dry wells here—into one of which perhaps Joseph was

cast. From the earliest times empty cisterns, sometimes with a deep sediment of mud at the bottom, have been used by the Orientals as prisons. And examples are recorded of persons confined for a long time in such horrid places. We



WELL AT DOTHAN: HILL OF ELISHA IN REAR.

"And Joseph went after his brethren, and found them in Dothan. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him. And they took him and cast him into a pit."—GEN. xxxvii. 8, 23, 24.

thus understand the necessity of almighty power being exerted for one's deliverance: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those appointed to die" (Ps. lxxix. 11).

The way from Shechem northward is no doubt the way

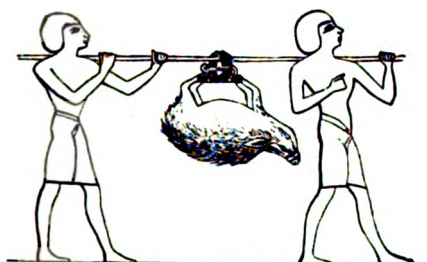
that the sons of Jacob took in driving their flocks along up from Hebron to this neighborhood, to find springs and pasturage which had dried up in the south. Here is found at the present day the best pasturage in all the region. It is the very place which herdsmen would naturally seek, after having exhausted the supplies of their previous pasture-ground. Leaving the plain of Mukhna, they bore on upward to this little valley of Dothan ("the two wells"), to which spot Joseph came to find his brothers. Anxious as to their welfare, their father said to Joseph, 'Do not thy brethren feed the flock in Shechem? Go, and see whether it be well with them, and bring me word again' (Gen. xxxvii. 12). A man found Joseph wandering in the fields at Shechem, and said to him, "What seekest thou?" (Gen. xxxvii. 15). Upon being told that he sought his brothers, the man said he had heard them say, "Let us go to Dothan;" and so he set out for this place in pursuit of them (Gen. xxxvii. 17.)

Now was a chance (seventy miles away from home) to carry out their plan to kill Joseph: and so they caught and stripped him, and cast him into a pit, to let him starve to death. Just then a company of traders in spicery and balm and myrrh were seen coming down on their camels, along this road from Gilead to Egypt, and they drew their brother from the pit, and sold him to these Ishmaelites, who carried him down to Egypt and disposed of him as a slave—precisely what these same Ishmaelites that traverse the road to-day would not scruple to do whenever they have an opportunity.

On this hill of Dothan Elisha was living when Benhadad the Syrian king determined to seize him. One morning the

camp of the enemy was found investing the whole city, so that Elisha might not escape. Told of it by his terrified servant, Elisha said, "Fear not, they that be with us are more than they that be with them;" and he saw the hill "full of horses and chariots of fire about Elisha" (2 Kings vi. 17).

How glorious an example of saving power was this! And not less striking was Joseph's experience, connected with this same spot, long before. What folly in those brothers to suppose that because they had caught him like an animal in one of their gins he was therefore in their power! "The Lord knoweth how to deliver the godly, and to reserve the unjust unto the day of judgment to be punished" (2 Pet. ii. 9).



ANCIENT TRAP AND TRAPPERS.

"A trap for him in the way."—JOB xviii. 10.

"They set a trap, they catch men."—JER. v. 26.

IX.

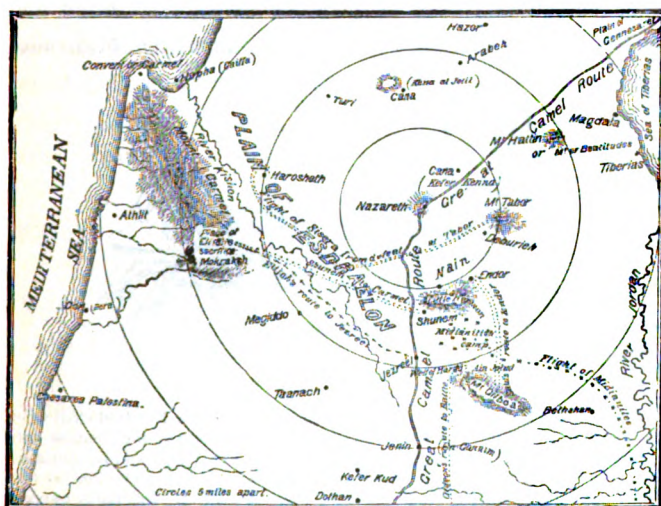
PLAIN OF JEZREEL, MOUNT CARMEL, PHENICIA.

THE *Plain of Esdraelon*, or of *Jezreel*, is a large expanse of level or undulating land, say from twelve to eighteen miles wide, and extending the whole distance from the Jordan on one side to the Mediterranean Sea on the other. The soil is exceedingly rich, as the patches of grain and the tall weeds and grasses show; but except the few small villages on its borders, the plain is wholly uninhabited, from the insecurity of crops which are sure to be the plunder of roving Bedouins.

This is a remarkable spot from the number and interest of the Scriptural places that cluster within a single view. Standing at the opening of the plain we can see, at the west, Mount Carmel; at the north, the mountains of Zebulun, Naphtali, and Issachar, including those back of Nazareth; and Mounts Tabor, Little Hermon, and Gilboa at the east. And the sites of Jezreel, Bethshan, Shunem, Nain, Endor, Cana, and Nazareth are but part of the memorable places within the range of a few miles.

This space of country is the ancient *Plain of Megiddo*, and it was likely before the mind of the writer of the Revelation when he figuratively described the final earthly conflict between good and evil as taking place in *Armageddon*—i. e., the "*City of Megiddo*"; for this was the great battle ground

of Palestine. On this smiling tract have glittered the lances of the wild men of Moab. It has trembled under the chariots wheels of the Pharaohs and the Ptolemies. It has echoed the twanging bow-strings of Sennacherib. It has been trodden by the phalanxes of Macedonia and Rome, and later by the Crusaders ; and later still it has thundered with

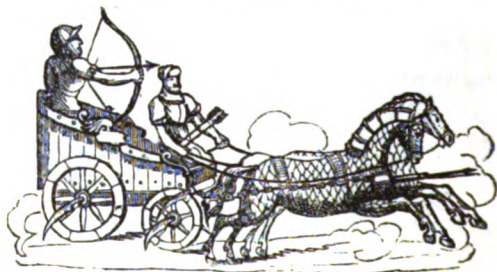


SKETCH-MAP OF PLAIN OF ESDRAELON, NAZARETH, CANA, AND REGION FROM SAMARIA TO SEA OF GALILEE: WITH ROUTES OF GIDEON AND THE MIDIANITES, SISERA, AND ELIJAH (IN CIRCLES OF FIVE MILES).

the artillery of France. It has, in fact, been a chosen place for encampment in every contest carried on in the Holy Land, from the days of Nebuchadnezzar to the time of the Crusaders, and thence down to that of the modern Napoleon, who here sustained the attack of the whole Syrian army. Jews, Gentiles, Saracens, Egyptians, Persians, Druses, Turks, Arabs, Christian Crusaders, and anti-Christian

Frenchmen—warriors of every nation under heaven, have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and Little Hermon. Fitting spot to symbolize earth's great final conflict! (Rev xvi. 16).

We can here specify but four of the great Scripture engagements that have taken place here: viz., Barak and Deborah against Sisera; Gideon against the Midianites



AN ANCIENT CHARIOT IN BATTLE.

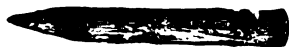
'And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all his chariots, so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host unto Harosheth of the Gentiles.'—JUDGES iv. 13-16.

and Amalekites; Saul against the Philistines; and Josiah against Pharaoh-necho. To these should be added, the noted modern contest when, under Kleber, 3,000 French soldiers stood firm six hours against a Turkish army of 27,000, and finally vanquished them, Bonaparte himself commanding in the final struggle.

In the first of the wars mentioned, Sisera, with his mighty hosts and his nine hundred "chariots of iron," was over-

thrown by Barak ; and taking to his feet, he fled to the tent of one Heber, where, fatigued, he laid down ; when Jael, Heber's wife, took a "nail of the tent" and smote it through his temples into the ground (Judges iv. 21) ; upon which Deborah sang the brilliant triumphal ode found in the fifth of Judges.

As we pitched our tents upon the Plain of Jezreel, and saw the tent-pins driven with the heavy mallets into the ground, could we fail to remember how *on this very spot* Jael made the act famous ? 'She put her hand to the *tent-pin* (the Hebrew word translated "nail" is the very same as the



JAEI'S "NAIL"—TENT-PIN.

"Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground ; (for he was fast asleep, and weary :) so he died."—JUDGES iv. 21.

"Nails fastened by the masters of assemblies."—ECC. xii. 11 ; ISA. xxii. 23.

Arabic name for "tent-pin") ; her right hand to the hammer of the workers ; she hammered Sisera, and smote his head ; she beat and pierced his temples' (Judges v. 26).*

Then, too, as the women brought us the huge metal dish of *leben* ("sour curds") we recalled how it is said, '*Water he asked, and milk she gave him : in a lordly dish she set curds before him*' (Judges v. 25).

Deborah's sublime ode was worthy of the event. We could almost *see* the moving mass under her lead, as with timbrels and upraised arms they shout the hymn of triumph :

* The translation is here, as sometimes elsewhere, changed for greater accuracy or force.

"Awake, Deborah, awake!

Awake! uplift the song,

Barak, awake! and lead thy captives captive,

Thou son of Abinoam!

Above all women blest be Jael,

Heber the Kenite's wife,

O'er all the women blest that dwell in tents!

Her left hand to the nail she set,

Her right hand to the workman's hammer—

Then Sisera she smote—she clave his head;

She bruised, she pierced his temple.

At her feet he bowed, he fell, he lay;

At her feet he bowed, he fell;

Where he bowed there he lay dead".—JUDGES v.

In the second battle here, Gideon vanquished the Midianites and Amalekites with his band of three hundred men, who hastily *lapped* water (with hand and lips), instead of stopping to bow down leisurely and drink it with the mouth (Judges vii. 6). They thus showed that the true spirit of the *warrior* was in them. (See place of camp in map.)

In the third battle Saul and his sons were slain on Mount Gilboa; calling forth that most pathetic lamentation of the magnanimous David over his fallen foe (2 Sam. i.).

In the other battle mentioned, Josiah, the good king, in an imprudent fight with Pharaoh-necho at Megiddo, was killed; and his servants carried him back dead to Jerusalem (2 Kings xxiii. 30).

Coming to the edge of this plain from Dothan by *Kefer Kud* (the old *Capercotia*), we first encamped at *Jenin*, the *En-gannim* of Scripture (Josh. xix. 21, and xxi. 29). The name En-gannim means "Fountain of Gardens"; and a

place of gardens it is to-day. A splendid fountain, whose waters rush on in a large brook, causes the village of some two hundred houses to be interspersed with olive trees, and a few palms, and prickly-pear hedges, and rich gardens. Walking out in the cool of the evening for a bath some distance from the camp, I was startled at the sudden springing up, close to me, of an Arab from among the vines of "a garden of cucumbers." He was entirely secreted, and I was quite in his power; but he offered me no harm.



LODGE FOR WATCHER.

"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers."—ISA. i. 8.

"And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—ISA. xxviii. 17.

"And there shall be a tabernacle for a shadow in the day-time from the heat."—ISA. iv. 6.

"But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him."—1 KINGS xx. 16.

"He buildeth his house as a moth, and as a booth that the keeper maketh."—JOB xxvii. 18.

It is very common to see these watchers of gardens sitting under their booths, or lodges (a sort of miniature house of sticks and green boughs). Alone, silent, solitary, it furnishes Isaiah's representation of the "daughter of Zion", *i. e.*, God's people; who, in their desolation, were like "a cottage in the vineyard," or "a lodge in a garden of cu-

cumbers" (Isa. i. 8). And could anything be a more fitting figure of a sinner's "refuge of lies" (Isa. xxviii. 17), than one of these frail things, sure to be swept away before the coming wind and rains?

Its grateful shade from the down-pouring sun also furnishes another of Isaiah's images (Isa. iv. 6).

Taanach, a few miles from Jenin, is a mere handful of houses. Once a royal city of the Canaanites (Josh. xii. 21), it was allotted to Manasseh, and assigned to the Levites (xvii. 11; xxi. 25); and it was afterward mentioned in the triumphal song of Deborah—"The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo" (Judges v. 19). *Megiddo* is four miles off: marked now simply by an old khan. It is the *Legio* of Eusebius and Jerome, now called *Lejjun*. Like Taanach, this Megiddo was a royal city of the Canaanites, and assigned to Manasseh (Joshua xii. 21; xvii. 11). As sites for the survey of the old battle-fields these summits cannot be excelled.

I here saw just how the hostile hosts were drawn up on this plain. Those of Barak and Deborah were gathered on the summit of Tabor; the host of Sisera took up a position on the level plain of Megiddo, between this spot and Taanach. The prophetess gave the signal of the battle, when Barak rushed down, and "The stars in their courses fought against Sisera." "The rains descended," and "the wind blew," and "the flood came;" and the stream Kishon rose in its bed, and "beat vehemently" against the chariots and horses, and they were swept away. In that moment Sisera sprang from his chariot and fled (see Judges iv. 5).

At Megiddo we had a disagreeable proof of the presence of the prowling Bedouins, who still make their periodical



BEDOUINS ON A FORAGING EXPEDITION FROM THE MOUNTAINS OF MOAB INTO THE PLAIN OF JEZREEL.

"And so it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth . . . and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up . . . as grasshoppers for multitude; for both they and their camels were with out number: and they entered into the land to destroy it."—JUDGES vi. 3-5.

raids into this territory, as did the Midianites of old, and strip the plain of everything they can lay their hands upon.

By the ruins of the old khan we encamped for a Sabbath. At midnight the camp was startled by the cry *Barudi! Barudi!* (Gun! Gun!) and it turned out that the thieving Arabs, prowling in the region, had paid us a visit, and crept into my tent-door and stolen my trunk sitting close to my head. It was fortunately recovered; but a second time they appeared, crawling upon their hands and one foot (the other cocked over the back), in imitation of dogs, with wagging tails. The discharge of the dragoman's rifle put them on two feet and sent them hurriedly over the hill.

With these Bedouins the first qualification for greatness is to be an expert thief. Their funeral services consist chiefly of a recital of the virtues of the deceased, an essential of which is: "He was a good man: *he could steal by moonlight and in the dark.*"

Off at our left is *Cesarea*, once the capital of Palestine, and where Cornelius lived, who sent to Joppa for Peter to come thither and preach the Gospel, thereby opening the door of truth to the Gentiles. It was built up by Herod the Great from an insignificant place to be a splendid city. In twelve years he built a wall around the town and decorated it with splendid buildings. He named it *Cesarea*, in honor of Augustus Cæsar, the Emperor. The buildings were made of white stone. There was a theatre (from which Herod Agrippa was carried out to die), and an amphitheatre, with aqueducts for the conveyance of water, and a temple dedicated to Cæsar, and many other splendid buildings.

Paul was here several times. It was here that Agabus represented, by binding his own two hands, the imprisonment of Paul at Jerusalem if he should venture to go up there.

Nevertheless, ready even to *die* for Christ, ‘they took up their “carriages” (rather what was *carried*, their *luggage*), and went up to Jerusalem’ (Acts xxi. 15). At a later time, for two whole years he was a prisoner here at Cesarea. It was in the palace in this city he so spake of “righteousness,



RUINS OF ANCIENT CESAREA, CALLED CESAREA PALESTINA.

“There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band.”—Acts x. 1.

“Upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.”—Acts xii. 21, 23.

temperance, and judgment to come,” that he made Felix tremble. It was here the power of his logic forced King Agrippa to exclaim, “Almost thou persuadest me to be a Christian.” And it was from this harbor he embarked for Rome (Acts xxiii. 33 ; xxiv. 25 ; xxvi. 28 ; xxvii. 1, 2).

It was here that Herod Agrippa, on the 6th of August, A. D. 44, in the midst of idolatrous ostentation, was smitten of the Angel of God, and eaten of worms, and carried out of the assembly a dying man (Acts xii. 23).

“ The theatre is thronged. The orb of day
Sheds its bright radiance from a cloudless sky.
The monarch on his throne, in proud array,
Glistens with silver—dazzles every eye,
And drinks the fulsome draughts of flattery.
“ A god ! a god ! ” they shout ; “ behold a god ! ”
He swells with pride, and apes the Deity.
Up, Nemesis, with thy avenging rod !—
She smites, and down he sinks, a livid, lifeless clod.”

It was at Cesarea that Eusebius, the father of ecclesiastical history, spent nearly his whole life ; having been bishop of the diocese for a quarter of a century, (A. D. 315–340). Origen here studied and wrote commentaries.

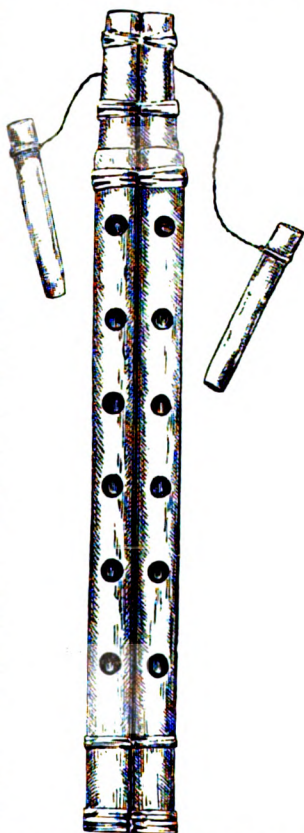
A little above is *Dor*, an ancient royal city of the Canaanites (Josh. xi. 2 ; xii. 23). And still higher *Athlit*, where extensive rock-grain chambers have been discovered.

Jezreel, the royal city of Ahab and three successive monarchs, is now a miserable hamlet of twenty houses. Around it we found heaps of rubbish, cisterns, granaries and sarcophagi. Here was enacted the story of Naboth and his vineyard, and the death of Jezebel. The infamous woman was pitched from a window of the royal palace, and devoured by the dogs in the street ; the skull, feet, and palms of the hands only being left ; and the whole family of Ahab was murdered by the relentless Jehu (see 1 Kings xxi). What an example of certain retribution !

Although David's words, "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings" (2 Sam. i. 21), were neither a prediction nor an imprecation, yet it could not but be remarked how bleak and bare Gilboa (2800 feet high) appeared.

From the roots of Gilboa, on the north side, bursts the full stream that forms *Gideon's Pool*—filling a very large reservoir, beside which the shepherds were tending their flocks—one of them furnishing me with a *reed-pipe*; which interpreted the scriptural expression, 'the *pip*ing of the flocks' (*i. e.*, of the shepherds), as Judges v. 16 might be rendered, instead of "bleating."

There is a very beautiful allusion to this little instrument in the prophecy concerning Christ (Isa. xlii. 3) that he 'will not break the bruised reed.' The shepherd throws away the bruised pipe; but Christ has *compassion* upon his weak ones—not breaking and casting them away.



SHEPHERD'S LUTE PROCURED AT
GIDEON'S FOUNTAIN FOOT
OF GILBOA.

"A bruised reed shall he not break."
—MATT. xii. 20.

The noted events that transpired immediately in front of Gilboa have been alluded to. Prominent among them is the battle of Saul with the Philistines. And most interesting is it to see on the spot how even the minutest incident chimes in with the inspired narrative.

It cannot but be observed, to take one example,



MOUNTAINS OF GILBOA. GIDEON'S FOUNTAIN, WHERE HIS MEN
"LAPPED." (AIN JALUD, OR WELL OF HAROD) LOWER RIGHT.

"Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil."—2 SAM. i. 21.

how Endor, and Jezreel, and Gilboa, and Bethshan are close together—justifying the scriptural record in its every particular. The fountains are here, too, and the places are beyond doubt identified. And one can make the circuit of the places in a *few hours*, as the facts of the narrative would seem to require. On the night before the battle, Saul proceeded to

Endor to consult a sorceress respecting the event of the approaching conflict. It is implied that he rejoined his army after a short absence. And standing on the slope of Gilboa, I could see just how Saul stole around the right end of Little Hermon to Endor, and back again in a few hours. So of all the particulars.

And I shall not forget with what force and beauty that sublime prose-poem of the generous David, upon his rival's death, came home to me as I read it facing Gilboa itself:

"The beauty of Israel is slain upon thy high places!

How are the mighty fallen!

Tell it not in Gath, publish it not in Ashkelon's streets,

Lest the daughters of the Philistines rejoice,

Lest the daughters of the uncircumcised triumph!

Ye mountains of Gilboa!

Let there be no dew nor rain upon you,

Nor fields of offerings;

For there was cast away the shield of the mighty.

The shield of Saul, as though he had not been anointed.

From the blood of the slain, from the flesh of the mighty,

The bow of Jonathan turned not back,

The sword of Saul returned not in vain.

Saul and Jonathan were lovely and pleasant in their lives,

And in their death they were not divided.

They were swifter than eagles,

They were stronger than lions.

Daughters of Israel! weep for them.

How are the mighty fallen in the midst of the battle!

O, Jonathan! slain upon thy mountains

Woe is me for thee—my brother Jonathan!

How are the mighty fallen!

And the weapons of war perished!"—2 SAM. i. 19-26.

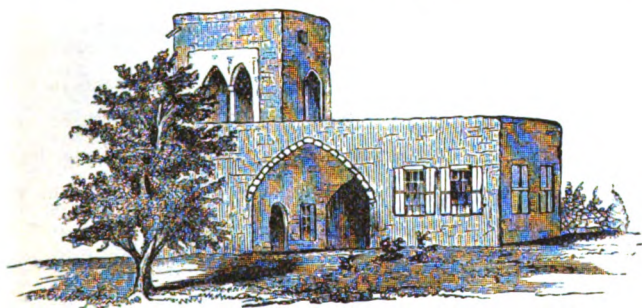
On this plain the exploits of Gideon come vividly to view. The Israelites were delivered into the hands of Midian, and oppressed seven years. The story of their final deliverance by Gideon is familiar. The Midianites and other tribes were gathered in this valley of Jezreel, until their camels were "as the sand by the seaside for multitude" (Judges vi. 33; vii. 12). In the panic created by the stratagem of Gideon, the Lord set every man's sword against his fellow" (vii. 21, 22); and they fled, some by Succoth, and some by the lower fords of Jordan, into their own land. Gideon, with his three hundred men, passed over the Jordan, "faint, yet pursuing," and the mighty host of 135,000 men must have been nearly all slain; as Gideon and his band "smote and discomfited" the 15,000 who escaped into the fastnesses of their own land. With this defeat the name of the Midianites disappears from history. "They lifted up their heads no more."

At *Bethshan*, two hours' ride toward the Jordan, we saw the ruins of the castle and fortifications of the Philistines, where they hung up Saul's armor in the temple of Ashtarothe, and his body, and those of his sons, on the walls of the fortress, until the brave men of Jabesh Gilead, crossing the Jordan at the ford near here, stole them away and buried them (1 Sam. xxxi. 12).

Little Hermon is right north of Gilboa—a ridge of which is "the *Hill Moreh*," where the Midianites were lying when attacked by Gideon. The *Meroz* of Judges v. 23, whose inhabitants were 'cursed bitterly because they came not to the help of the Lord' (in the above fight of Barak and Sisera) was likely by this hill.

Shunem is on the southern slope of Little Hermon. We found grain fields here still, as of old when the boy of the Shunamite woman had a sun-stroke in the field of the reapers, and crying out "my head! my head!" was carried and laid on the mother's lap till he died (see 2 Kings iv.).

By looking at the tracings on the map, we can almost see the fleet ass hurrying across this plain, some ten miles, to Mount Carmel, to get the help of the prophet Elisha; and



HOUSE AT SHUNEM (RESTORED), SHOWING THE PROPHET'S CHAMBER ON THE WALL.

"And Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread: And so it was, that, as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall."—2 Kings iv. 8-10.

Elisha's servant hurrying back to lay the staff of his master upon the child's face. Shortly Elisha came, and stretched himself upon the child—his mouth to the child's mouth, and his hands to the child's hands—till the flesh waxed warm. Then he walked violently to and fro (to increase his own heat), and again stretched himself on the child, and he sneezed, and opened his eyes (see 2 Kings iv.).

In the view given of an extensive Oriental house, such

as this "great woman" likely lived in, we see how the "chamber on the wall" was constructed. Compared with this, the few *present* houses in Shunem are hovels.

Leaving Shunem and turning the western point of Little Hermon we come to *Nain*. The name means "fair;" and



NAIN AS IT NOW IS: WITH VIEW OF LITTLE HERMON (LOOKING SOUTH-EAST).

"He went into a city called Nain . . . When he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother."—LUKE vii. 11, 12.

although now a poor village, with heaps of rubbish and old stones, it yet nestles picturesquely on the hill-slopes, and has a sort of lovely look. In riding up to it we came across an old burial place; which could not but give emphasis to the touching scene in Christ's life that occurred here. Then it

was a city ; and as the funeral procession of a young man was nearing this burial spot, Jesus appeared ; and glancing over the bearers and the uncoffined body borne on the simple bier, and the wailing mourners, he was struck with one pale, sorrowing woman, with faded hair parted over a grief-ploughed forehead, and hands meekly clasped, and he knew her to be the mother, and also a widow—"the only son of his mother, and she was a widow" (Luke vii. 12).

"He looked upon her, and his heart was moved.
 'Weep not,' he said : and as they stayed the bier
 He gently drew the pall from out her grasp
 And laid it back in silence from the dead :
 A moment's space
 He stood and prayed—then taking the cold **hand**,
 He said, 'Arise !' And instantly the breast
 Heaved in its cerements, and a sudden flash
 Ran through the lines of the divided lips,
 And, with a murmur of his mother's name,
 He trembled, and sat upright in his shroud !—
 And while the mourners hung upon his neck,
 Jesus went calmly into Nain."

Likely it was here at Nain that Simon made a feast (it must not be confounded with the one at Bethany), and the woman who had been a sinner and was forgiven came behind Jesus, who was an invited guest, and washed and anointed his feet, as he reclined at the meal (Luke vii. 36-50). If the scene at Bethany and this are similar, we must remember that there are *nine* "Simons" mentioned in Scripture: and that that name was as common then as *Smith* is with us now. And "Mary" was a name scarcely less common.

A short ride from Nain brings us to *Endor*. We found here a few squalid people in their huts of earth and stone, and some remarkable *caves*; one of which (farthest right in the cut) is very roomy, with a spring in it, from which the women were filling their water-skins and pitchers. The walls of this cave look very old, and it seemed a fit haunt



CAVES AT ENDOR: CONJECTURAL "HOUSE" OF THE "WITCH."

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor."—1 SAM. xxviii. 7, 8.

for the Witch of Endor, whom Saul came to consult (1 Sam. xxviii.). What a scene when God (not the witch) brought up Samuel! No wonder he fell down as dead. Reviving, he skulks back to his camp at the foot of Gilboa, and next day his army is pressed backward upon the mountain, where it is defeated, and he is killed (1 Sam. xxxi.).

Endor has a strange weird-like aspect ; and as the hags of women came out of their holes at the rare apparition of strangers, we fancied we could see the very features of the old witch who made this place famous in all time.

No one who has seen *Mount Tabor* will forget its peculiar



VIEW OF MOUNT TABOR : TRADITIONAL SITE OF THE TRANSFIGURATION.

"Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they, each one resembled the children of a king."—JUDGES viii. 18.

"Tabor and Hermon shall rejoice in thy name."—Ps. xxxix. 12.

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them."—MATT. xvii. 1. 2.

configuration. It is an elongated oval, rising up dome-like, suddenly and alone, eighteen hundred feet above the sea, and thirteen hundred and forty-five feet above the plain.

From the little village of *Deburieh* at its foot we climbed to its top, in a winding bridle-path, amid entangling brushwood and out-cropping rocks, and some well-grown trees, chiefly oaks, in a little less than an hour. We much enjoyed the rare view of the surrounding sites ; and the monks in a *convent* on the top gave us the benefit of its cool shade, and some coffee, at our lunch.

Notwithstanding the general drift of opinion which, contrary to the ancient tradition, now fixes the scene of the transfiguration in Great Hermon, instead of Tabor, my mind seems more than ever to cling to this spot, as at least the possible, if not the probable locality of that wonderful event when Christ took to himself somewhat of his original glory before the eyes of the disciples who were with him, and when Moses and Elijah reappeared on earth, and the Almighty attested "This is my beloved Son, hear ye him" (See Matt. xvii.).

As a party we read again and again the narrative of Christ's ministry in this region, on the very localities ; and it was agreed by all that the order of events does not *compel* us to select a more northerly site. And as to the objection that there were probably fortifications, and perhaps buildings here in Christ's time, it may be replied, that the plateau on the very top is three-quarters of a mile wide each way—affording room for seclusion on that level ; not to speak of the many recesses, or flats, on the *sides* and near the top.

Still, the weight of opinion to-day is decidedly in favor of a more northern locality. (See farther under references to Mount Hermon.)

I do not see why it is not quite probable that this Tabor was the "mountain in Galilee" which was the appointed meeting-place of Christ and his disciples after his resurrection (Matt. xxviii. 16). It is eight miles from the lake.

From Tabor let us cross the plain to another famous spot—*Mount Carmel*. We need not fear encountering



NORTHERN HEADLAND OF CARMEL, WITH CONVENT AND LIGHT-HOUSE.

"And though they hide themselves in the top of Carmel, I will search and take them out thence."—AMOS ix. 3.

"The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, and the excellency of our God."—ISA. xxxv. 2.

'that ancient *River Kishon*' (Judges v. 21.); for we jumped our horses across it; and, except near its mouth above Carmel, it is generally little more now than a dry bed.

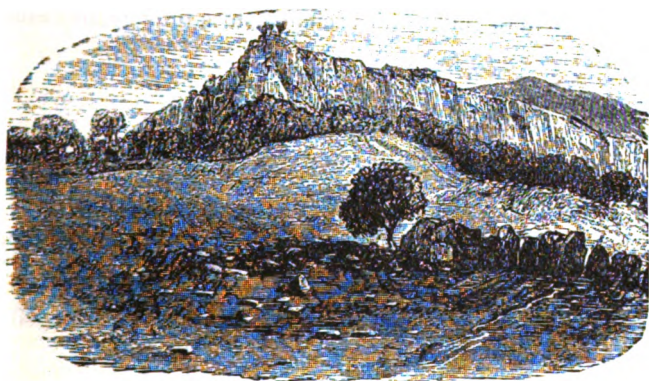
The range of Carmel is from 1800 to 2200 feet high; and 18 miles long. We rode across nearly its whole length.

Though rocky and rough, it is either wooded or grassy ; and well justifies the Biblical representations of its fertility. Isaiah (xxxv. 2) speaks of "the excellency of Carmel and Sharon," and Amos (i. 2), when he would give an idea of the extreme effects of a consuming drought, says that even "the top of Carmel [usually so verdant] shall wither." "The Flora of Carmel," says Schubert, "is one of the richest and most diversified in all Palestine, since it unites the products of the mountain with those of the valley and the sea-coast." He enumerates forty-seven different kinds of flowers found there, without pretending to complete the list. "A botanist," he remarks, "might spend a year there, and every day be adding new specimens to his collection."

At the extreme north is the bold jutting of the mountain into the sea, forming the remarkable head-land so prominent from all directions. The order of monks known as the Carmelites originated here, and have built on a conspicuous eminence one of the finest convents in the world. They kindly received and entertained us, being proud of showing the appointments of the place. They hold that a cave of Elijah is the site of their convent, and that *he* was the first hermit here.

At its southern end we see the spot of that memorable sacrificial scene described in 1 Kings xviii. It is called the *Place of Sacrifice*, or "burnings" (*El Muhrakah*). A large and living spring is here, from which I obtained water, and close by are massive rocks, with an open space around them. From this very spring, or well, seen under the tree in the accurate cut, the barrels of water spoken of were likely taken. The wood was cut here, and these very stones

were in the altars. Back of this is the projecting peak where the servant saw the 'little cloud, like a man's hand, rising out of the sea,' (1 Kings xviii. 44), and before it is Kishon, where the prophets of Baal were slain. And there, stretching out before me, was the plain across which Ahab dashed in his chariot; and yonder, on its eastern border, I



SOUTHERN PART OF MOUNT CARMEL: PLACE OF ELIJAH'S SACRIFICE:
WITH VIEW OF MEDITERRANEAN IN REAR.

"Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table."—1 KINGS xviii. 19.

"And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand."—1 KINGS xviii. 43, 44.

saw Jezreel, to which Ahab drove as Elijah ran before his chariot (1 Kings xviii. 46).

When for three years and six months the heavens had been sealed at the prayer of Elijah, the offended king is to be taught that the fault is *his*, not the prophet's. So he says

to him, 'Gather your five hundred Baal priests.' It is done. Now lay the victims on the altar, and call on Baal (your *fire-god*), to answer by fire. All day they call in vain, *cutting themselves with knives and stones*, and leaping on the altar. What these cuttings of the flesh were we know from the scriptural allusions cited under the figure. The man here pictured was a fanatical Arab who lately lived in Palestine. He appeared in public with a scimitar stuck through the fleshy



CUTTING THE FLESH.

"They cut themselves till the blood gushed out."—1 KINGS xviii. 28.

"Ye shall not make any cuttings in your flesh for the dead."—LEV. xix. 28.

"Then there appeared certain men having cut themselves."—JER. xli. 5.

part of his side, with three heavy iron spikes thrust through the muscles of his arm, and with a feather inserted into a cut in his forehead. He moved about with great composure, and endured all these sufferings, hoping for recompense in the Paradise of Mohammed. Scenes like that of the worshippers of Baal are still common among the Mohammedans. The spirit of the old idolatry still lives in the fanatical followers of the prophet; and I witnessed

exhibitions at Constantinople which bordered closely on such revolting extravagances as are here described.

This cutting their flesh by the Baalites may therefore be taken as an entreaty, or conjuration, by the most powerful evidences of affection. It was as much as to say, "Dost thou not see, O Baal, with what passion we adore thee? How do we give thee the strongest proofs of affection! We shrink at no pain, we decline not cuttings and disfigurement in demonstrating our affection: and yet thou dost not notice us! O Baal, how *can* this be? By these tokens of affection we beseech thee answer us! Canst thou be regardless of the *blood* we shed for thee—the *pain* we bear for thee! We *conjure* thee to answer us, O Baal!"

But all these entreaties to Baal were in vain. Then Elijah repaired an old altar, built before to Jehovah, and dug a deep trench about it, and drew water out of this fountain, and drenched it, and also the wood, and the victims; till the water ran down and filled the trench. A prayer was offered; and, lo! the sacrifice, wood, stones and water, are all consumed by the descending flames; while the vast multitude shout, "Jehovah! *he* is God, Jehovah! *he* is God!" And the false prophets are taken just down there to the brook Kishon, and slain—every one of them.

"Now, O Lord, send rain!" cries Elijah, despatching his servant over a six minutes' climb to the crest back of the place of sacrifice, where the Mediterranean is in full view, to report whether clouds were hanging over the sea, while he kept on praying: and finally the rain came.

Incidentally I saw here, as I had often seen elsewhere, the natural use of the word "backsliding," so often occurring

in Scripture. For on this slippery side of Carmel, close to the Place of Sacrifice, my horse took to *sliding backward*, and soon lost his feet, giving me a hurt which I felt for a month. One has but to clamber in these "slippery places" (Ps. lxxiii. 18), to see the force of such metaphors as "a perpetual backsliding," "a backsliding heifer," and the like (Jer. viii. 5; Hos. iv. 16.).

At the head of Carmel on the north we found a flourishing colony of foreigners, chiefly Germans (numbering about one thousand), who are quite transforming the village of *Haifa*. They believe in Christ's speedy coming to rebuild his temple (this time of human *souls*), making Palestine his gathering-place. And they are here to prepare his way by spreading a Christian civilization, through means of modern agriculture, manufactories and the like. Their neat gardens, streets and houses make the place look quite inviting.

The *Plain of Acre*, setting down to the sea just here, is fertile. Among other natural productions the mustard plant grows very thriftily, often from eight to ten feet high, and with stem and trunk and branches sufficiently strong for 'the fowls of heaven to lodge in them' (See Matt. xiii. 32; Luke xiii. 19). The fact of such growths in the mustard plant in Palestine has been denied. It has been asked, "How could birds make their nests in so slender a plant?" To which we answer, It is not said, nor intimated, that they do *make their nests* there. But as to "lodging" there, is it not common on the American or English meadows in summer to see birds of considerable size *lodge* on even *grass* and *grain* spires? And as to the *fact* of the great growth of the mustard plant in Palestine, a perfectly reliable autho-

city told me that he had ridden among these plants near the Sea of Galilee when they were as high as his head sitting on his horse. And Prof. Hackett, when on this very plain of Acre, and examining these plants, tells us that he *saw* the Scripture fulfilled. He was saying, Can the birds *rest* upon them? when at that very instant one of the fowls of heaven stopped in its flight through the air, alighted down on one of the branches, which hardly moved beneath the shock, and then began to warble forth a strain of the richest music. All his doubts were thus charmed away. And Dr. Thompson, of Beirut, says he has seen this plain *yellow* with mustard blossoms, the stalks being as high as the horse and his rider.

The seeds of this plant are said to be the "smallest of all seeds." *Comparatively* they are; and the people here have a proverb "small as a mustard seed"—*i. e.* *very* small. It may be added, that the birds are very fond of these seeds. It is well to remember, also, that in Christ's time this plant was *cultivated* ("which a man *sowed* in his



UPPER PART OF A MUSTARD "TREE" ON THE PLAIN OF ACRE.

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field."—MATT. xiii. 31.

field," or "cast into his *garden*"). Hence its size was greater than in its present wild state.

It is much better to accept this view than to look after a plant of some other kind, as is done by many critics.

The city of *Acre* (or *Akka*, or *Accho*), the *Ptolemais* of the New Testament, is decidedly ancient; and being regarded as



ACCHO, ACRE, PTOLEMAIS (FROM THE NORTH).

"Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib."—JUDGES i. 31.

"We came to Ptolemais, and saluted the brethren."—ACTS xxi. 7.

the key to Palestine, it has often been taken and retaken. Even to-day it has massive walls, giving it the look of an immense fortress.

In 1799 it was invested by the French; and here

Napoleon's grand dream of an Eastern Empire was forever dissipated. Acre was Bonaparte's Waterloo in the East.

Paul, in his last journey to Jerusalem, landed here, and walked the very beach along which we rode, on his way around the head of Carmel down to Cesarea (see Acts xxi. 7, etc.).

The *River Belus* is close here, from whose sands *glass* was first made. The prophecy as to Zebulun (who possessed this region) that he should 'suck treasures *hid in the sand*' (Deut. xxxiii. 19), is supposed to refer to this fact.

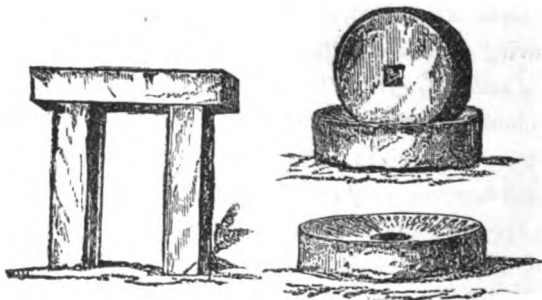
Leaving Acre, and following up the pebbly coast, we go up the *Ladder of Tyre*. The Lebanon range here dips into the sea, and was the great barrier between the north and the south. The zigzag way over it, cut with prodigious labor and expense, might well be called a *ladder*.

We spent a night at *Achzib* (of the tribe of Asher) whose boast is that it has never been captured; and next day we came upon the wonderful ruins of *Palatyrus*, at *Ras-el-Ain* ("Fountain Head"), a quarter of a mile from the shore, and about three miles from the modern town of Tyre. Here are four large fountains, from which a dozen mills, or so, principally oil mills, are driven. Extensive aqueducts carried water hence to the city of Tyre. The natives here have large mulberry groves and silk-worm houses.

Olive trees are emphatically the life of Palestine; and we see it in this region where Asher 'dipped his foot in oil' (Deut. xxxiii. 24), more than anywhere else. An olive tree in good condition yields ten gallons of oil; which sells here for fifty cents a pint at retail—four or six dollars a gallon at wholesale—bringing, say twenty to thirty dollars for each

tree. An acre will sustain one hundred and sixty trees, yielding some thirty-two hundred dollars' worth of oil to the acre. This accounts for the very great value set upon the olive-tree, both by the ancients and moderns.

The trees are slow in their growth, and are from ten to fifteen years old before they begin to pay the expenses of culture. But they live long — one thousand years or more. The berries ripen in November and December, and are beaten off by men with long sticks (*Deut. xxiv. 20*).



OIL-PRESSES ON THE SKIRTS OF OLD TYRE.

"The rock poured me out rivers of oil."—*JOS xxix. 6.*

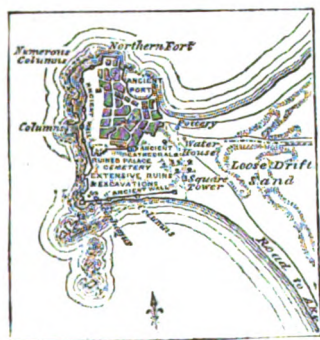
'And of Asher he said, let him dip his foot in oil.'—*DEUT. xxxiii. 24.*

"He made him to suck honey out of the rock, and oil out of the flinty rock."—*DEUT. xxxii. 13.*

Women and children pick them up, and carry them away in baskets on their heads to the press. The oil is extracted by a rude and clumsy apparatus. The berries are placed in a circular cavity in a large stone, and another stone like a dwarf mill-stone, is rolled over them, generally by men or oxen. The crushed mass is then bound up in mats and placed under the press, which is forced down by a beam, or a screw. The liquor is slightly heated, and the oil as it rises is skimmed off and put into skins or jars.

Some hold that *sucking oil out of the flinty rock* (Deut. xxxii. 13) refers to its being thus expressed by mill-stones. The word *Gethsemane* means *oil-press*—no doubt from one having been where the Garden was.

And here we are at *Tyre*. We waded our horses through three feet of water sweeping across a low sandy isthmus—the remains of Alexander's causeway—which converts what was once an island into a peninsula. Tyre was a double city, or rather there were two sites of the same name, an



MAP OF OLD AND NEW TYRE.

old and a *new*. The former was on the mainland, the latter on an island opposite, half a mile from the shore. Of *Old Tyre* scarcely a vestige remains. History accounts for this remarkable fact. Three centuries before Christ, the old city was taken by Alexander the Great, who immediately proceeded to besiege *New Tyre* on the island. Not being able to reach its walls with his engines, he collected the whole remains of the old city—stones, timber, rubbish, and threw them into the narrow channel, and thus formed the causeway which we crossed. I have had this little map

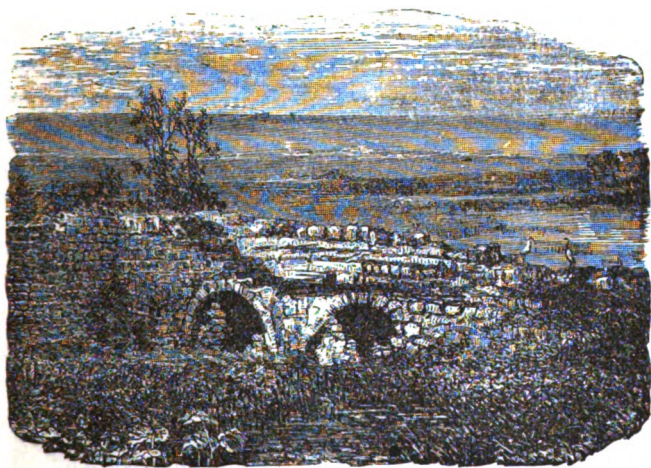
made to show exactly the feat of Alexander, and the position of old and new Tyre. Where the water now runs thinly over the sand, the sea at first swept. Old Tyre was off at the right. Both old and new Tyre long ago disappeared; though there are ruins of the latter, of which I shall speak. This is also true of a mediæval Tyre: for in the Roman period, and in the time of the Crusaders, Tyre was again a great mart of trade.

We are therefore to think of *four* Tyres. The first of the Phœnicians (on the mainland, all gone). The second, New Tyre, on the island (also very ancient, existing before the first was destroyed). The third, of the Grecian or Roman age (also destroyed). And the fourth, the mediæval or existing poor city. Hence the ruins are very mixed.

The present, or *modern* city, is on the site of New Tyre; *i. e.*, what was an island. Its walls (with one gate), enclose some four thousand inhabitants. The streets are crooked and filthy, and the miserable people carry on a little trade in charcoal, tobacco, and millstones (made of the ruins). I saw three or four small one-sail vessels drifting in the harbor; and this is all the *shipping* of which the "Mistress of the Seas" can now boast.

The wonderful history of Tyre can only be briefly referred to. In the year B.C. 720 Shalmanezzer, king of Assyria, besieged the city, which was even then double. The part on the mainland, called *Palatyrus* (stretching off for miles from the present Tyre), he captured; but he blockaded the island five years in vain (Josephus, Ant. ix. 14, 2). It was subsequently besieged by Nebuchadnezzar for thirteen years; with what success history does not inform us. Next came the

siege by Alexander the Great. *Palatyrus* was soon captured and destroyed ; but the island resisted for seven months. It was taken by making the causeway above described. Thus the walls were reached, and the stronghold stormed ; and thus the words of the Hebrew prophets received a remarkable fulfilment : " Therefore, thus saith the Lord God,



ONLY REMAINS OF OLD TYRE. MODERN TYRE IN DISTANCE.

" And they shall destroy the walls of Tyrus, and break down her towers : I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea."—EZEK. xxvi. 4, 5.

" The daughter of Tyre shall be there."—Ps. xlv. 12.

Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers : I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea.

And they shall lay thy stones and thy timber and thy dust in the midst of the water" (Ezek. xxvi. 3-5, 12).

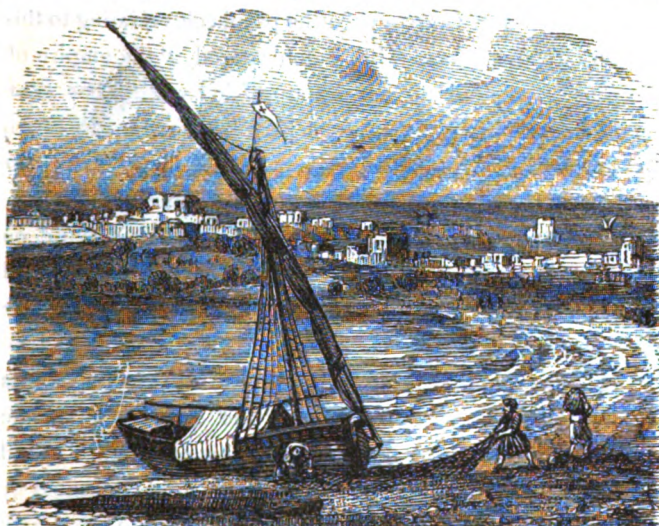
I was at every point here struck with the aspect of desolation: broken columns half buried in the sand, huge fragments of sea-beaten ruins, and confused heaps of rubbish; with a solitary fisherman *actually spreading his net upon the rocks*. And this is all we see of the once mighty Tyre! Her columns are cast into "the midst of the waters;" the sites once occupied by her palaces have been made bare "as the top of a rock;" her harbors are filled up by drifting sand, and her commerce and her wealth have long deserted her. 'What city is like Tyrus, like the destroyed in the midst of the sea?' (Ezek. xxvi.).

Having once gained a footing on the island, the city was soon taken by Alexander, who stained his name by the brutalities of the conquest. Besides eight thousand men slain in the attack, *two thousand were crucified* after the city was taken, and *thirty thousand* of the Tyrian captives were afterwards *so'd for slaves*. The remainder of the inhabitants were secretly conveyed away by the Sidonians. The city was finally set on fire by the victors. Then was further fulfilled that sure word of prophecy:—"The Lord will cast her out; and he will smite her power *in the sea*, and she shall be *devoured with fire*" (Zech. ix. 4). "Behold I will return your recompence upon your own head, and will *sell your sons and daughters*" (Joel iii. 7).

A remarkable ruin in the old walls of Tyre is the tower of a *Christian church*, dating back to the fourth century. Lying prostrate are three beautiful shafts of red granite, one of which, measuring twenty-six feet in length, is *double*.

There is little or no doubt that this is the edifice erected by Paulinus, bishop of Tyre ; making it one of the oldest churches in the world.

The ruins of the interior of the church edifice were just being brought to light when I was here. It measures inside 216 feet by 137, and was spoken of by Eusebius as the most



VIEW OF INSULAR TYRE, AS NOW SEEN.

"What city is like Tyrus, like the Destroyed in the midst of the sea?"—EZEK. xxvii. 32.

splendid church in all Phœnicia. Eusebius himself (born 270, died 340 A. D.) preached at its dedication, about A. D. 310. Among other remains disentombed is a baptistery, cut from a solid block of white marble, and unique in form. Its interior dimensions, as I took them, are—length, five feet six inches ; width, three feet seven inches ; depth, three feet three inches, with five inside steps at each end.

Dr. Sepp, of Munich, who was exploring these ruins is confident of having exhumed the remains of Origen, who died and was buried here A. D. 253.

I left the site of Tyre with new ideas of the sublimity and vividness of Ezekiel's prophecies (xxvi., xxvii., xxviii.) as to "Tyrus," which I again and again read on the spot. To open the Word of God and see the prophecies relating to this ruined city, that once with Sidon shared "the empire of the seas"—to read the description of her wealth, her commerce with all lands and nations, her power and pride, which led her to say in her heart, "I am a God ; I sit in the seat of God, in the midst of the seas ;" and examine the denunciations uttered against her, and then to look around on these remains of her former splendor, is to have learned a lesson which can never be forgotten. A book might be written upon it.

Keeping up the sea-coast two hours from Tyre, one comes to the *Sarepta*, or *Sarephath*, of the Scriptures ; where occurred an interesting incident in the life of Elijah. Afraid of Ahab, who sought his life in the famine, and concealed by the brook Cherith, God said to him, "Get thee to Sarephath which belongeth to Sidon, and dwell there. I have commanded a widow woman there to sustain thee." Approaching the place, he saw her gathering sticks to make a fire to cook her last meal for herself and son, and then die. Elijah asked her to fetch him a morsel of bread ; and was told that she had but a handful of meal in a barrel, and a little oil in a cruse. Of this he asked her to make a cake for him first, and then for herself and son. Doing it, the barrel of meal wasted not, and the cruse of oil failed not. They three

lived on it *many days*, until the famine ended. During that time the son of the widow fell sick and died ; whereupon the prophet stretched himself upon the dead boy, and prayed to God, and his soul came to him again, and he gave him to his mother (see 1 Kings xvii.).

Sidon is another hour north. It has nine thousand inhabitants, and is surrounded by a wall. The gardens and



SIDON, FROM THE NORTH-EAST.

"I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."—MATT. xi. 22.

"And from thence he arose, and went into the borders of Tyre and Sidon."—MARK vii. 24.

orchards of Sidon are charming. Oranges, lemons, citrons, bananas, and palms grow luxuriantly, and give the environs of the old city a look of eternal spring. Sidon is one of the few spots in Syria where nature's luxuriance has triumphed over neglect and ruin, and where a few relics of ancient prosperity still remain. This city once divided the empire of the seas with her daughter Tyre, but now she has scarcely a vessel of any size whatever in her harbor ; as is true of

Tyre. Sidon is spoken of in the book of Genesis along with Sodom and Gomorrah ; and hence is one of the oldest cities of the world.

Some interesting and valuable discoveries have been

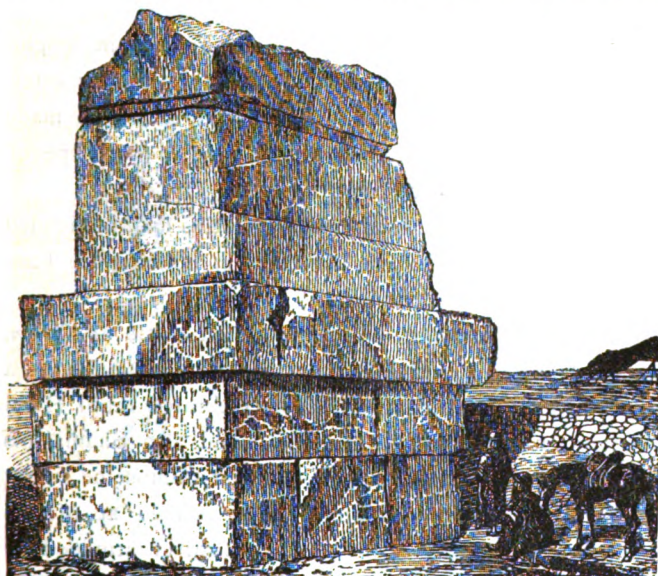


SARCOPHAGUS RECENTLY FOUND IN
SIDON.

made in Sidon (of coins in tombs, remarkable sarcophagi, and the like). The most important of these is the recently exhumed sarcophagus represented in the cut. The Phœnician inscription on the upper face has been translated ; and a part of it runs thus : "I have made this edifice for my final resting-place, for I am Ashmunazer, king of the Sidonians. . . It is Sidon by the sea, and the heavenly powers have appeased Astarte."

Our Lord made one visit to the coasts of Tyre and Sidon ; and close to the village of Sarepta (perhaps the very site), he met the Syro-Phœnician woman, who cried out to him, "Come and heal my daughter, grievously vexed of the devil !" Silent for a time, the disciples thought it a refusal, and said, "Send her away." Then she fell prostrate and

said, "Help! help!" And being told it was not meet to give the bread of the children (the Jews) to the dogs (the Gentiles), she owned the fact, but said, "even the dogs eat the crumbs which fall from their master's table" (Matt. xv.).



ELEVATION PLAN OF HIRAM'S TOMB, NEAR TYRE.

"And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons; and they built David a house.—2 SAM. v. 11.

"So Hiram gave Solomon cedar trees and fir trees, according to all his desire."—1 KINGS v. 10.

We cannot forget in this neighborhood, the Saviour's pathetic and awful declaration touching those who were highly favored with the Gospel, but who had rejected it: "It shall be more tolerable for *Tyre and Sidon* than for you at the day of judgment" (Matt. xi. 22).

Eastward from Tyre is the *Tomb of Hiram*—an ancient

and imposing stone pile, where the dust of the famous architect of the Temple at Jerusalem is supposed to lie. It is an immense sarcophagus, hewn out of a single block of stone, twelve feet long, eight wide, and between five and six high, covered with a lid, and elevated on a pedestal of massive stones, the whole being about twenty-two feet in height. There is a deep well behind it, which is reached by a few steps. The monument is uninjured, except for a hole made at its east end, where it was broken into in the hope of finding treasure with the body.

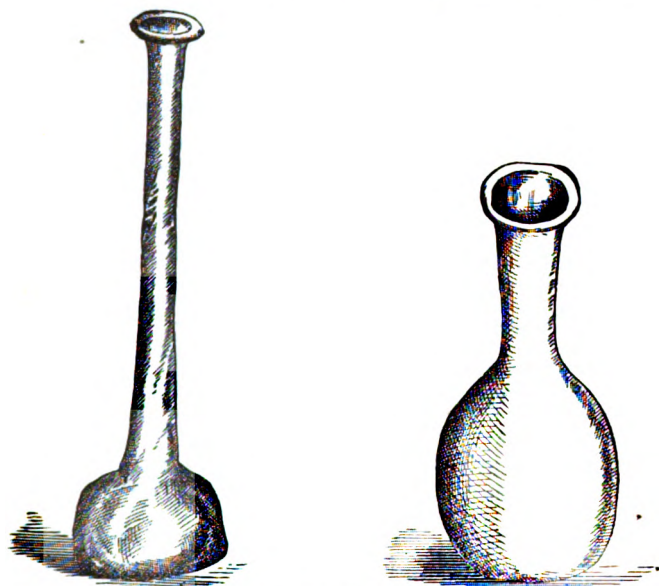
It is affecting to remember here how this man befriended David, and assisted his son Solomon in building the Temple. He was governor of the city of Tyre.

Passing such points of interest as the castle at *Tibnin*, the old crater at *Birket el-Fish*, we reached *Meiron* (Mero), a place of many Jewish graves. The celebrated rabbi Hillel lies here, and many of his disciples; and also Shamai his wife, and the more modern Rabbi Shimar (Simon the author of the *Zohar*), in whose honor there is held at Meiron annually, on the day of his death, a festival attended by Jews of every nation. Houses are illuminated, torches carried about, and there are religious dances, and other amusements.

Near Tibnin we purchased of a native some interesting relics taken from tombs in the vicinity. I brought home several *tear-bottles*, represented in the engravings. That at the left is of very peculiar glass; the rest were earthen, and of a variety of shapes, like those seen in the museums of Europe.

The custom of putting tears into the *ampulle* or *urns*

lächrymales, so well known among the Romans, seems to have been more anciently in use in Asia, and particularly among the Hebrews. A person went about to each one in the company, at the height of his grief, with a piece of cotton in his hand, with which he carefully collected the falling



TEAR BOTTLES: DRAWINGS FROM GLASS AND EARTHENWARE FOUND IN A TOMB AT TIBNIN, NEAR TYRE.

"Put thou my tears into thy bottle."—Ps. lvi. 8.

tears, and which he then squeezed into the bottle, preserving them with the greatest care. They were placed in the sepulchres of the deceased as a memorial of the affection and sorrow of their surviving relations and friends. This is supposed to explain the expression of the Psalmist: "Put

thou my tears into thy bottle" (Ps. lvi. 8), *i. e.*, Let my distress, and the tears I shed in consequence of it, be ever before thee.

It is generally believed that the present custom of the Mohammedans in making the curiously rounded tops of their head-stones, seen at all their graves, is to have radiating grooves for the purpose of catching the plenteous tears of the widows, who resort thither to weep over their husbands. In this respect they bear some analogy to these lachrymatories of the ancients.



ANCIENT TYRE COIN.

"The daughter of Tyre shall be there with a gift."—Ps. xlv. 15-

X.

NAZARETH AND THE SEA OF GALILEE.

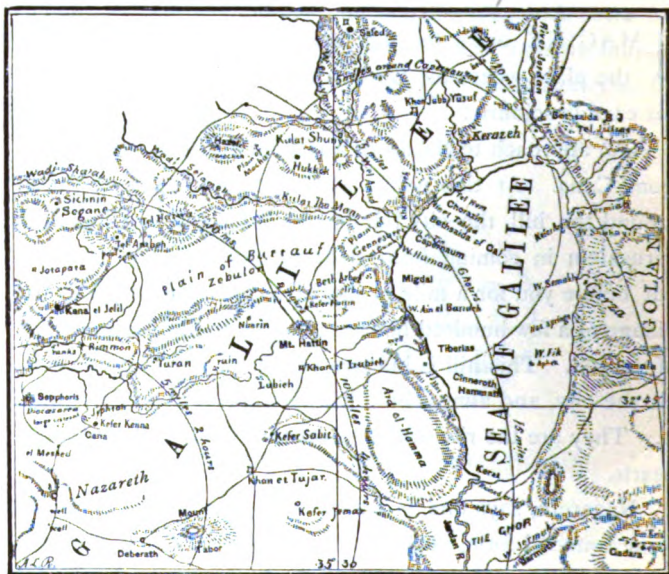
IMAGINE one's feelings when actually looking upon the place where the God-man spent near thirty years of his earthly sojourn !

Our approach to Nazareth was from the north on the way from Cana. At this point, as one comes down the road around the hill, the city bursts into full sight, much as does Jerusalem in coming from Bethany. The valley stretches out before you for a mile or more ; and on your right is the village of a few hundred houses, clinging to the eastern slope of the hill. This hill is but one of fifteen which quite encircle the city, and almost hide it from view until you are upon it. They are the rim of the goblet that holds the handful of pearls.

Nazareth, says one, is a rose ; and like a rose, it has the same rounded form, enclosed by mountains as the flower is by its leaves. With its neat and white square flat-roofed houses, winding streets, extensive convent buildings, tall minaret of a mosque, gardens with figs and olives, and white and scarlet blossoms of orange and pomegranate, and hedges of the prickly pear, the sweet village nestles in the bosom of the sturdy hill that seems to reach down its arms on purpose to clasp and protect it.

To the peak of this hill, four hundred feet above the

village, Jesus no doubt often climbed to enjoy the splendid outlook. Almost nowhere else in Palestine is there so fine a view. To the north are the hills and mountains of Lebanon, with Hermon and Safed. To the east Little Hermon, and Tabor, and Gilboa, and the dusky range of Moab. To the south the picturesque plain of Esdraelon, and the moun-



SEA OF GALILEE AND VICINITY: WITH DISTANCES FROM NAZARETH AND CAPERNAUM (IN CIRCLES OF FIVE MILES).

tains of Samaria. And to the west, Carmel, and the bay of Haifa and Acre, with glimpses of the clear blue expanse of the Mediterranean.

These were the natural features with which the child Jesus must have been familiar, as he lived in this beautiful seclusion.

It then had a bad reputation, chiefly from the large influx of a Gentile or pagan element. Add to this the presence of a debased remnant of the Ten Tribes, and it is not strange that in such a mixed mass the old Hebrew morals and religion had largely died out. The very language was corrupted. "Thou art a Galilean, and thy speech agreeth thereto," was said to Peter (Mark xiv. 70). And as to morals, the question of Nathaniel is significant: "Can there



NAZARETH FROM THE VALLEY, SOUTH-EAST.

"And he came and dwelt in a city called Nazareth."—MATT. ii. 23.

"Can there any good thing come out of Nazareth."—JOHN i. 46.

any good thing come out of Nazareth?" (John i. 46). To which may be added, as another proof of degeneracy, the brutal treatment of this people in trying to kill Christ by plunging him headlong down the hill (Luke iv. 29).

Into this depraved social element it pleased God to introduce the salt of his Son. So did he humble himself and become of no reputation (Phil. ii. 7). It is said "He shall be called a *Nazarene*" (Matt. ii. 23). Thus he was known

among men by the lowest of titles. "Jesus of *Nazareth*" was the stigma that pursued him to the cross, and was written upon it (John xix. 19).

The present population of Nazareth is between five and six thousand. About eleven hundred of the inhabitants are, in religion, Greeks. As many more are Romanists ; and the remainder is not far from equally divided between the Moslems and Marionites. By looking at the first picture of the village, the *Latin Convent* is seen in the forefront, surrounded by a high wall. At the left are *The Fountain of the Virgin*, and the *Church of the Annunciation*. There are no other buildings of very special note ; and the visitor is glad to get out of these (as also "Joseph's Workshop" and "Mary's Kitchen"), on account of the rehearsal of foolish legends and superstitions connected with the places.

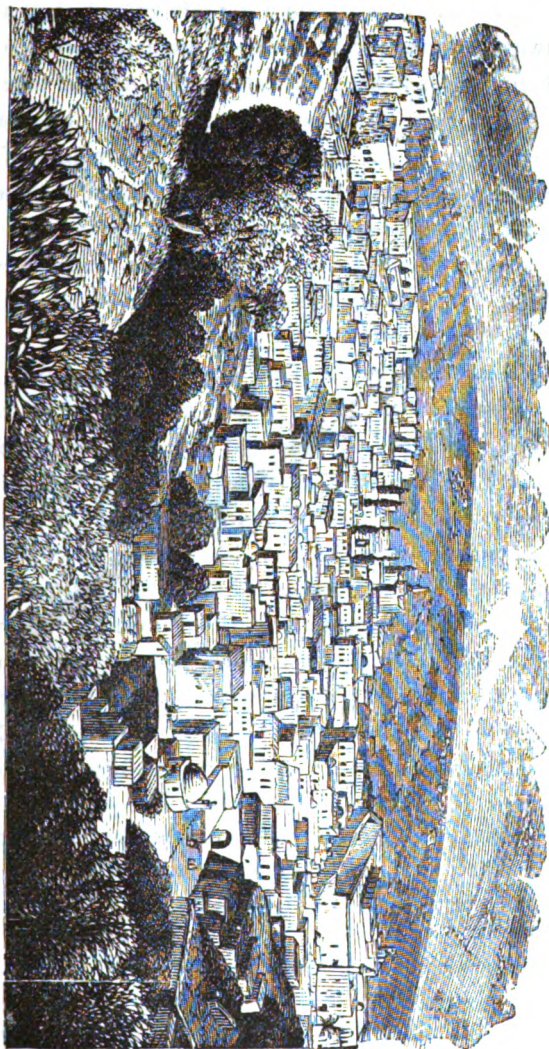
The sound of the hammer and anvil are heard in Nazareth ; and I saw here (a strange sight), something on *wheels*, with which stones were being transported for a new building. Yet there is nothing at all to keep the place alive, except that all men know that Jesus had here his home.

With what we know of Oriental life we can readily imagine the son of Joseph and Mary in their humble dwelling. The picture by Dr. Farrar of this home-life of Jesus has in it equal fidelity and beauty. 'He lived there as lived the other children of peasant parents. Nothing can be plainer than those houses, with the doves sunning themselves on the white roofs, and the vines wreathing about them. Within, on a low ledge that runs around the wall, are neatly rolled up the quilts which serve as beds ; and on the same ledge are ranged the earthen vessels for daily use. Near the door

NAZARETH FROM THE NORTH-EAST, WITH HILL UPON WHICH THE CITY STANDS.

"And he went down with them, and came to Nazareth, and was subject unto them."—*LUKE II. 51.*

"And they rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."—*LUKE IV. 29.*



stand the large common water-jars of red clay, with a few twigs and green leaves (often of aromatic shrubs) thrust into their orifices to keep the water cool. At meal-time a painted wooden stool is placed in the centre of the apartment, a large tray is put upon it, and in the middle of the tray stands the dish of rice or meal, or *libban*, or stewed fruits, from which all help themselves in common; and both before and after the meal, the servant, or the youngest member of the family, pours water over the hands from a brazen ewer into a brazen bowl.'

A *carpenter* in the East was not, and is not, just what one is with us. Every Jewish son, of old, had to learn a trade; and Jesus learned that of his father, which was carpentry. A *wood-worker* is the better term. Carving, building houses, and making yokes, ploughs, and furniture, was a carpenter's business. And that Jesus was thus occupied is sure from the question of the Jews (Matt. xiii. 55), "Is not this the carpenter's son?" (properly "*the carpenter*," for the word *son* does not belong here). It is therefore but just to picture Christ in Nazareth as going and coming, in his daily toil, with carpenter's tools in his hands; laying the line to the plummet; lifting and scribing and hewing the timber; bargaining for the work, and finishing the work and receiving his wages. We may be sure he did it *well*.

What facts are these to contemplate! How do they vividly impress one on the spot!

" Those mighty hands that stay the sky,
No earthly toil refuse;
And He who sets the stars on high,
An humble trade pursues."

There is one place in Nazareth, besides the hill-top, where I felt sure of standing where Jesus had stood ; and that is at the single *fountain* which supplies, and always has supplied the town. Could I help thinking how Jesus was led hither by his mother, as I saw mothers, with their children trotting by their sides, coming to this spring, and the little

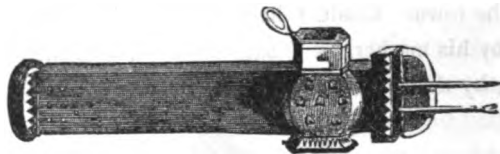


WATER-CARRIERS AT THE FOUNTAIN IN NAZARETH.

"Whosoever will, let him take the water of life freely."—REV. xxii. 17.

ones paddling in the waste water, and washing their feet and hands and faces in it? And when troops of maidens, with their tall, narrow-based water-jars, neatly poised on their heads, and lads loaded with their full water-skins were beheld, how easy to see the dutiful Son of Mary coming here to carry up the hill the daily supply for the family's use.

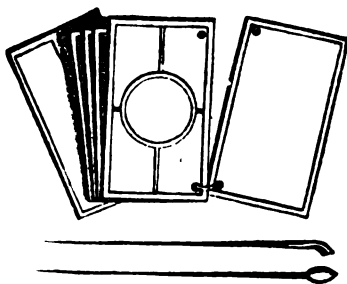
While passing through the town I met a *scribe*; i. e., a professional *writer*, supporting himself by doing the writing of the illiterate towns-people. I purchased his "ink horn,"



INK-HORN PROCURED AT NAZARETH.

"And one man among them was clothed with linen, with a writer's ink-horn by his side."—Ezek. ix. 2.

which is a copper case nine inches long, with a bulb near one end for the ink, and a receptacle for the reed pens.



ANCIENT BOOK, OR WRITING TABLE, AND STYLES.

"He (Zacharias) asked for a writing-table" (tablet).—LUKE i. 63.

"Note it in a book."—ISA. xxx. 8.

"Graven with an iron pen."—JON xix. 24.

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table (tablet) of their heart."—JER. xvii. 1. See also HAB. ii. 2.

The youth wore it under his *girdle*. Thus Ezekiel (ix. 2) saw a man with a "writer's ink-horn by his side."

The "book," or "*writing-table*" referred to in Luke i. 63, is also here represented, with "pen" (style) for making and effacing the inscriptions. A tablet of wood, with a rim (like our slates), and a coating of wax, made this "table," and

several of them united made a book. A string through the holes on the edge, tied and stamped with wax, 'sealed' the book" (Rev. xxii. 10). One end of the pen was flat, for smoothing down the inscription.

The quickness of a scribe's writing is not so surprising as its exactness and neatness. I have repeatedly examined the parchment inscriptions in phylacteries, and been almost sceptical as to their execution with the pen. It is absolutely like type-work. To show this I have had photographed and engraved a section from one of the phylacteries which I brought home, which is here given. The fact is not only



SPECIMEN OF PHYLACTERY WRITING.

"Write the vision and make it plain."—HAB. ii. 2.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—MATT. v. 18.

curious but instructive. It is commonly held that the Jews to whom were "committed the oracles of God" (Rom. iii. 2) were exceedingly careful in their transcriptions; and neither our Lord nor the prophets or apostles accused them of neglect or guilt from imperfect records of their old annals.

Now the exactness in copying here described is evidence of past painstaking and fidelity. Let the reader examine these clean-cut letters. Let him see the accurately formed and carefully placed marks *over* the letters; and in this see evidence of the uncorruptedness of our Scriptures.

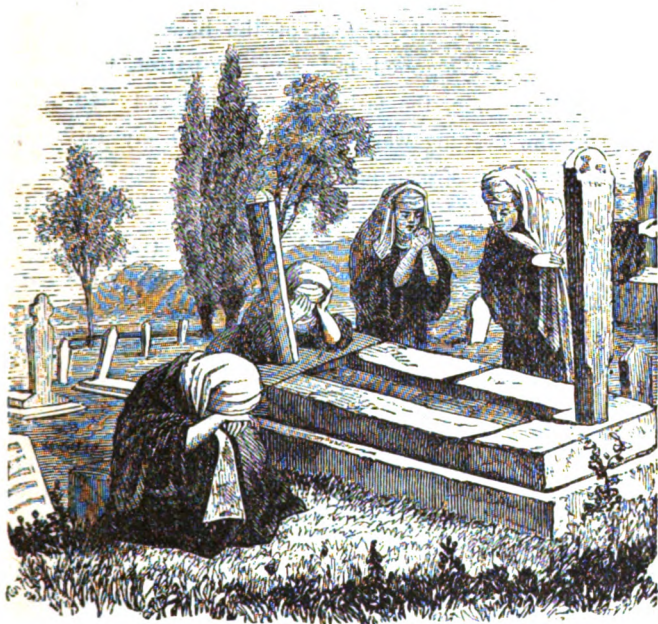
Our Saviour says, "One jot or tittle" of the law shall not fail. The little letters and the little marks of the letters are understood to be referred to. For a "*jot*" (*iota*, Heb. *Jodh*) which is the smallest letter in the Hebrew alphabet, see the first speck of a letter in the second word at the right hand end of the top line where the reading begins (for both Hebrew and Arabic are read from *right to left*; not as we read, from the left to the right). The word is *Ishrael* (Israel). The same is seen in the next to the last word at the left-hand end of the upper line—*ihovah*, *Jehovah*, *Jehovah*. This is the "*jot*" that shall not fail.

The word "*tittle*" means "*little horn*," from the horn-shape of the marks *over* the letters. In the rapid writing, especially of the Arabic (see the Arabic despatch, page 442-3.), this horn-shaped character is more perceptible; but it is found in the words here given. Particularly see (under a glass) how the *l* in *Israel* (above named) is made to stand up loftily by elongating the letter with two little horns. And it is not much of fancy to see the points ranged along over these lines as so many little horns: and not one of these "*tittles*" shall fail. The Talmudists used to place these marks upon the tops of letters; and they attached great importance to them, though they formed no special part of the letters themselves.

The Jews in Palestine still make copies of their (Old Testament) Scriptures; and every page must contain a prescribed number of lines, and every line the same number of words and letters; and the slightest error vitiates a copy. Thus we see that the Old Testament has been handed down among the Jews under a system of rigid supervision. The

fact, as has been remarked, is one of immense importance, as showing, in concurrence with other facts, that the Hebrew Scriptures remain as they were at first.

Early one morning in Nazareth I observed a number of



MOURNING WOMEN AT A GRAVE IN NAZARETH.

"The days of mourning for my father are at hand."—Gen. xxvii. 41.

"Call for the mourning women."—Jer. ix. 17.

"She goeth unto the grave to weep there."—JOHN xi. 31.

women mourning at the sepulchre of a friend, after the manner of the East. It is a common thing in Jerusalem and other large places, to see women wringing their hands and shrieking as they follow a procession with the dead ;

and at all hours, even in the silence of the night, their wailing is heard. The outcries begin the moment the breath leaves the body, and are accompanied with beating upon the breast, tearing the hair, and the like. The exclamations are such as these: "Oh, my misfortune!" "Oh, my brother!" "Oh, my master!" "Oh, lord of the house!" "What, the apple of my eye gone! my swan, my parrot, my deer." "Yes, he has gone, the father of my children! No more smiles in the evening when he returns! O my husband, listen to the voice of your poor wife!"

It was thrillingly interesting to enter a synagogue in Nazareth, and to open the narrative of Luke (iv. 18, etc.), and read the Scriptures which Christ read here in the ears of his fellow-townsmen.

How did they receive the message? Angrily. They scoffed, and said, "Isn't he the *carpenter*? Isn't his mother *Mary*? (Joseph was now likely dead;) and his brothers and sisters (possibly relatives), are they not with us?" And seizing him violently, they dragged him out of the house up this very hill, that from a steep cliff or rocky edge of a precipice (there are many such here), they might cast him down headlong and kill him. But (perhaps miraculously) he "passed through the midst of them, and went his way" (see Luke iv. 29, 30). It is a myth that the Mount of Precipitation (*two miles off*), was where they would cast him down.

In dress Jesus no doubt resembled the Jewish peasantry of the country; with turbanded head, the flowing cloak (*abeya*) with tassels on its corners, and sandals upon his feet. Thus apparelled he leaves home.

One item of his outfit, however, was a peculiar vestment which he wore to the last : the "coat" (next under the cloak) "without seam, woven from the top throughout" (John xix. 23). This was not an intimation of his belonging to the Aaronic priesthood ; for he was not of the tribe of Levi, who alone "received the office of priesthood" (Heb. vii. 5). He was never set apart in any manner to the priesthood ; nor



COAT TUNIC, SEAMLESS GARMENT, SUCH AS CHRIST WORE.

"His mother made him a little coat."—1 SAM. ii. 19.

"Now the coat was without seam, woven from the top throughout."—JOHN xix. 23.

was he to be a scribe, or an elder, or ruler of the synagogue, or member of the Sanhedrim at Jerusalem ; but simply a travelling Teacher. His dress was therefore that of a private citizen.

The coat, or tunic, was no doubt one of the seamless garments worn by the Hebrews as suggestive of holiness, or *wholeness*, or integrity. To rend this garment was a sign

of being inwardly torn ; and to wear it signified that the wearer was not rent by violent passion. This tunic was not only seamless, but woven in oblong *checks*, which some hold to be symbols of like import with the precious stones in the breastplate of the high priest.



CANA OF GALILEE (KEFR KENNA.)

"And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there."—JOHN ii. 1.

Jesus' first miracle was at *Cana of Galilee*. A *Kenna*, three and a half miles north of Nazareth, on the road to Tiberias, is likely the Cana referred to. The tradition connecting this spot with Cana of Galilee is a very ancient one, and until recently it has generally been accepted as correct. It

existed as far back as the latter half of the eighth century, when St. Willibald visited the place. Dr. Robinson heard the name *El-Jail* applied to the Kenna four miles farther north ; and accepted *that* as the true Cana of Galilee. From his time until lately it has generally been located there. Recently, however, Kefr Kenna the first mentioned, is fast coming to be the universally accepted place. Osborne found *El-Jail* (Galilee) applied to *this* spot ; but Dr. Thompson is doubtful whether any such designation distinguishes the one from the other ; and I could discover no trace of that name as applied to either of the two situations.

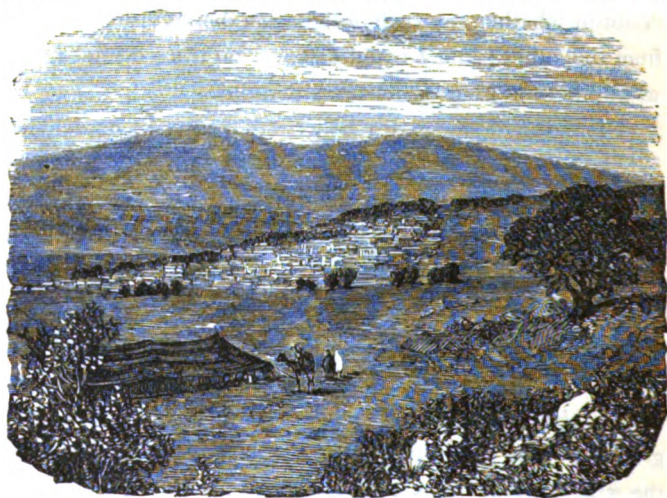
I found Kefr Kenna to be a small, neat village, delightfully situated on a hill-side looking south-east, and embosomed in vineyards and trees of olive, fig, pomegranate, and other varieties. There are thirty or forty houses, besides a plain little synagogue.

I believe this to be the scene of the first display of Christ's divine power, when "the conscious water saw its Lord and blushed." The church edifice is said to stand over the site of the miracle ; and on the floor (simply smooth and level ground), I was shown the reputed big earthen jars that held the wine ! Near by is a large fountain, enclosed by a wall, from which the water for the miracle may have been taken. I drank of it, and found it excellent.

The other (northern) Kenna, *El-Jalil* (?) is eight miles from Nazareth. I did not visit it. The Arabs call it *Khorbet Kenner*. Dr. Robinson says, "It is situated on the left side of the wady coming down from Jefat, just where the latter enters the plain *El Buttauf*, on the southern declivity of a projecting tell, and overlooking the plain.

The situation is fine. It was once a considerable village of well-built houses, now all *deserted*. Many of the dwellings are in ruins. There are also several arches belonging to modern houses ; but we could discover no traces of antiquity."

Either of these places satisfies closely enough the conditions of the narrative in John. All we know with *certainly* is, that in response to an invitation to a wedding-feast, Jesus



DR. ROBINSON'S CANA OF GALILEE.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him."—JOHN ii. 11.

visited it, and made it forever memorable by his display of wonder-working power. He afterward performed another notable miracle here—healing by his word the nobleman's son, when twelve or fourteen miles away (John iv. 46-54). It was the native place of the Apostle Nathanael (John xxi. 2).

It is probable that the "six water-pots of stone," which contained "two or three firkins a-piece" (John ii. 6) held about one hundred and twenty-six gallons; *i. e.*, four barrels. It is not said that all the water in them was changed into wine: perhaps it was changed as it ran out into the smaller vessels to be carried to the company. Yet, the large amount specified might not be too much for the use of the company, probably flocking in from Jesus' fame, and perhaps keeping up the festivities for a week or more, as is often the case in weddings in the East, even now. And if wine were left over, it would only be in keeping with God's usual course, who provides with a bountiful hand.

As to the character of this wine, I do not think much is to be learned from existing facts in the East. Except in the southern part of Palestine around Hebron, wine is not now very extensively made, nor used. It is almost never used by the common people. Indeed, no inquiries we could make brought to light the existence of positively *good* wine in any place save that offered to us at Hebron and Mar Saba. That which was set before us there was wholly unintoxicating. My host in Hebron assured me that they kept it there (it was then in May), all the year around entirely sweet like that he gave us. So of the monks at Mar Saba. And the art of easily keeping it sweet may have been lost.

If there be ground for doubt as to the character of the wine miraculously produced at Cana, of *one* thing there can be no doubt; which is, that if Christ were here to-day, and observant of the wide waste and wretchedness from the drinking usages of society, he would in no sense whatever be partner in so great an evil. He would sanction the in-

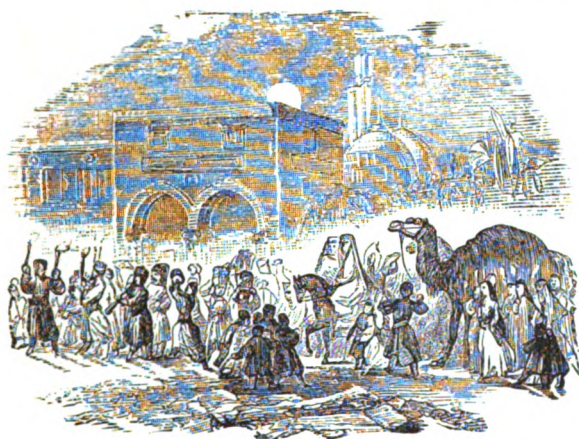
spired rule: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21).

Allusions to the peculiarities of Eastern marriages have elsewhere been made in this work (see Index). A few particulars may here be given; no doubt in striking resemblance to primitive times. When any of the girls and boys of a family reach the proper age (a girl, say at thirteen, and a boy seventeen), the mother begins to look about for suitable husbands and wives for them; the whole being conducted by the parents and relatives. A girl is found to suit a boy, and the friends make all the arrangements without consulting the parties concerned. If a boy has no near relatives to do the arranging for him, and he finds a girl whose complexion and eyes please him, he goes to her brothers, or parents, and says he would like to marry her. If they like him, or agree to the presents, the thing is settled and a day is fixed for the betrothal. This betrothal is almost equal to a marriage. Hence Joseph is called the "husband" of Mary (Matt. i. 18) when she was but "espoused" to him, "before they came together."

When the girl is asked if she is willing to take the man for a husband, no matter what her feelings are on the subject, she must behave with modesty and say that she doesn't wish any husband; but her refusal can be accompanied with looks and actions that may be interpreted as consent. The engagement takes place before the members of each household, when some men come together and smoke, and drink sherbet and coffee, and eat sweets; the bride sitting perfectly silent in one corner, with eyes modestly cast down.

Wedding guests are first notified that they *will be* invited, and then *actually* invited ; when the word is given, "Come, for all things are now ready" (Luke xiv. 17). With the notification (if the parties can afford it), there goes either a "wedding garment" or cloth to make one, and it is an indignity not to appear in this garment (Matt. xxii. 11, etc.).

When the time for the wedding arrives, the bridegroom sends a company of his relatives to bring the bride (her



OLD-TIME MARRIAGE SCENE IN CANA OF GALILEE.

"And both Jesus was called, and his disciples, to the marriage."—JOHN ii. 2.

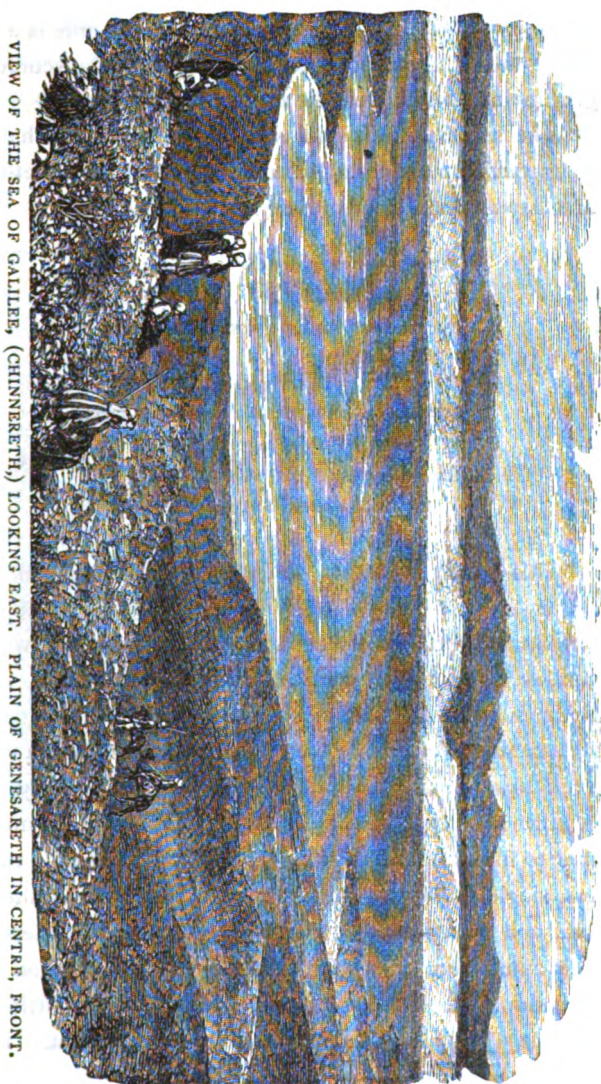
family are supposed to be too sad at losing her to join the festivities), and they form into a procession, the box containing the *trousseau* going first. The bride is bundled up so as to be perfectly covered, and then mounted on a horse or camel. The men who are the groom's nearest relatives hold her on, and lead the horse slowly. As the procession moves, they play on tambourines and other musical instruments,

stopping occasionally to give the peculiar shrill marriage cry, or to beat large drums ; the men and women singing songs descriptive of the bride's beauty, or of the bridegroom's charms, and of their future happiness.

At the time of the ceremony the men who have been smoking and carrying on in another room all come in where the bride is. She stands up (always with her eyes shut) beside the groom. They then take each other by the right hand, the Mohammedan sheik or priest who officiates, reading some passages from the Koran. The substitute of the groom then asks the one who represents the bride : "Do you give me —, daughter of —, to —, son of —, whose substitute I am, for a dower of such a sum?" The substitute of the woman answers in the affirmative, repeating the words of the contract. The priest then pronounces them married, and closes the ceremony by reading a prayer for the welfare and happiness of the pair who are now fully wedded. After the ceremony the groom is carried about on the shoulders of the other men ; and there is feasting until a late hour, and extending into several days.

Particulars of this kind seem fitting in connection with this marriage in Cana of Galilee.

If now, leaving *Sepphoris* (a noted seat of Jewish schools), at our left, we make our way from Cana eastward, in some five hours (twelve miles), we shall have crossed the *Plain of Zebulun* and reached the *Sea of Galilee*. The sight is very lovely—a clear blue expanse of water, in oval form, thirteen miles long and half as wide, and almost completely embosomed in hills, with the Jordan flowing in at one end and out at the other—a sparkling diamond suspended by a silver thread.



VUE OF THE SEA OF GALILEE, (CHINNERETH,) LOOKING EAST. PLAIN OF GENESARETH IN CENTRE, FRONT.
"Unto the side of the sea of Chinnereth."—NUM. xxiv. 11.
"He stood by the Lake of Genesareth."—LUKE v. 1.
"Jesus went over the sea of Galilee, which is the sea of Tiberias."—JOHN vi. 1.

At the north-east the shore for a third of a mile is a green strip ; then it is an escarpment of desolate hills, scored with gray ravines, rising from six to nine hundred feet.

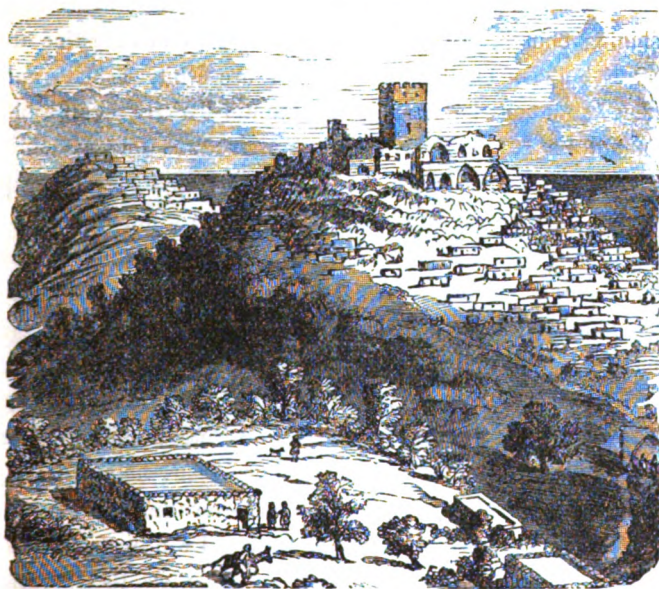
The associations of the spot are of the most hallowed character. I fully enter into the feelings of the sweet-souled McCheyne, upon his visit here :

" How pleasant to me thy deep blue wave,
O sea of Galilee !
For the glorious One who came to save
Hath often stood by thee.

Graceful around thee the mountains meet,
Thou calm reposing sea ;
But oh, far more the beautiful feet
Of Jesus walked o'er thee ! "

This lovely spot of old was densely peopled. Galilee itself (only fifty to sixty miles in length, and thirty to forty in breadth), according to Josephus, had 204 towns and villages ; the smallest containing 15,000 inhabitants. Abating something for Josephus' exaggeration, we may suppose that 3,000,000 of people then lived here ; which is a million more than all the inhabitants of Palestine and Syria put together at the present time. The lake, where we are now able to find but two or three poor boats (and small rudderless, single-sail, crazy things at that), was then white with sails, and ploughed with thousands of keels. Not less than nine cities were then on its shores. Now, with the slight exception of two mean villages and one or two little hamlets, the whole neighborhood has not a house in it. Rarely is a human being met in one's travels.

Safed, towering aloft some seven miles at the north-west, is supposed by some to be the "city set on a hill" (like God's true church) "which cannot be hid" (Matt. v. 14). On a hill indeed it is, 2,500 feet above the lake. It cost us some toilsome riding to reach the summit, but the magnificent view (one of the best in Palestine), and the remarkable



SAFED; THE SUPPOSED "CITY SET ON A HILL."

"A city that is set on a hill cannot be hid."—MATT. v. 14.

ruins, were richly rewarding. An old castle crowns the peak, which is one of the noblest relics to be seen. The Crusaders built it, and relied upon it as their main defence against the incursions of the Saracens from the north. It passed repeatedly, during the holy wars, from the hands of

one of the combatants to those of another. The city has 4,000 souls, more than that whole number having been destroyed by an earthquake in 1837. A large proportion are Jews ; and their houses are built on terraces, which rise in succession one above another. The roofs of each lower tier serve as a path or street for the next higher tier.

There is a peculiar impressiveness in Christ's figure of a shining church, in the fact that the houses in Palestine are often built of chalky limestone, or are whitewashed ; and hence so much the more in that country "a city set on a hill cannot be hid." How very expressive was the Saviour's illustration as addressed to those living in a hilly country where almost every summit glittered with a white village !

Coming down from Safed, let us make the eastern tour of the lake. The Jordan is crossed low down with exceeding difficulty, from the depth and rapidity of the stream. I noticed an Arab fording it, with the water up to his chin, and lifting above the waves a woman whom he was bringing across. He was strong, and there seemed to be no timidity on her part. Could one help thinking how Jesus helps his followers across the Jordan of death?—recalling that word, "When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee " (Isa. xliii. 2). On the other side, near the river, is a heap of ruins marking the site of *Bethsaida-Julias*, so called to distinguish it from the Bethsaida on the western shore. From a small hamlet for fishermen, Philip (spoken of in Scripture as "tetrarch of Iturea and of the region of Trachonitis") enlarged and beautified it into a fine city, giving it the name *Julias* in honor of Julia, daughter of Augustus ; and here he

died and was buried. One object Philip had was to secure for himself the rich plain of *Butaiha*.

In the accurate picture of the site of Bethsaida-Julias here given, the reader is supposed to be looking southward; and he has one of the finest views that can be obtained. The elevation at the extreme right, in the distance, is the



BETHSAIDA-JULIAS; EAST OF THE JORDAN. WITH VIEW OF JORDAN AS IT ENTERS THE SEA OF GALILEE (LEFT).

"Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea."
—LUKE iii. 1.

"And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida."—LUKE ix. 10.

site (as I hold) of Capernaum. That in the middle is Hattin, and that at the left Tiberias.

We are to distinguish this Bethsaida in *Gaulanitis* from that other one in *Galilee*, near Capernaum, and under another ruler, namely, the younger Herod (Antipas), a brother of this Philip.

I am aware that this is a disputed point ; but for myself I must believe there were *two* Bethsaidas, and that here was one north-east of the sea, and close upon it. Pliny and Josephus put a Bethsaida here.

The scene of the miracle of multiplying the five loaves was in a desert place belonging to Bethsaida (Luke ix. 10), and this place can be identified. There is a bold headland. *Butaiha*, running into the lake ; close by is a little cove, and at the foot of the rocky mountain a piece of level greensward. From this spot, near and belonging to Bethsaida-Julias, our Lord, we are told, sent off his disciples by ship to *the other side, to Bethsaida* (Mark vi. 45). And again, Dalmanutha was on the *western* side of the lake, near Magdala (Matt. xv. 39 ; Mark viii. 10). But, after being at this place, Jesus crossed to the *other, i. e.*, the east side, and came to *Bethsaida* (Mark viii. 10, 13, 22). These reasons seem conclusive for the fact of there being two Bethsaidas. Dr. Thompson, however, imagines there was but one, Bethsaida-Julias ; and that it was built on both sides of the Jordan, and therefore was partly in Galilee. But this view does not seem to meet the conditions of the sacred narratives, and the current of belief to day is not in harmony with it.

One-third the distance down the lake is seen *Wady Semakh*. This is the probable place of the feeding of the 5,000 (Matt. xvi. 9), and of Christ's retirement into a mountain to pray. It is the very kind of place required by the record of the events. Looking up into it, with high mountains on either side, and with lesser valleys dividing them from one another, it presents a choice to any one who sought an elevated privacy on a mountain top for prayer. And turn-

ing the eye upon the many plateaux, or nearly level places, carpeted at this season with grass, one feels quite sure that he is looking upon the very scene of this great miracle.

Gergesa, or *Gerza*, is just here ; which Dr. Thompson



GERGESA, THE "STEEP PLACE" WHERE THE SWINE RAN DOWN INTO THE SEA.

"And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."—MATT. viii. 28, 32.

identified as "the country of the Gergesenes," where the possessed of the devils dwelt among the tombs ; and where the swine into which the devils entered ran down a steep place, and perished in the sea (Matt. viii. 28, etc.). The old site was Gadara ; but Thompson justly remarks that the

miracle could not have occurred at Gadara. It was near the shore of the lake, and therefore we must find a locality directly on the shore, and every place must be rejected that is not consistent with this ascertained fact. Again, the city itself, as well as the country of the Gergesenes, was at the shore of the lake ; and there was a steep mountain so near at hand that the herd of swine, rushing down it, were precipitated into the lake.

Now Gadara does not meet any one of these necessary conditions. It was about three hours to the south of the extreme shore of the lake in that direction ; and there is first a broad plain, then a vast gorge ; and after it an ascent for an hour and a half.

But in Gerza, or Chersa, we have a position which fulfils every requirement of the narratives, and with a name so near that in Matthew as to be in itself a strong corroboration of the truth of this identification. It is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of some of which the two men possessed of the devils may have issued to meet Jesus. The lake is so near the base of the mountain that the swine, rushing madly down it, could not stop, but would be hurried on into the water, and drowned.

Farther south is *Wady Fik*. The village is celebrated as *Aphék*, where Benhadad fled after his defeat, and where the strange accident of Scripture occurred—a wall falling upon 27,000 of his men that were left, killing them (1 Kings xx. 30). *Gamala* (from *camel*, because of a physical resemblance) a famous stronghold during the wars of the Jews, is a little south. Josephus himself (who lived in this region)

fortified and garrisoned it ; but in the year A. D. 69, the Romans took it, butchering 4,000 of the people, the rest (5,000) dashing themselves to death by plunging into the ravines below. It was the last stronghold taken by the Romans before investing Jerusalem.

Hippos, a little below (nothing but a ruin now), was one

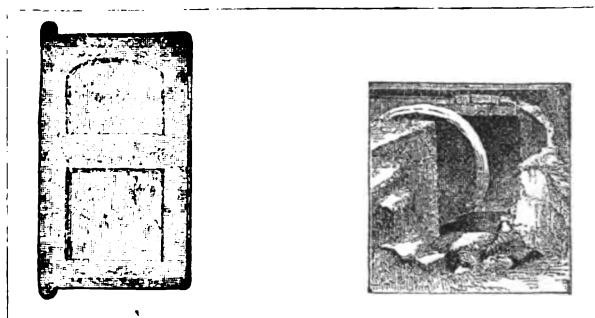


GADARA, OR UM KEIS (FORMERLY SUPPOSED PLACE OF DESTRUCTION OF THE SWINE).

of the cities of *Decapolis*. There was a small province here bearing the name *Hippos*; and this *Decapolis* is mentioned three times in Scripture.

Gadara is still lower. It has been taken as the scene of the healing of the demoniac, and the running down into the sea of the swine (Matt. viii. 28. etc.). The opinion does not now usually prevail; and Gerza (which see), is the

probable site of that event. The ruins at Gadara are extensive, reckoned at two miles in circumference. Its tombs are excavated in the limestone rock, like those around Jerusalem, and consist of chambers of various dimensions, some more than twenty feet square, with places for bodies. The doors are slabs of stone, a few ornamented with panels, but most of them plain. Some of these doors still remain in their position, and can be opened and shut with ease. The hinge is a part of the stone left projecting above and below, and



ANCIENT TOMB DOORS.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed."—*MATT. xxvii. 60.*

"They saw that the stone was rolled away; for it was very great."—*MARK xvi. 4.*

let into sockets in the rock, as seen in the left-hand engraving. The word "roll away" possibly may contain the idea of "causing to slide." If Christ's "new tomb" had such a door, the angel who "sat upon it" had swung it open. More likely the door was one represented in the right hand cut. Imagine a four-foot square hole cut into the face of a rocky cliff a few feet, then enlarging into a chamber. Then imagine a groove cut in the rock near the surface, above and

below the hole, and also at the right hand. On the left let this groove extend back into the rock a little farther than the size of the hole. In this groove is a thin round stone, like a grindstone, slightly larger than the hole, which rolls to the right, closing the hole, or into the channel at the left, opening it. Thus were some of the old tombs made; and thus might the door be "rolled away." More likely still Christ's tomb had simply a large boulder for a door; as it is said of Joseph, "he rolled a great stone to the door of the sepulchre" (Matt. xxvii. 60). See page 309.

Pella (now *Fahil*) is still farther south. The plain is nearly a thousand feet above the Jordan; and to this secure position the Jews fled for refuge from Jerusalem during the siege of that city. It is marked by a few ruins.

We will now re-cross the Jordan.

Here, at the lower end of the lake, it can either be forded or crossed by an old *bridge*. As one sees how the river wriggles here and there, he does not wonder that while in an air-line it measures but about one hundred and twenty miles, it really measures about *twice* that length.

A sharp ride of an hour up this side of the lake brings one to the famous *Warm Baths* near Tiberias. Here are four hot springs, with a temperature of one hundred and forty-four degrees Fahr., and having an exceedingly bitter and salt taste, with the smell of sulphur. The baths (which we much enjoyed) are now largely frequented. Their fame reached the ears even of the Greeks and Romans.

The water of the lake, as an afternoon's sail from this point showed, is peculiarly blue and clear. Sudden squalls are apt to strike the lake, as of old, from its being in a deep

hollow, *six hundred feet* below the Mediterranean. We had an experience of this in the sail referred to. It was quiet at first; but all at once it was disturbed by fierce winds, which were so "contrary" that the Arabs had to pull the boat back with ropes, or we had been compelled to spend the night "toiling on the deep." Thus suddenly was



TIBERIAS, FROM OUR CAMP NEAR THE HOT BATHS.

"There came other boats from Tiberias."—JOHN vi. 23.

the little ship of *Jesus* tempest-tossed; when, at the cry, "Master, save! we perish!" he arose majestically and rebuked the winds; which instantly dropped behind the hills, and there was a great calm (Matt. viii. 26).

Tiberias is situated on the lake, and is held by the Jews to be the place where the true Messiah (yet to come) will

land as he rises from this sea, and is about to establish his throne on Mount Safed. The great Jewish university was for three hundred years here, making the place the intellectual metropolis of the Jews. Here the *Mishna*, or oral law, was reduced to a written form, and the *Gemara*, or commentary on the *Mishna*, was compiled; forming what is now known as the Jerusalem Talmud. The tombs of many celebrated rabbis are pointed out in the cliffs behind the city; one of which contains the dust of the noted Jewish commentator, Maimonides.

There are about three thousand inhabitants in Tiberias, half of whom are Jews; a poor, squalid, sickly looking remnant of this ancient people. The mud houses, and the old walls of the city, with its towers, are in a sad state of dilapidation; in part from the earthquake of 1837.

We encamped here for two days, spending a quiet Sabbath. It was my appointment to preach to our little party; and my emotions were such in selecting some of Christ's words uttered on this very spot, and attempting to do what he so often did here in unfolding divine truth, that it was at times a struggle to proceed.

I shall not forget that quiet Sabbath day on these hallowed shores.

“O Sabbath rest by Galilee!

O calm of hills above,

Where Jesus knelt to share with thee

The silence of eternity,

Interpreted by love!”

As a large part of the people in Tiberias are Jews, I saw

considerable of their peculiarities. One of them, apparently of the more "orthodox" kind, had *tassels* on the corners of his cloak (abaya) larger than I had noticed before, and set off with the symbolic blue. These were the "*fringes*" enjoined by Moses to be made and worn (see Num. xv. 38-39, and Deut. xxii. 12). Here also we see the "hem" or



JEW IN TIBERIAS WITH "HEM" (TASSEL) ON HIS ROBE.

'They shall make them fringes in the borders of their garments, and put upon the fringe of the borders a riband of blue.'—NUMB. xv. 38.

"And besought him that they might only touch the hem (fringe, or tassel) of his garment; and as many as touched were made perfectly whole."—MATTHEW xiv. 36.

"border" of Christ's garment, which a woman and the people would "touch" (see Mark vi. 56; Matt. xiv. 36). The tassels, or the fringe, like the *phylacteries* (which many confound, though totally separate) were to be perpetual reminders of the law and the obligation to keep it. Jesus' charge against the pretentious Pharisees (Matt. xxiii. 5), that they

made "broad" their "phylacteries" (see under that word in the index), and "*enlarged the borders*" (*fringes*, afterward dwindling to *tassels*) of their garments, was well illustrated in this Jew at Tiberias. The rabbis, still 'straining out the gnat but swallowing the camel' (Matt. xxiii. 24), make everything depend on wearing these tassels. Some insist that the law enjoining them is weightier than all the other laws!

These peculiar embroideries on their robes are seen in



BORDERS ON GARMENTS. HOSHEA'S PRESENTS TO SARGON.

(From recovered Assyrian sculptures.)

"They enlarge the borders of their garments."—MATT. xxiii. 5.

"And Hoshea gave him (Shalmaneser) presents."—2 KINGS xvii. 3.

the sculptured representations of some Jews who are here figured as coming to Shalmaneser (the Sargon of Isaiah xx.), king of Assyria, bearing tribute from King Hoshea. The account of it is in 2 Kings xvii. 3-6. See same in figure p. 645.

Looking on these borders or tassels, we can fancy the woman (Matt. ix. 20) creeping up to Jesus, and extending the timid touch, and hear him say, "Daughter, be of good comfort; thy faith hath made thee whole." And the woman was made whole from that very hour.

A woman sitting and selling *loaves of bread* near Tiberias under the shade of her *umbrella* (I bought the only other one to be found in the place) gave me another example of the "loaves" common in this country, and no doubt of *those* "loaves" with which Christ on the opposite bank twice fed the multitude (Matt. xiv. 15-21, and xv. 32-39). As the



WOMAN SELLING LOAVES OF BREAD NEAR TIBERIAS.

"And took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples."—MATT. xiv. 19.

"And Jesus saith unto them, How many loaves have ye? And they said, Seven. And he took the seven loaves and the fishes, and gave thanks."—MATT. xv. 34, 36.

loaves were very small, weighing about three ounces (see *loaves* in Index), the "five" loaves in the first miracle, and the "seven" in the next, would not be far from *one* loaf with us.

It may be added that there were, and are, modes of *baking bread* specially adapted to the migratory habits of the

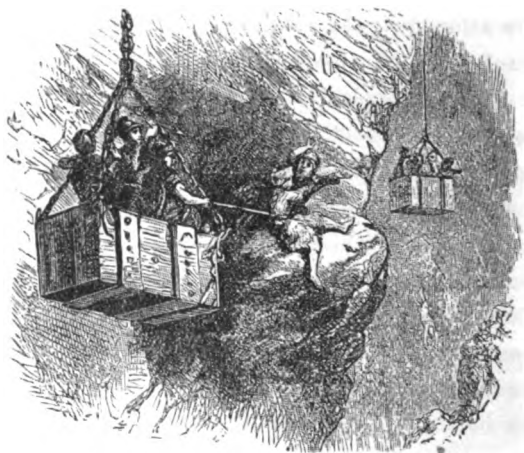
pastoral Jews, as of the modern Bedouins. The cakes are either spread upon stones, which have been previously heated by lighting a fire above them or beneath them, or they are thrown into the heated embers of the fire itself. Or lastly, they are roasted by being placed between layers of dried manure, which burns slowly, and is therefore specially adapted for the purpose.

How astonishing the display of Christ's power in changing these loaves and a few small fishes into food for probably 15,000 thousand souls (allowing three other persons to a man) and in the second case for 12,000; and having left, in fragments, twelve, and seven baskets full! Never did the stupendous nature of these miracles so impress me as when standing in sight of where they occurred.

The *baskets* here spoken of must have been of considerable size. They were the ordinary travelling baskets in which the Jews took all their provisions (and some think dry grass to sit or sleep upon), lest they should be defiled. The word used for basket by Luke signifies the same as the word used in connection with Paul's escape "in a basket" from the top of the wall in Damascus (Acts ix. 25; 2 Cor. xi. 33). They both signifying a wicker, or flag basket for carrying provisions, etc., and often were of a large size; as must have been true of that in which Paul was let down.

From this vicinity we can best make the detour to Hattin, or the Mount of Beatitudes. We first come to *Beth-Arbel* (*Arbella, Ibrid*), called also *Wady Hamam*, or "*Valley of Doves*," where we saw eagles, ravens, and flocks of pigeons. Hosea (x. 14) refers to this spot thus, "Therefore shall a tumult arise among thy people, and all thy fortresses shall be

spoiled, as Shalman spoiled *Beth-Arbel* in the day of battle." We thus see that from a very early period it was noted as a stronghold. The yawning caverns here, in the perpendicular sides of the mountains are observable. And we could readily see how, as Josephus relates, Herod's soldiers were let down from the top of the rocks by means



ROBBERS' CAVES, IN VALLEY OF PIGEONS, NEAR HATTIN.

"Made them dens which are in the mountains, and caves."—JUDGES vi. 2.

"Then the people did hide themselves in caves, and in thickets, and in rocks, and in high places and in pits."—1 SAM. xiii. 6.

"They wandered in caves and dens of the earth."—HEB. xi. 38.

of ropes, and with flaming fagots burned out and dislodged a notorious gang of robbers. They also illustrate the old habit of escaping to the dens and caves of the earth during religious persecutions, and the sufferings of Christians for their faith.

The way through this wild glen is along the dry beds of

winter torrents. Emerging upon a fertile table-land, we have before us the spot where Christ is supposed to have delivered his memorable *Sermon on the Mount*. The two-horned elevation is called the *Mount of Beatitudes*, or *Kurun Hattin*. Kurun means "horns," and by a close look at the view of Hattin here given, the two horns, or mounds, will be seen, resembling, as the Arabs fancy, the shape of a camel's saddle, with its two nobs, or horns. The hill (it is scarcely a mountain) is some two and a half miles in a straight line from the lake, and rises 1178 feet above the level of the sea, and about 60 feet above the surrounding plain. It is a third of a mile in length.

We rode up and down its sides, and surveyed well its configuration. There are two considerable elevations on the mount (the horns), and it seems likely that the Saviour, from his prayer-place on one of these, stepped down into the open space (the "plain" of Luke vi. 17)—a natural amphitheatre between the mounds, capable of seating the hundreds that may have been present—and there delivered the wonderful sermon, and made his final and special call and choice of his apostles. As to this being the true site of the scene referred to, the tradition is not clear beyond the time of the Crusaders. But none of the other mountains in the neighborhood could answer equally well to the descriptions, inasmuch as they are merged into the uniform barrier of hills round the lake; whereas this stands separate. It is "the mountain" which alone (uninhabited) could lay claim to a distinct name; with the exception of the one height of Tabor, which is too distant to answer the requirements.

The battle of Hattin, between Sultan Saladin and the

Crusaders, July 5, 1187, was the blow which virtually crushed the Crusaders. After the conflict the captive princes were brought to the tent of the conqueror. He received them with the respect due to their rank and their misfortunes. On Raynald alone he bent a look of mingled rage and scorn, and ordered him to be put to death. The victory of



VILLAGE OF HATTIN, AND KURUN HATTIN (RIGHT OF VILLAGE), THE TRADITIONAL SITE OF SERMON ON THE MOUNT. LOOKING EAST.

"And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him. And he opened his mouth, and taught them."
—MATT. V. 1, 2.

Hattin was decisive ; and nearly all Palestine, with Jerusalem itself, soon yielded to the Moslem yoke.

The village of *Hattin*, which gives the name to the mountain, is near by, as is seen in the view here given. The village has no claim to antiquity.

Magdala (*Migdol*, *Mejdel*), is three miles north of Tiberias. Besides an old tower, there are fifteen or twenty hovels or huts, a few of which I have had pictured as specimens of the existing peasant houses of Palestine. They are exact resemblances of the average country dwelling of to-day.

I may add that one rarely meets more miserable beings than those now at Magdala. Some of those who came out to see us were absolutely naked.

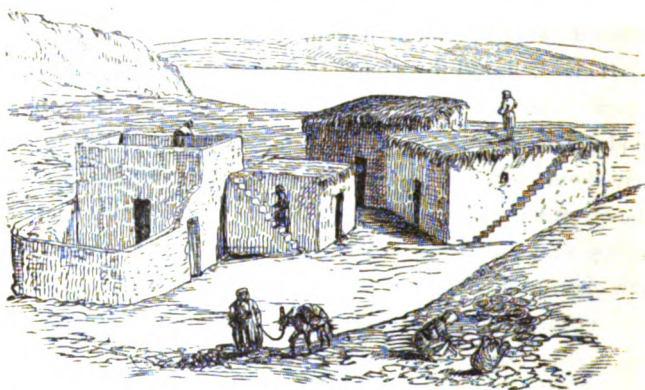
It is believed by some that the poor, stained, fallen woman who in Simon's house anointed Christ's feet, lived in Magdala, and not in Nain (a day's walk off). Be that as it may, there are few things more touching than that scene, when she crept into the man's house at a feast, to pay a tribute of love to him who had a little before, somewhere, made her a new creature.

"She sat and wept, and with her untressed hair
Did wipe the feet she was so blest to touch;
And HE wiped off the soiling of despair
From her sweet soul, because she loved so much."

But the ancient tradition which identifies this woman with Mary Magdalene, making *her* the type of shameless profligacy and accepted penitence ("the Magdalen," etc.) is utterly baseless, and must be regarded as a wrong to the memory of one who was unfortunate (by the possession of "seven devils" or demons), but *not* exceptionally wicked.

These *huts* are worthy of study, as illustrating many Scriptural allusions. The walls are dried mud (perhaps some pebble-stones intermixed); and very easily could the thief "break (dig) through and steal" (Matt. vi. 19). There is

but one room, where the domestic animals and the few articles of furniture are huddled in with the family, and all upon the ground (the only floor), and with no light except what comes in at the door. How natural that the woman who lost a piece of her valued dowry money should 'light a candle (lamp) and sweep diligently the house in order to find it' (Luke xv. 8). Look at the rude outside stairways, leading



MAGDALA: HOME OF MARY MAGDALENE.

"And came into the coasts of Magdala."—MATT. xv. 39.

"He appeared first to Mary Magdalene."—MARK xvi. 9.

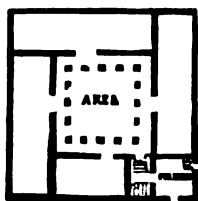
"In the dark they dig through houses which they had marked for themselves in the day-time."—JOB xxiv. 16.

to the house-tops, and see the force of these words: "He went up to the house-top to pray" (Acts x. 9); "Let him which is upon the house-top not come down" (Matt. xxiv. 17). Imagine the man upon the right hand one shouting to his neighbors an item of news; and see the force of the expression, "Shall be proclaimed upon the house-top" (Luke xii. 3). See the breast-work around the one at the left; and

read Moses' direction that the houses should have such a defence against falling off (Deut. xxii. 8). Lattice-work sometimes constitutes this balustrade; through which Ahaziah fell into the court (2 Kings i. 2). On these house-tops grass or scattered grain sometimes grows; but it is apt to "wither afore it groweth up; wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom" (Ps. cxxix. 6, 7). Observe the yard before the door of this house; and see how there was no room for a crowd *within*—"no, not so much as *about the door*" (Mark ii. 2).

And look at the roofs of the two right-hand houses. See the ordinary covering; of slight timbers placed from wall to wall, upon which are laid small branches or brushes, with grass and reeds and rushes, and over all a coating of mud and gravel, rolled down smooth. Such roofs are liable to drop inward. Hence it is written, "By much slothfulness the building decayeth; and through idleness of the hands *the house droppeth through*" (Ecc. x. 18). In long rains they leak. Hence another word of Solomon: "A continual dropping in a very rainy day, and a contentious woman, are alike" (Prov. xxvii. 15). It is easy also to see how a roof of this sort was "broken up," when a palsied man was brought (close to this very place) upon his "bed" (a piece of matting or of coarse cloths sewed together), and "let down" into a house where Christ was preaching to a crowded assembly (Luke v. 19). The carriers of the man went up upon the roof, and in one spot removed this layer of gravel, thus "uncovering" the roof, and then tore up the "tiling" of brushes and sticks, and let the man down to where Christ was standing.

Perhaps, however, the house was of the larger and better class, and Jesus was in the *court*, or area of the house, *i. e.*, the inner square, around which the rooms of the house were built. I examined particularly this kind of house in Tiberias, and often found that the area was *covered with an awning*, or a sort of loose *brush-work*. This covering (a *special roofing*) may have been what was "broken up," to let the palsied man down where Jesus was. Of course, the bearers did not, in that case, go through the porch, but ascended by the exterior stairway; which often



GROUND-PLAN OF A
HOUSE OF THE
BETTER CLASS.

(though generally otherwise) landed outside of the yard, or entrance-space. This *area*, and the long narrow rooms around it, are seen in the diagram. Often it has trees, and perhaps a fountain in it. This was the "*court of the garden of the king's palace*," of which we read in Esther i. 5. In the right-hand corner, at the bottom, is the door, which opens directly into the porch or entrance-hall. To enter the *court* it is necessary to cross this hall and go through an adjacent room. It can thus be seen how one might enter the porch, and yet have no view of the interior arrangements of the house. The marks around the court show the positions of the pillars which support the gallery above. The oblong spaces represent various apartments. In very large houses, or palaces, elevated seats or platforms often were ranged along here, as would seem to have been the case with the palace in Jerusalem in which Christ was when Peter denied him (see Matt. **xxvi.**).

The diagram will assist in understanding some other particulars in the narratives of our Lord's trial.

On leaving Magdala we came upon the plain of *Genesareth*, i. e., the "Garden of Abundance." It is some three miles long and one mile wide, and its natural fertility is seen in the rank weeds and thistles (often as high as our heads on horseback), with occasional clumps of oleanders, willows, and papyrus-trees. Also in the multitude and variety of its *flowers*.

The *Round Fountain*, which Josephus mentions, was examined with interest. The curious fish he speaks of, from what we saw, may still be here.

Many of Christ's teachings found their illustrations from this plain of Genesareth. The imagery was before his eyes. The sower's seed might fall by the "wayside" (see Matt. xiii.), for the great highway by the lake skirted this plain. Some had not much "depth of earth"; and the beach, drained of soil, and made up of sand, would suggest this idea. The rocky rim of this "garden" would illustrate the "stony ground hearer." As to thorns and thistles to "choke the word" I have just spoken of them. And as to the "fowls of the air," which "sow not nor reap, nor gather into barns," and which devour the seed that is sown, and "two of which (sparrows) are sold for a farthing," it can be said with truth that I did not see elsewhere in all Palestine so many birds—jays, quails, plovers, sparrows, and the like—as I saw in the four days I was upon the shores of the Sea of Galilee.

We cannot forget when walking these shores, that four, at least, of our Saviour's Apostles *were fishermen on this lake*

—Simon and Andrew, James and John; and possibly also Philip, who was of “the city of Andrew and Peter” (Matt. iv. 18–22; John i. 44). From references in John xxi. 11; Matt. xiv. 17; xv. 34, it is seen that this lake abounded in fish. The rabbis say that one of the ten fundamental laws laid down by Joshua was, that any one might fish with a hook in the Sea of Galilee. Two of the villages on the banks derived their name from their fisheries—the west and the east Bethsaida.

The coasts of Tyre and Sidon must have produced at least as great a number of fish as this lake. The name of the latter place, indeed, is derived from the Phœnician word *fish* (see Gesenius, under *Sidon*). The modern name has the same meaning, *Saida*. It is the oldest fishing quarters for commercial purposes known in history. The copious supply of fish in the waters of Palestine encouraged the art of fishing, to which frequent allusions are made both in the Old and in the New Testament. The most prevalent method of catching fish among the Hebrews was by *nets*, of various kinds and sizes. Four of these are mentioned. Two in Hab. i. 15, 16; the *casting-net* in Matt. iv. 18, and Mark i. 16; and the *drag-net* (a larger kind), in Matt. xiii. 48. The third occurs in Eccl. ix. 12, *a casting-net*. The fourth, was *a fowler's and fisher's net* (Ps. xxxv. 7, 8).

Net-fishing is still in use on the Sea of Galilee, and we saw an Arab wading in the water and “casting a net,” as here represented.

As I once rode out into the lake as far as I could force my horse, and then stood still, I could see swarms of fishes gathering around, about the size of the American

trout. In a sail, however, only one was taken by a hook imperfectly bated.

Looking at this man with his net, we cannot but recall the scene when the disciples here had "toiled all night and taken nothing" (Luke v. 5). At length came Christ saying, "Children, have ye anything to eat?" "No," was the reply of the weary and disappointed men.



AN ARAB FISHING IN THE SEA OF GALILEE.

"I go a fishing."—JOHN xxi. 3.

"The kingdom of heaven is like unto a net."—MATT. xiii. 47.

"He (Peter) girt his fisher's coat unto him; for he was naked."—JOHN xxi. 7.

"Cast the net on the right side of the ship, and ye shall find," was the answer of One whose precept usually involves a promise. And when the sweep was finished, and the seine was drawn to shore, they found that they had made a little fortune. *A hundred and fifty-three* "great fishes" tumbled and struggled in the straightening net, and yet it did not break. And to crown their joy and turn

their mourning into dancing, there was no need to ask their benefactor and their host, "Who art thou?" for now they knew him to be their own risen Lord. (Luke. v. 12.)

The number of small *shells* here, not much larger than a pea, is surprising. At various points the beach is to a great extent made up of them. One can lie down and almost imbed himself among them. Ship-loads could readily be gathered up.

I believe the three cities of Capernaum, Bethsaida, and Chorazin extended up the shore from the plain of Genesareth in the order named; as located on the maps in this volume. During our stay in this region we carefully examined each Scripture reference, in the light of the conjectural localities; and at least my own mind reached a tolerably satisfactory view as to where these cities stood.

Capernaum, in this case, was on the northern boundary of the plain of Genesareth, extending to the "Round Fountain." The site is closer marked by *Ain-et-Tin*, the "*Spring of the Fig-tree*." The spring rises under a larger fig-tree, and falls into the lake by a high projecting rock which overhangs the ruins of a *khan* (hence *Khan Minyeh*), another name for the site. The rocky promontory is deeply cut in every direction, probably for aqueducts.

I rode over the hill and down its sides, and scanned every object. Bits of pottery and fragments of stone-work, and dim traces of foundations may be detected; and one sees from here that it is by far the highest near elevation on the west of the lake; and involuntarily feels that the biblical intimations all harmonize with this spot.

Certainly there is no room to dogmatize; but I shall ever

associate with this place the immediate visible presence of our Lord, in "his own home," and the performance of his deeds of mercy to the suffering children of men who here thronged him.

"A lazar-house it seemed, wherein were laid
Numbers of all diseased ; all maladies,
Of ghastly spasm, and racking tortures, qualms
Of heart-sick agony, all feverous kinds ;
Demonic frenzy, moping melancholy,
And moonstruck madness."



HILL OF CAPERNAUM (KHAN MINYEH).

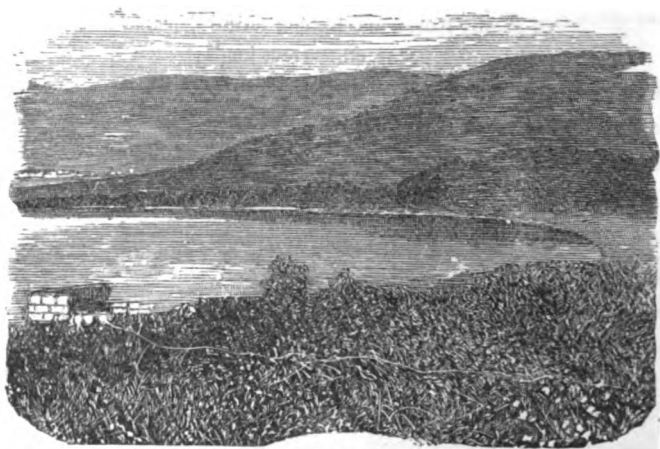
"And leaving Nazareth, he came and dwelt in Capernaum."—*MATT.* iv. 13.

"And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee."—*MATT.* xi. 23, 24.

The little boat seen in the cut may remind one of the Master's entering a ship and pushing out to sea, and in this floating pulpit addressing the multitude. It has been deemed strange that his voice could well be heard for such a

distance ; but it is seen here that the rim around the lake, and the clear air, enable one to be heard for even hundreds of yards off.

Bethsaida (of Galilee) was, according to this view, within a short distance (less than a mile) from Capernaum, on the north ; marked now by the name *Ain-et-Tabighah*—" *Spring*



SITE OF BETHSAIDA OF GALILEE (HILL OF CAPERNAUM IN REAR).

" And straightway he constrained his disciples to get into the ship and to go to the other side before unto Bethsaida, while he sent away the people. And when they had passed over, they came into the land of Gennesaret, and drew to the shore."—MARK VI. 45, 53.

" Philip, which was of Bethsaida of Galilee."—JOHN xii. 21.

of the Mill," from a stream driving a mill. There is also a deep cylindrical well (*Tannur Eyub*).

Bethsaida means "House of fish," and it was the home of fishermen, from whom Andrew, Peter, James, John, and perhaps Philip, were chosen. It is the only *natural* fishing-place on the shore ; and I was interested at finding it so used by the Arabs now.

The site has some quite distinct ruins. The copious streams which burst out near by, or come in from a distance and are concentrated here, make a roaring brook beside which is a rank vegetation of wild grasses, weeds, and bushes. The lake sets up into the shore, and forms a cove, as is seen in the cut: which material advantage for fishing purposes probably gave it the name of Bethsaida.

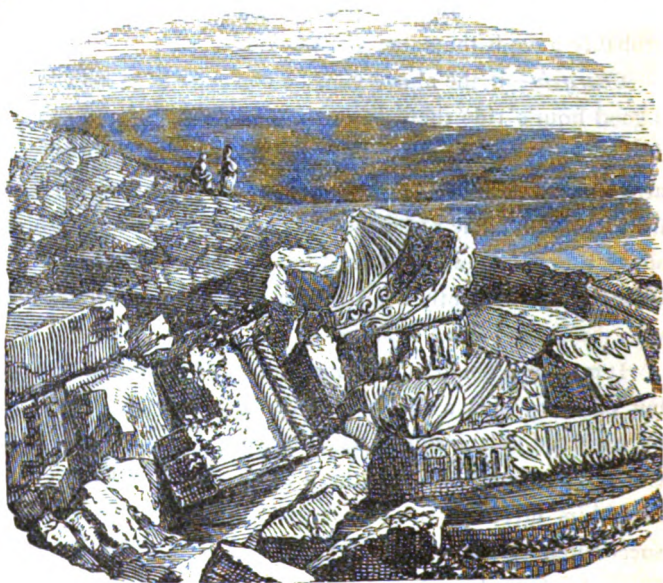
Chorazin—if the above view be correct—is at *Tel Hum*, a good hour's ride (between three and four miles) north of Bethsaida. Some years ago the tendency was to locate it at *Kerazeh*, considerably to the north, and two or three miles from the lake. The reason for this identification was at best slight, and very few hold to it to-day. The Chorazin of the Gospels was evidently near the sea, and in close connection with the other named cities.

It may be a small thing upon which to construct a theory, but certainly it is a fact of interest, that if these locations be accepted as the right ones there is a beautiful *order* in Christ's enumeration of the three cities named. And we can fancy him uttering, with the finger pointing toward each in succession, down along the lake, the denunciation upon Chorazin, Bethsaida, Capernaum. And perhaps the *elevation* of the last-named place above the others, gave point to the expressions, "exalted to heaven," and "cast down to hell."

There are at Chorazin remarkable ruins of a synagogue. With exceeding difficulty, and some risk of injury from the gigantic thistles that make the spot a perfect thorny jungle, I clambered among these old synagogual stones and took drafts and measurements of the most peculiar of them.

Is it too much to suppose that some of the stones seen in this plate have echoed back the Saviour's voice?

How specially favored was this region from Christ's presence! We read of nine departures hence to preach elsewhere, while yet this was his principal residence. At



STONES OF OLD SYNAGOGUE AT CHORAZIN (TEL-HUM).

"Woe unto thee, Chorazin."—MATT. xi. 21.

length the hatred of the national officials began to brook suppression, and to break forth in perilous opposition. At every period and every turn in his way, in the corn-fields, synagogues, feasts, and journeyings in Capernaum, Chorazin, Magdala, he was dogged, watched, impeded, questioned, tempted, insulted and conspired against, until he left the

ungrateful people to their fate. The awful woe which he uttered (*Matt. xi. 22-24*), whatever be the exact time of its utterance, was but the sad farewell to the spot he so much loved—words spoken not in wrath, but in pain because the inhabitants repented not: "Woe unto thee, Chozazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day" (*Mat. xi. 20-23*).

The lake is still here whose waters obeyed Christ's voice and fell placid under his feet. The gray hills are yet hovering around it, and the mountains where he retired and spent all night in prayer. The ground is the same as when he sat upon it to teach his disciples, and to dispense food to the multitudes. The tapering peak of Safed, and the more distant snowy summit of Hermon, are seen now just as they often caught his eyes. The green meadows of Golan and Genesareth, and the lowly dwellings of Magdala, and the springs bursting from Tiberias and Capernaum and Bethsaida, are much as he saw them. The road by the way of the sea on the borders of Zebulun and Naphtali still skirts the plain and follows the water's edge just as when the caravans moved along here between Jerusalem and Damascus. The site of Philip's palace at one end of the lake, and that of Herod Antipas at the other, are here; and the Jordan at

either end is the same silver thread. The same sun-beams play upon the transparent waters as they ripple along the pebbly beach, and the same sky looks down on all. And, oh, the *glory* of the whole was that H^E breathed this air, and saw these waters and plains, and pressed with his hallowed feet this soil ! But the woe has come, *and how changed !*

Those days are past—Bethsaida where?

Chorazin, where art thou?

His tent the Arab pitches there,—

The wild reeds shade his brow.



TIBERIUS "PENNY"—DENARIUS.

"Go thou to the sea, and cast a hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money."—**MATT. xvi. 27.**

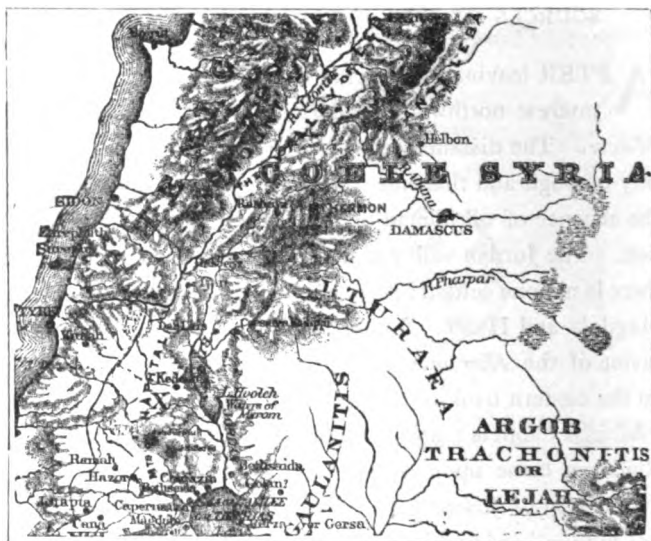
XI.

SOURCES OF THE JORDAN, AND DAMASCUS.

AFTER leaving the Sea of Tiberias, the first object of interest northward is *Lake Huleh*, or the *Waters of Merom*. The distance direct is about eleven miles ; but the way is rough and tiresome, besides being monotonous from the absence of all human beings and all marks of civilization. The Jordan valley along up is exceedingly rich ; but there is not one settled inhabitant the whole distance between Magdala and Huleh. Indeed, for *thirty* miles, *i. e.*, from the ravine of the *Hieromax* until you reach the base of Hermon on the eastern bank of the Jordan, there are but three mean inhabited hamlets ; and the west side is about as desolate. Ruins we come upon occasionally ; but *Khan Fubb Yusef*, the “Khan of Joseph’s Well” (from the belief that Joseph was hidden here by his brothers in a well), and the “*Bridge of Jacob’s Daughters*,” spanning the Jordan, are the only architectural remains worth examining. These words recur to us again and again with peculiar force, ‘I will make your cities waste, and bring your sanctuaries into desolation. And I will bring the land into desolation ; and your enemies shall be astonished at it’ (Lev. xxvi. 31).

Lake Huleh is mentioned in Joshua xi. 5 as the “Waters of Merom,” beside which was vanquished Jabin, king of Hazor. The field of battle was most probably on the south-

western border of the lake, near the banks of the Hendaj. After pursuing the fugitive Canaanites east and west until he left none of them remaining, Joshua *returned* "and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms"



MAP OF REGION NEXT ABOVE THE SEA OF GALILEE, INCLUDING
COELE-SYRIA AND THE LEBANON MOUNTAINS.

(Josh. xi. 10). This victory virtually completed the conquest of Palestine by Israel.

Thousands of aquatic birds are seen gambolling on Huleh (or Hooleh), and many swallows skimming its surface. The water of the lake has not the purity of that of the Lake of Tiberias, as it is fed by several muddy streams running through the morass.

The place is famous for malaria and wild swine; both of which find a congenial home in the neighboring marshes. I give an exact picture of the kind of buffaloes (as they



BULLS, REEMS, BUFFALOES, WADING IN LAKE HULEH.

“Will the unicorn [reem] be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn [reem] with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great? or wilt thou leave thy labor to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn.”—JOB xxxix. 9-12.

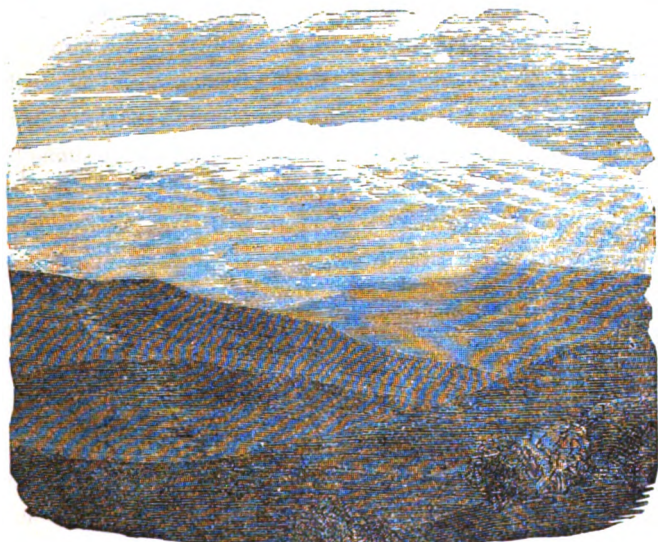
are called) which herd together around this lake, and wade all over in its waters. They must be of Egyptian origin, as I had seen the same kind there. Except in this place I did not come upon them in Palestine, though I am told they are

quite common in Syria. They are much broader, larger, and coarser built than American oxen, with enormous horns. Are they the loud bellowing *bulls* of Jeremiah (l. 11), and David's *strong* bulls of *Bashan* (Ps. xxii. 12)? Robinson, Shultens and others believe them to be the Reem, rendered "unicorn" in Job xxxix. 9.

Hurrying back to overtake my company from an excursion to examine these queer animals, I received a lively impression of the thickets of thistles that grow on this rich soil. A shepherd was urging his flock of sheep and goats toward me, along the only path through them; and neither his "small cattle" nor my horse could be compelled to take the thorning of a turn-out. Jumping my animal into the crowd, he lost his legs and sent me headlong among the goats and sheep. Only on the plain of Genesareth had I seen such *trees* of thistles; and I can attest to the stoutness of their stalks and spines. It shows the natural fertility of this soil, and how literally the threat has been accomplished: 'Cursed be the ground for thy sake; thorns and thistles shall it bring forth to thee' (Gen. iii. 17).

Dr. Robinson's *Hazor* has already been left behind in our journey up thither; and *Kadesh* is about two miles north-west of Huleh. But more likely Hazor was in the valley above the Huleh, as Kadesh-Naphtali (now Kedes, "the holy place"), originally a royal, and probably a sacred city of the Canaanites (Josh. xii. 22), was conquered by Joshua, and made a "city of refuge" for the northern tribes (Josh. xx. 7). The chief interest of Kadesh is its connection with the life of Barak, who was born here, and went hence, at Deborah's call, with 10,000 men to Mount Tabor.

Ten miles from Huleh we come upon *Tell-el-Kady*, "the Hill of the Judge"—old *Dan*, or *Laish*. Here we fairly confront the noted *Mount Hermon*, whose snowy head we have espied at almost every prominent point in Palestine. Now



TOP OF MOUNT HERMON, FROM DAN, THE ANCIENT LAISH.

"And the children of Dan sent of their family, five men from their coasts, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it. Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians."—JUDGES xviii. 2, 7.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."—P's. cxxxiii. 3.

we are under its brow, lifted 10,000 feet toward heaven. The first full look in its face recalled what I had read of it: "The snow on its head and sides sparkled under the rays of the sun, as if it had been robed in a vesture of silver. In

my mind's eye, at that moment, it had none of the appearance of an inert mass of earth and rock, but glowed with life and animation. It stood there, athwart my path as it were, like a mighty giant rearing his head toward heaven, and swelling with the proud consciousness of strength and majesty. I felt how natural was the Psalmist's personification, his language springing spontaneously to the lips: 'The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name' (Psalm lxxxix. 12). Hermon has three summits, from the tallest of which the snow never disappears. In spring and early summer it is entirely covered, looking from some points like a great white dome. Late in autumn only a few faint lines are left, around which the clouds cling until early in November, when the winter raiment is renewed. The name *Hermon* was doubtless suggested by the form of this mountain, "a lofty round peak."

As stated elsewhere, it is now generally held that somewhere on this splendid mountain—*Shaik* of the Mountains, as the Arabs call it—the Transfiguration occurred. Patched all over with snow-banks, as it was in June, it seemed to me unlikely that the top of the mountain could have been selected. There are numerous lesser peaks, and from some of them several small villages (possibly sites of the "towns" into which Christ entered after coming down from the mount) are seen. Yet no one will say that either of these peaks (unless snow-clad), is "a high mountain apart" (Matt. xvii. 1). Tall Tabor, with its striking isolation, certainly answers much more closely this representation. I may add, that the tradition in favor of Tabor can lay claim to a venerable antiquity; for Jerome, in the fourth century, when making

his pilgrimage with the saintly Paula, says, "She ascended Tabor, on which the Lord was transfigured."

But what a thought that perhaps one of these pinnacles was gilded with the radiance of heaven in the memorable Transfiguration !

The *calves* here pictured are from sculptures found by Renan in sight of *Dan*. They were cut on the face of a huge tall rock, and constitute one of the most interesting



CALVES DISCOVERED NEAR DAN. PALM-TREE BETWEEN.

'The other calf put he (Jeraboam) in Dan.'—1 KINGS xii. 29.

"Behold thy gods, O Israel, which brought thee up out of the land of Egypt."
—1 KINGS xii. 28.

antiquities in this region. It is likely from this that calf-worship belonged to the old Phœnicians, long before Jeroboam's day. Instead of coming primarily from Egypt, it came, no doubt, from the East.

Yet the Jews would have Aaron make them a calf (Exod. xxxii. 24) ; either the sacred bull of Egypt, or a cherubic symbol of Jehovah. Josephus seems to imply that the calf symbolized God (Ant. viii. 8, § 4). Aaron, in proclaiming the feast (Ex. xxxii. 5), distinctly calls it a feast to Jehovah,

and speaks of the idol as the visible representation of him who had led them out of Egypt. And there was only *one* Apis, whereas Jeroboam erected *two* calves. Jeroboam's well-understood political purpose was, not to introduce a new religion, but to provide a different form of the old.

The prophet Hosea is full of denunciations against the calf-worship of Israel (Hos. viii. 5, 6 ; x. 5), and mentions the curious custom of *kissing* them (xiii. 2). The change of Bethel into Beth-aven possibly rose from contempt of this idolatry. The calf at Dan was carried away by Tiglath-Pileser, and that at Bethel ten years after by his son Shalmaneser (2 Kings xv. 29 ; xvii. 3).

I was surprised at the magnitude of the *source of the Jordan* at Dan. Before arriving, we came to a splendid stream fringed with blooming oleanders, and spanned by an old Roman bridge, the crossing of which almost made the head swim from the depth of the chasm and the swiftness of the current below, as it went laughing and roaring down its way, splashing its foam upon the rocks and stones. And this is the *Hasbany river*, *one* feeder of the Jordan, and abundant enough to drive all the mills of Lowell or Manchester.

Here at Dan a stream bursts from another source so swiftly that I could not force my horse to wade into it, to see one of the springs (of which there are several). Flowing together they plunge down through the jungle of reeds and trees with a roar that can be heard for a mile. At Banias, as we shall see, is a third fountain issuing from a cave in a steep cliff, and spouting as if from hundreds of jets along a semicircular rim. Judge of the volume of the Jordan from these three streams united ; not to mention those flowing

into it. I did not wonder that it averages, even in dry times, near a hundred feet in width and from eight to ten feet in depth.

At *Cesarea-Philippi*, around the cave's mouth here represented, the ruins of a temple are scattered ; and from this



GRAND SOURCE OF THE JORDAN : CAVE IN THE ROOTS OF MOUNT HERMON, AT CESAREA PHILIPPI (BANIAS).

" Jesus came into the coasts of Cesarea Philippi."—MATT. xvi. 13.

limestone cavern, and from every chink and cranny in the rocks around, waters gush forth, which soon collect into a torrent, and dash in sheets of foam down a rocky bed, and at length plunge over a precipice into a dark jungle, hastening to help form the Jordan.

We read that Christ and his disciples came into the coasts (or towns) of Cesarea-Philippi. Where then stood a city there is now a straggling village of some sixty houses and three hundred souls—a filthy locality, to be remembered by the traveller for its vermin, lizards, and scorpions. Nearly all the crumbling, dingy houses have *booths* of green branches and reeds, raised upon stout wooden legs on the flat roofs, which illustrates Neh. viii. 16, “So the people made themselves booths, every one upon the roof of his house.”

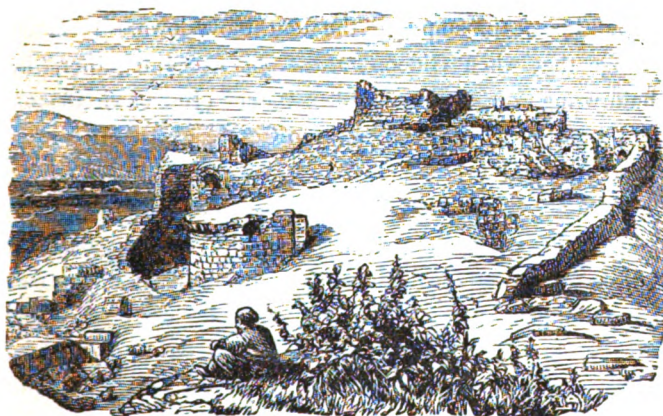
Considering the natural strength and beauty of the site—the majestic head of Hermon towering right over us; in full sight the mountains of Galilee and the hills of Bashan; plains rich in verdure, and mounds carpeted with flowers or covered with trees, and grottoes, and caves, and springs—it is not strange that *Pan* was worshipped here (hence *Panias* and *Banias*); and that Herod the Great here built a temple, which was adorned by Philip ‘the Tetrarch of Iturea and of Trachonitis’ (Luke iii. 1); whence came the name *Cesarea-Philippi*, to distinguish it from the Cesarea upon the sea-coast.

Probably some Phœnician or Canaanitish sanctuary preceded the *Panium* of the Greeks in this rock grotto. Dr. Robinson suggests that it may be that “*Baal-gad*, in the valley of Lebanon, under Mount Hermon,” which formed the northern limit of Joshua’s conquests (Josh. xi. 17).

A thousand feet above our encampment, right under the head of Hermon, are the ruins of one of the most formidable castles in Syria (see the cut). It covered several acres of the rocky cliffs where it was perched; and was the stronghold at intervals of Phœnicians, Greeks, Romans, Crusaders,

and Moslems, *the* stronghold of northern Palestine. Ramb-
ling and scrambling among vaults, arches, avalanches of
stones, and massive remains of walls, I exclaimed again
and again, "What tremendous fortifications! What tan-
gible relics of the mighty past!"

Was it upon some of these cliffs about Cesarea-Philippi
that Jesus looked as he said to Peter who here affirmed
that he was the "Christ," "Thou art Peter [*petros*, *rock*],



CRUSADERS' CASTLE (HUNIN) AT CESAREA-PHILIPPI.

and upon *this* rock [pointing to *himself*] I will build my
church, and the gates of hell shall not prevail against it"
(Matt. xvi. 18)? It may be worth mentioning that here at
Cesarea-Philippi was the exhibition of games and public
spectacles by Titus, after his capture of Jerusalem, when the
poor Jews were compelled to fight with each other and
with wild beasts; many hundreds being thus slain. It is
affecting to think how their blood stained this soil.

Camping a night at Cesarea-Philippi, in the morning we found our tents drenched by the dew. How it recalled this word as to the grateful influence of brotherly love! (Ps. cxxxiii. 3) 'As the dew of Hermon, and as the dew that descendeth upon the mountains of Zion?' It might almost be said that Palestine lives, in the summer, on the dews, which are copious beyond anything known in Europe and America. But for this, vegetation would utterly die. One night it so wet and shortened the cords of a tent of ours as to pull up the pins and let the tent blow down. It is not strange that when Gideon "thrust his fleece together," he could wring from it "a bowl full of water" (Judges vi. 38-40).

Phiala (Burket Ram), near to Cesarea, is a little lake, round like a bowl, and alive with frogs and *leeches*, whose 'two daughters cry, Give, give' (Prov. xxxi. 15).

Now let us begin our way around the left base of the mountain for the old city of Damascus. We met many donkeys with enormous bundles lashed on their sides. They were loaded with water-jars, and various pottery, from a manufactory at *Rashciyat*, as we found when reaching there. Arriving at this place, we went in to examine the work in the pottery, and found it quite ingenious. I was impressed with the striking scriptural illustration as to the power of the Creator over his creatures, as used by Paul in the ninth of Romans. By means of a wooden treadle, a revolving table, and his own hands skilled by practice, one man forms jars of all shapes and sizes, while another goes in and out bearing the newly made jars to the oven to be baked, or places them in long rows on the bench to dry. Thus has he "power over the clay" (Rom. ix. 21).

It is known that the word "wheels" in Jer. xviii. 3, "I went down to the potter's house, and, behold, he wrought a work on the *wheels*," means *stones*. And I saw here at Rasheiyat that the potter's machine was a pair of circular stones, placed one upon another like mill-stones, of which the lower was immovable, but the upper one turned upon a



VIEW OF A POTTERY ON THE SIDE OF MOUNT HERMON.

"Arise and go down to the potter's house."—Jer. xviii. 2.

"Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—Rom. ix. 20, 21.

spindle or axis, and had motion communicated to it by the foot of the potter sitting at his work.

Proceeding, we came upon some remarkable ruins at *Hibbariyeh*, of an old temple to Baal. At *Hasbeiya* (a village of four thousand souls), we found snow from Hermon for sale on the street. At this place, in 1860, one thousand

Christians were massacred in cold blood by the Druzes, under the wretch Osman Bey, who was shot for the butchery by orders from the British commissioner at Damascus.

We turned out of our way to see a wonderful natural bridge, where the river *Leontes* rushes through a tremendous gorge. And we saw the prostrate walls of old temples at *Dimas*, and *Deir-el-Ashayir*, and *Rukleh*, which interested us much. They, too, are of Baal temples, all facing Hermon (the seat, perhaps, of the great Baal-god), one of which has an altar for human sacrifice, and a monster head as of a man carved in a stone in the walls (five and one-half feet in diameter), and also a finely sculptured eagle in full flight. What scenes of horror and of blood, in the name of religion, has all this region witnessed!

Oh, if these rocks and hills could speak, what a tale they could tell! Can it be that this mountain was regarded as holy—a *kibleh* to which the worshippers in the surrounding country turned in prayer? May this be the real origin of the name *Baal-Hermon*, that its summit was the great sanctuary of *Baal*; and that it was to the Syrians what Jerusalem was to the Jews, and what Mecca is to the Moslems? It is quite possible.

Now for the first magnificent view of Damascus—heighted by a most marked contrast. For we have been travelling for hours through ravines and naked gray peaks, whose summits are swept by the eagles, and hilly grounds which only want actual sand to make them a Sahara. The flinty, blasted soil, without a spire of grass, or clump of weeds, or a single tree, resembles a field of iron; and this, with the red-hot Syrian sky, reminds one of Moses' words, "I will

make your heaven as iron, and your earth as brass" (Lev. xxvi. 19).

Only we must stop to see this *wely*, on a hill-top. It is at once a tomb-house and prayer-place; often seen on the "high places" throughout Palestine. It also illustrates the old habit of idol worship "under every green tree" (Deut. xii. 2), which is so often referred to in Scripture.



A WHITED SEPULCHRE, WELY, TOMB.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Woe, unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous."—MATT. xxiii. 27, 29.

All graves were regarded by the Jews as unclean, and as communicating legal uncleanness to any one who came in contact with them. It was usual therefore to make them conspicuous by *painting them white*. Hence our Saviour's remarks: "Woe unto you, scribes and Pharisees, hypocrites!

for ye are like unto *whited sepulchres*, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness" (Matt. xxiii. 27). "Ye are as graves which *appear not* (*i. e.*, are not made conspicuous), and the men that walk over them are not aware of them" (Luke xi. 44).—*unlike* these welies.

The name of some saint or prophet is still connected with these welies. Wely means "Favorite of Heaven," and all through Palestine we come upon these structures (perhaps ten to twenty feet high), consecrated to Abel, Noah, Abraham, Moses, Aaron, Ishmael, Joseph, Seth, Samuel, David, and the like. They are kept in good repair, at considerable expense, and both Moslems and Jews venerate them, and make pilgrimages to them as holy places. Thus do they "build the tombs of the prophets, and garnish the sepulchres of the righteous" (Matt. xxiii. 29). There is an inside sitting place ; with a mat and jar of water.

The Saviour charged hypocrisy upon those who thus builded and repaired the sepulchres of the prophets, while they practically cast contempt upon their doctrines ; and the sin is terribly patent in Palestine to-day.

Under the shadow of this wely we stand and look down on *Damascus*. They say that Mohammed, while yet a camel-driver, from this point was shown Damascus, and asked, since he could not have two paradises, whether he preferred an earthly or a heavenly one ; and upon replying the latter, he refused to enter this lovely city. Certainly it looks like a paradise. For an hour or so, on this high hill, I sat and gazed upon the sight, glancing alternately upon the surrounding ranges, all bare far away on the road to

Bagdad and Palmyra, and upon the loveliness that lay embosomed at my feet. In the suburbs of the city are little villages everywhere peeping out of their bowers, and right before is a real cornucopia—a very pouring forth of the horn of plenty.

Sparkling fountains, running canals, looking like silver



VIEW OF DAMASCUS FROM HILL ON COMING IN FROM HERMON
(GARDENS ON THE ABANA IN FRONT).

"The steward of my house is this Eliezur of Damascus."—GEN. xv. 2.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage."—2 KINGS v. 12.

threads stretched upon the dense foliage, tapering minarets, white roofs, and swelling domes tipped with golden crescents, the great mosque, the towers of the castle, the sombre

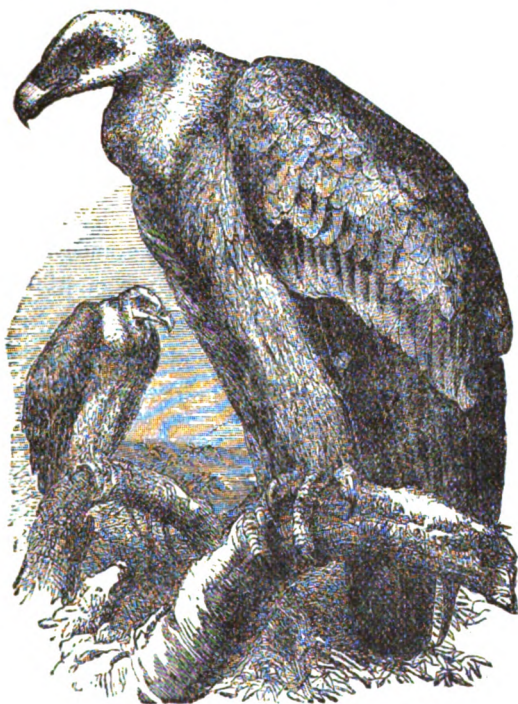
hues of the olive mingled with the deep green of the walnut and the lighter shade of the apricot, the silver sheen of the poplar, the lofty cone-like cypresses, and at intervals the palm trees raising their graceful heads—all this looks like an Arabian Nights' fairy vision.

Damascus! daughter of Abana's stream,
How beauteous still are thy enchanting bowers!
Thy gardens, that with fruits unnumbered teem,
And perfumes that exhale from loveliest flowers.

The secret of all this beauty and thrift is that old river of which Naaman speaks, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings v. 12). The Pharpar flows a little way from Damascus (three miles south); but the *Abana* (now *Barada*), on whose three or four forks the city stands, is literally a river of life, making the desert a brilliant oasis. It was not strange that Naaman should have considered the waters of Abana and Pharpar superior to those of the Jordan; for those are chalky, while these are blue as ether.

We pitched our tents on a sort of island between two forks of the Abana, outside of the city; as no grounds could be had without extravagant prices within the walls. This place is a public common, and we found it every way unfavorable to our health and comfort. The overflow of the river had left enough standing water to breed malaria and mosquitoes; and the carrion and offal from the city attracted thither beasts and birds of prey. One of our company shot a vulture disputing with the jackals over the body of a dead horse; and if the number of "sacred dogs" was not

lessened it was not our fault. It would seem that Isaiah's grouping of noisome animals (quoted under the cut) must



CAMP-GROUND COMPANIONS AT DAMASCUS.

"The wild beasts of the desert shall also meet with the wild beasts of the island and the satyr shall cry to his fellow; the screech-owl shall also rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate."—ISA. xxxiv. 14, 15.

have been made from some such a place as this; and it was a kind Providence that in four days' camping here we did not all contract the dreaded Syrian fever.

But what matters such trifling annoyances when we are on such grandly historic soil? For Damascus goes back into antiquity, nobody knows how far. It was a flourishing city in the childhood of the world. Before Jerusalem was, before Baalbeck, and Thebes, and Palmyra, and the Pyramids were, Damascus was. In the narratives of Abraham, and Lot, and Melchizedek, and Admah, and Zeboiim, *Damascus* is spoken of as a well-known city; and from that time till now it has been a city. Probably it was founded by *Aram* (the name for *Syria*) who was the grandson of Noah. It has existed as it were naturally, because of its being the last place left upon going out from Egypt and the west upon the great desert plane to the east, and the first place struck upon in coming from that plane in the east to Egypt and the west.

And what a checkered history it has had, since it has been the *capital* of great empires. At one time its monarch ruled from the shores of the Atlantic to the banks of the Indus. Six different races have possessed it, and its history may thus be divided into six periods. During the first period of 1450 years it was independent. The Babylonian and Persian monarchs held it for a second period of 417 years. It was under Grecian rule a third period of 248 years. The Romans possessed it a fourth period of 699 years. The Saracens occupied it a fifth period of 441 years. Lastly it fell into the hands of the Turks; who still retain it.

Here Abraham saw the first city after leaving his country, and found his tried servant—"Eliezer of Damascus." Here no doubt Jacob twice came, in his flight to and from

Padan Aram upon the trouble from his wronging Esau. Here the little captive Jewish maid, in the harem of the Syrian general Naaman (waiting upon his wife), happened to speak of the prophet Elisha as being able to recover her lord Naaman from his leprosy ; which led to his visit to Jericho and his washing there in the Jordan, and his coming back here healed, bringing with him some loads of the earth as holy soil, to be placed in the heathen temple for him to kneel upon when there at worship with the king (2 Kings v.). The memory of Naaman clings to Damascus yet. Outside the walls, on the banks of the Abana, is a leper hospital, which tradition says occupies the site of Naaman's house. I visited it, and could not wonder that the heart of the little Jewish captive was moved by her master's sufferings.



ORIENTAL WINDOW
ON THE WALL.

Close here I observed a *window upon the wall*, and the method of its construction.

The walls of the city are often twenty or thirty feet high. In some places they are of ancient stones ; and the exact position and structure of these windows upon the walls explain not a few inspired references. The back of the house is the city wall itself ; and when it reaches the top of the wall, it is easy to build out several feet, supporting the structure by special stays underneath, as seen in the cut. This is a delightful place for its retiredness, coolness, and favorable outlook. Rahab's hanging out "the scarlet thread in the window" at Jericho (Josh. ii. 15, 21), is here seen to have been practicable. And so of Paul's escape.

To this city Elisha came, when king Benhadad sent Hazael his servant to him to ask if the king would recover. And when the prophet wept, Hazael inquired the cause, and was told that he (Hazael) would assume the reins of government, and slay men and women and children with heartless cruelty; upon which he exclaimed, "Is thy servant a *dog* that he should do this thing?" Yet he did smother the sick king to death, and act the dog in his awful ferocity (see 2 Kings viii.).

Another personage is seen approaching the city. He is a young man from Jerusalem, with a cavalcade of soldiers; and he has on his person letters of authority from the Sanhedrim, to search out and arrest and drag to Jerusalem, and to prison, all believers in Christ in Damascus. He has travelled in hot haste the long distance of near one hundred and fifty miles on this bloody errand: and the prey is now within his grasp.

But see! as he approaches, and is soon to enter the gateway, he is suddenly prostrated to the ground by an overpowering heavenly light.

In this scene *Jesus Christ* (not in the flesh but in glory) came to this city; appearing to one "born out of due time" (1 Cor. xv. 8). And HE it was who cried, "Saul! Saul! why persecutest thou me?" Blinded with the dazzling glare, stricken in conscience on being told it is *Jesus* whom he persecutes, owning that it *is* hard to kick against the pricks (the goads), and trembling and afraid, he asks what is he to do; and arises, and is led by the attendants into the city, and is three days, blind and fasting, in the house of one Judas, on a street called Straight, praying the whole time to

Almighty God. Whereupon a Christian teacher (Ananias), God-directed, comes to him saying, "Brother Saul, receive



THE STREET CALLED STRAIGHT, IN DAMASCUS ; WHERE PAUL WAS FOUND BY ANANIAS IN THE HOUSE OF JUDAS.

"And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias ! And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus : for, behold, he prayeth."—ACTS ix. 10, 11.

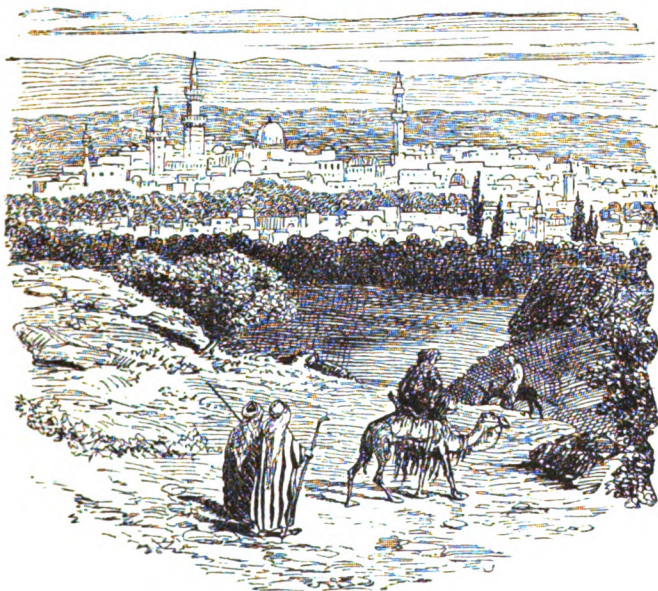
thy sight, and be baptized and filled with the Holy Ghost." And it was so ; and here he preached Christ (Acts ix. 20).

In many Levantine towns there is a street—not always the principal one—traversing the length of the city in a tolerably straight line, and usually called *Straight Street*—like *Strada Stretta* in *Malta*. The street which was called *Straight* in Damascus still exists under the same name. It is the most important and spacious street in Damascus, running from east to west; and has long been one of the busiest scenes of Eastern commerce within the city. The reputed “house of Judas,” with whom Saul lodged, is still shown and visited. Like most of the “holy places” in Syria, it is a vault below ground, converted into a small chapel or oratory, now in the possession of the Latins. Even the house in which Ananias lived, and in which he is said to have been buried, is shown. It lies northward of the *Straight street*, and the site presents a little half-underground chapel, open to all “Christians,” and exhibiting Latin pictures and Greek crosses.

A tradition as old as the time of the Crusaders locates the *Place of Conversion* about ten miles south-west of the city, near *Kaukab*. A local tradition, however, professes to be able to point out the precise spot where Saul fell blinded to the earth. It is not half a mile from the eastern gate of the town, in the midst of an unenclosed cemetery. The so-called Christians of Damascus have long since marked their veneration for the spot, by making it the place of burial for their dead. The present road is here purposely diverted from the direct course for a few yards, leaving apart the place which is the alleged scene of the conversion. The spot thus respected is evidently a portion of the ancient road, and it consists entirely of small firmly bedded pebbles.

Having never been broken up, it stands alone, like the fragment of an elevated causeway. The sides have been gradually lowered by numerous pilgrims who have taken away the pebbles to preserve as relics.

On gaining this spot Paul saw before him the city to



PLACE OF PAUL'S CONVERSION.

"And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me."—Acts ix. 3, 4.

which he was bound. His fiery zeal would naturally be inflamed by the sight, and anew he would here "breathe out threatenings and slaughter against the disciples of the Lord." (Acts ix. 1). Would it not seem that this was just the time for his proud spirit to be humbled, and for the passions

of the fanatic to be quenched forever by the flood of divine grace? "As he journeyed, he came *near* Damascus; and suddenly there shined round about him a light from heaven" (Acts ix. 3).

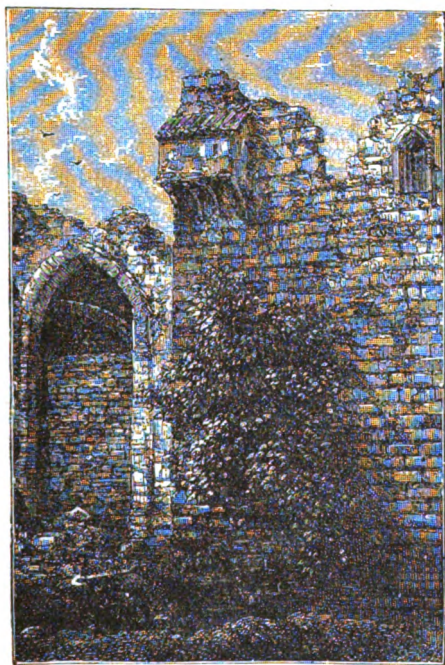
I do not see why this is not likely the true site. Certainly it was near here; and it is not possible to describe my emotions as I rode down through the very gate where, blind, he must have entered (some of the archway is the same), and out to this probable spot where he fell prostrate and became a changed man.

But be this as it may, the features of the landscape are the same that Paul saw: on the left, Hermon in all its majesty; the long range of Anti-Lebanon, gray and bleak, stretching eastward; the broad plain on either hand, with its many-tinted foliage; all around villages embowered in blooming orchards; and just before him the bright buildings of the city.

It was about noon when we were here, and this language came home to us with peculiar force: "At *mid-day*" a light shone "*above the brightness of the sun*" (Acts xxvi. 13). The greatness of that light those only can know who have seen and felt a Syrian sun shining in its strength. And *that* light was "*above the brightness of the sun.*"

Not far off is the so-called Tomb of St. George, "the good porter," said to have aided Paul in his escape over the adjacent wall. To the stone altar erected over this tomb are brought all the coffins of the "Christian" dead before interment. The ignorant guides of the place speak only of the escape and hiding of the Apostle, and have lost all memory of his vision and conversion.

On the same side of the city as the "Place of the Conversion" is the reputed site of Paul's *escape*, by being let down by the wall in a basket. The wall here is of hewn



PLACE OF PAUL'S ESCAPE, BY BEING LET DOWN THROUGH A WINDOW.

"But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket."—ACTS ix. 24, 25.

"In Damascus the governor under Aretas the king, kept the city with a garrison, desirous to apprehend me. And through a window in a basket was I let down by the wall, and escaped his hands."—2 COR. xi. 32, 33.

stone and Roman foundations, with occasional intervals of towers. One observes a projecting tower of early Saracenic masonry, and beside it a walled-up gate. It has been shut

for more than seven hundred years. Here tradition has located the scene of Paul's escape from the city: "And through a window in a basket was I let down by the wall, and escaped" (2 Cor. xi. 33). The window was some time since demolished by a fanatical Mohammedan; but the place of it was directly over the blind arch in the left of the view given.

The words of Luke are really "*through* the wall" (Acts ix. 25). And they are explained by Paul himself to mean "through a *window* by (through) the wall" (2 Cor. xi. 33), *i. e.*, through the window of a house built against, or upon, the wall; forming part of the wall (see p. 593).

The basket by which Paul was let down probably resembled the large, round, shallow baskets which are still used in Damascus, and in other parts of the East, for various purposes. When Professor Hacket was in Damascus he saw a couple of men come to the top of the wall with a basket full of rubbish, which they emptied over the wall. A friend said to him: "Such a basket the people use here for almost every sort of thing. If they are digging a well and wish to send a man down into it, they put him into such a basket; and that those who aided Paul's escape should have used a basket for the purpose was entirely in keeping with the present customs of the country." (See also *basket* in Index).

Damascus is supposed to contain 130,000 inhabitants. It is surrounded mostly by walls of massive sun-dried mud-blocks, with an old mole outside. On one side are perfectly immense burying-grounds. The streets are ill-paved and dirty, and crowded with camels, donkeys, dogs, Nubians, Turks, Greeks, Bedouins—a motley mass.

The roar and hubbub in the chief streets of Damascus are terrific. Now we must make way for some grandee ; now for a string of camels or a party of midshipmen just arrived from Beirut, rushing through the bazaars on fleet donkeys, scattering sherbet stalls as they pass. In the



VIEW OF ARCHED STREETS AND BAZAARS IN DAMASCUS.

"Thou shalt make streets for thee in Damascus."—1 KINGS xx. 34.

midst of it all, the richly-robed merchants sit on the sills of their shops, smoking and sipping coffee with the most consummate indifference ; while in little stall-like shelves there squat rows of long-bearded, white-turbaned, sallow-visaged men, telling their beads, and mingling with muttered prayers

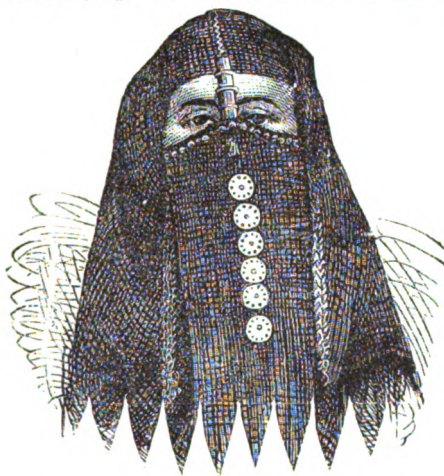
to Allah curses on the infidels. With all you hear the water-carrier crying out that one may drink "without money and without price" (Isa. lv. 1).

In the crowd we are sure to see women riding astride on their mules or donkeys, with short stirrups, and so completely veiled and sheeted that you need to be told what the white and shapeless mass is. The ordinary veil is a linen sheet, large enough to cover the whole form from head to foot, and is brought over the face in a manner to conceal all but *one eye*. This custom is alluded to in Sol. Song iv. 9, in these words: "Thou hast ravished my heart with one of thine eyes," *i. e.*, with but a slight view of thy charms.

The bazaars are a real wonder. They are long, narrow streets, generally roofed over with matting to afford shade, and lined on either side with the small square spaces that form an eastern shop; their flooring or counter raised some two or three feet above the ground. Each bazaar, as is usual in the East, is appropriated to one trade. The silk bazaar contain goods of violet, crimson, maroon, and blue silks, embroidered in gold, silver, and many colors. The food bazaar has bits of meat stuck on a skewer, twirling round, roasting before a charcoal brazier, the rotary motion being stopped when a customer appears, for a slice to be deftly cut off. The Greek bazaar is full of ancient armor, old Damascus blades, inlaid arms, and very unique curiosities. The saddle bazaar has its masses of gold and silver-embroidered leather trappings for horses, camels, and mules, decorated with velvet and pearls for the more wealthy, and cowrie shells, carpet beading, and red or yellow woollen cords and tassels for the poorer classes. The cotton bazaar is

full of gaudy prints. The perfume bazaar is redolent of attar of roses, sold in mites of bottles at high prices.

In this classification of trades and wares we see an old Scripture usage. Jerusalem was parcelled out in like manner among its artisans and tradesmen. Jeremiah received "daily a piece of bread out of the bakers' street" (Jer. xxxvii. 21); the valley between Mount Zion and Mount Moriah was the *Tyropæon*, that is, of the cheesemongers.



THE WOMAN WHO WANTED A HUSBAND.

"And in that day seven women shall take hold of one man, saying. . . Only let us be called by thy name to take away our reproach."—ISAIAH iv. 1.

While walking with my daughter one day on the "Street called Straight," a woman stepped up to her and said, "You are a nice looking lady; won't you be so good as to tell me *where I can get a husband?* I lost mine in Jaffa, and want another one." It showed the strong prevailing wish of all the women of the East for husbands (often seen in the

Scriptures), and reminded me of Isaiah's word (iv. 1) : " And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel ; only let us be called by thy name, to take away our reproach."

The Mohammedan law declares that the supreme object of the existence of women is to be married and to have children for the benefit of the state. To be unmarried, even to be widowed, is a reproach, and to die in either of those conditions is to forfeit happiness in a future life. But even though she fulfils her appointed duties and destiny in obedience to the law as well as she may, the Mohammedan woman has not, even in that case, the promise of association with the faithful in paradise. Nevertheless, for the faithful wife there is reserved in paradise a condition which, while it is a seclusion from the other sex, is gay, glorious and perfectly happy.

To speak to a Turk of the women of his household is to commit the greatest possible breach of etiquette and politeness. It is forbidden to make the slightest allusion, even indirectly, to this delicate subject ; and of course, all such phrases as " How is your wife to-day ? " are quite banished from conversation.

No one can visit Damascus without the recollection of the awful massacre of the Christians here in 1860. Men and infants were murdered ; the females outraged ; valuables carried off, and the torch applied to the houses. The carnage did not cease for three days. The flames of the burning houses lighted up the whole city, revealing in every street and lane scenes of brutal outrage. About 2,500 men were slain, besides women and children—in all some 5,000 souls.

Far greater would have been the slaughter of the Christians had not the hero of Algiers, *Abd-el-Kader*, espoused the cause of the persecuted. More by his valor than his eloquence he saved the lives of at least 15,000 whom the Mohammedans had sworn to put to the sword. Though



• ABD-EL-KADER : THE DELIVERER OF 15,000 LIVES.

“ When the righteous are in authority the people rejoice.”—PROV. xxix. 2.

himself a Mohammedan, he stood forth as the defender of the Christians when those of his own faith were fanatically calling for their blood.

It is with great pleasure that I am able to give an accurate portrait of this noble old Emir.

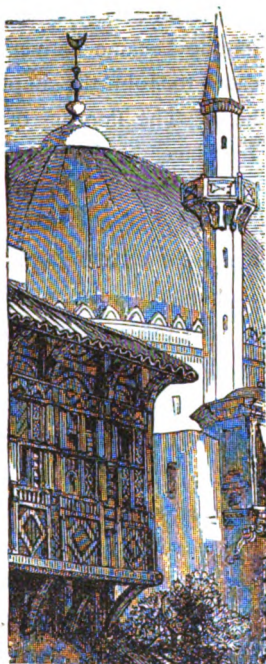
The spirit of bitterness toward those of other faiths still exists in the bosoms of the Moslems, and may break forth again at any opportune moment. You hear such language as this: "Dog of a Christian! Miscreant! Wretch! May the birds of the air soil your beard! May the plague dwell in your house! May your wife be childless!"—the last being a Biblical and Mohammedan malediction of the utmost severity. One cannot help feeling alarmed for the safety of those who have again peopled the Christian quarter of Damascus. It was but a spark that kindled the former mighty flame; and a spark at any moment may originate an even greater calamity. There is many a man in the city to day well-fitted to illustrate the lines of Moore:

‘One of that saintly, murderous brood,
To carnage and the Koran given,
Who think through unbelievers’ blood
Lies their directest path to heaven.”

The *mosques* in Damascus excel those of any other city except Constantinople. The *Great Mosque*, with its courts, occupies about three acres, in the very midst of the city. Although not in this shape existing earlier than the Roman or Christian period, the site itself, and no doubt some of the materials, go back to the very earliest days. It is well known that the Greeks and Romans always revered the sacred buildings of conquered nations; and with an easy liberality either adopted their gods, or decided that they were merely foreign names for their own deities. Baal became Helios or Jupiter, and Ashtoreth Juno, or Venus, as fancy or favor dictated. So we may infer that *Rimmon* was appropriated by Greek and Roman, and his temple held in reverence.

In standing then within this mosque, why may not one fancy himself to be upon some of the very dust lugged here by Naaman from the banks of the Jordan—his “two mules’ burden”—which he would make *his* shrine, while his master was kneeling near in worship to a false god? In reference to it he uttered the singular prayer—“In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing” (2 Kings v. 18). Probably it was here King Ahaz saw the altar whose beauty so pleased him that he had a similar one constructed in Jerusalem (2 Kings xvi. 10).

The mosque has three minarets, and one is called the “Minaret of Jesus”: for the Moslems hold Jesus to be a prophet, though inferior to Mohammed; and a Moslem tradition affirms that Jesus, when he comes to Judge the world, will first descend on this minaret; and then, entering the mosque, will call before him men of every sect.



THE MINARET OF JESUS,
ON THE GREAT MOSQUE,
“HOUSE OF RIMMON.”

“When I bow down myself
in the house of Rimmon, the
LORD pardon thy servant in
this thing.”—2 KINGS v. 18.

The minaret is two hundred and fifty feet high, but its fine proportions are marred by the mass of buildings piled up against the mosque, and concealing some of its parts.

About seventy years after the Council of Nice this great temple became converted into a Christian cathedral, dedicated to John the Baptist, whose head was then enshrined here. The flooring of the mosque is of tessellated marble. In places it is concealed by numbers of small Persian prayer-carpets. In this mosque is the tomb of the great Saladin, and over his tomb is preserved the immense turban which he wore, being nothing but a roll of green cloth, about four inches thick around the head.

But the most interesting thing to me was an ancient and significant inscription which I had hard work to find, from its being almost covered by the buildings placed up against this part of the mosque. Clambering to the top of the silversmiths' bazaar, and ascending higher by a ladder or two, and jumping across some deep pitches in the roofs, I was rewarded by the sight of a beautiful and lofty arch over an ancient doorway to what was the Christian church, on a horizontal slab of which, close down to the roofing where I stood, I deciphered and copied the Greek text, cut in stone, of these remarkable words :

" Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations."

Strange words for a Turkish mosque ! In all their hatred of Christianity the Moslems are thus made to preach Christ, and to utter a prophetic truth as to his reign ! Obscured as this word has been, it could not be obliterated ; and so all

through these weary and wicked centuries has Jesus had a monument here, holding aloft amid the most impious abominations *His* sacred name!

I may add the fact in this connection that a *Protestant Mission* was established in Damascus in 1843, by two missionaries, one from the Presbyterian Church of Ireland, and the other from the Church of Scotland. The latter soon withdrew, and the Presbyterians of the United States took its place. The good work is being prosecuted with encouraging success.

Of course I could not enter the mosque without taking off my shoes. In Catholic churches the *head* must be bared: in Moslem churches the hat may be kept on, but the shoes must be removed. The root idea is that the ground is sacred where the king sits. A pile of peaked, heavy red slippers (see the cut), is laid in the lobby, and you are ordered to take off your (*Christian*!) boots or shoes, and put on these cumbersome things which are held to be sufficiently "sacred" for the place.

Here again it is seen how customs cling to the Bible lands. Thus a voice of old came to Moses: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground" (Exod. iii. 5).



TAKING OFF THE SHOES
BEFORE ENTERING THE
MOSQUE.

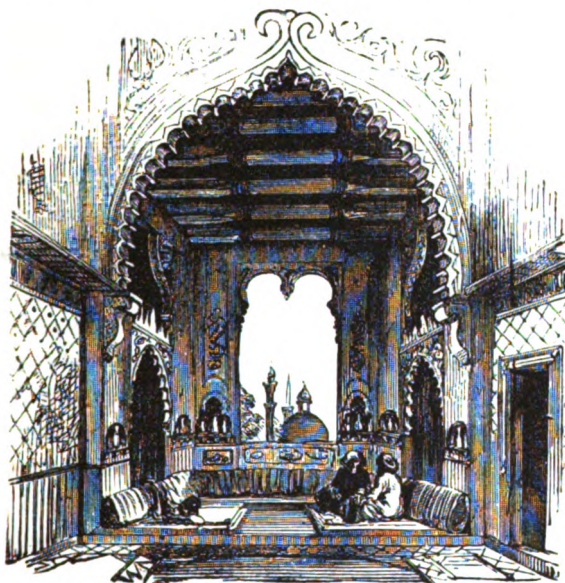
"And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."
—EXOD. iii. 5.

On the same principle the Jewish priests officiated barefooted in the tabernacle and the temple. The same custom, growing out of the same feeling, is observed among all eastern nations at the present day. Even Arabs and Turks never enter mosques without putting off their shoes. They exact a compliance with this rule. A Samaritan from Nablus, who conducted Messrs. Robinson and Smith to the summit of Gerizim, when he came within a certain distance of the spot, took off his shoes, saying it was unlawful for people to tread with shoes upon this ground.

I have often noticed Moslems *washing* their feet, as well as taking off the shoes, before entering a mosque. As no stockings are worn in the East, and the feet get badly soiled, this feet-washing was a fitting and universal custom. The servant of the host did it for the guests, and the practice exists to-day. So Christ, in washing the disciples' feet (John xiii. 4-16) took a servant's place. If there be no servant the mistress of the house does it. Hence it is included in the list of qualifications of the widows whom the apostle recommends to the benevolence and support of the church, that they have washed the saints' feet (1 Tim. v. 10.).

The learned Bochart is of opinion that the Israelites used no shoes in Egypt; but being about to take a long journey through a rough wilderness, God commanded them to eat the passover with shoes (sandals) on their feet (Exod. xii. 11); and those very shoes, as well as their clothing, he suffered not to decay in the whole forty years in the desert. The clothes and shoes of those that died served their children when they grew up.

The Pasha, of course, lives in the grandest style. I have spoken of him in the description of the land beyond the Jordan farther south, where we met him, and by invitation took coffee in his tent. His palace, or harem, in Damascus is the grandest establishment in all Syria, and worthy of an old



PASHA'S HARAM IN DAMASCUS: VIEW OF HIS "DIVAN."

"Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts."—LUKE vii. 25.

Oriental prince. A view of his "divan" (lounging-place and conversation-place) is given. This is approached from the outside by a porch, in which the porter watches, and the domestic servants sleep; it is also the place where ordinary visitors are received. Such a place is often referred to

in Scripture : Thus ' Ehud went through the porch ' (Judg. iii. 23) ; and " Uriah slept at the door of the king's house, with all the servants of his lord " (2 Sam. xi. 9). Ezekiel says (xxxiii. 30), " Thou Son of man, the children of thy people are still talking against thee by the walls and in the doors of the houses."

An ornamental arch supports the front wall, and there is a sort of raised platform on three sides. A divan, or pavement, of this kind is mentioned in the book of Esther. At the sumptuous entertainment which Ahasuerus made for the princes and nobles of his vast empire, " beds," or couches, upon which they reclined, " were of gold and silver, upon a pavement of red, and blue, and white, and black marble " (Esth. i. 6). The floor is always covered with carpets, which are for the most part of the richest materials. Upon these carpets a range of narrow beds or mattresses is often placed along the sides of the wall, with velvet or damask bolsters, for the greater ease and convenience of the company. To these luxurious indulgences, the prophets occasionally seem to allude. Ezekiel was commanded to pronounce a ' woe to the women that sew pillows to the arm-holes, or elbows ' (Ezek. xiii. 18); and Amos denounces the judgments of the Lord against them " that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall " (Amos vi. 4).

It has been the custom from ancient times for Oriental monarchs when wishing to travel through their dominions, to send men before them to prepare their way, by removing stones, levelling rough places, filling up hollows, and making

the road pleasant and easy. Several Scriptural figures are drawn from this fact ; and I saw it illustrated in Damascus.

The “distinguished” men of the city are never seen walking—(touching the filthy ground!) They ride the richly caparisoned white mule, while the servants are all in attendance ; one bearing his pipe, another his shoes, another



FOOTMEN, OR RUNNERS BESIDE THE PASHA OF DAMASCUS.

“And the hand of the LORD was on Elijah ; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.”—1 KINGS xviii. 46.

“If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses ? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan.”—JER. xii. 5.

“Behold, I send my messenger before thy face, which shall prepare thy way before thee.”—MATT. xi. 10.

his cloak, a fourth his saddle-cloth, and so on ; the number increasing with the dignity of the master. The Pasha rides a favorite horse, and has plenty of bare-legged runners before and beside him, who cry, “Clear the way ! the Pasha is coming !” These runners remind one of several Scriptural

references, as of Elijah running before the chariot of Ahab, (1 Kings xviii. 46). Jeremiah's figure of running "with the footmen," and particularly the representation of John the Baptist as being the *forerunner* of Christ, to *prepare the way*, as do these footmen of a prince in travelling through this country, all look to the old custom under remark.

Stripped almost naked, and with loins closely girt, these runners also remind one of the Christian's duty to 'have his "loins girt" (Luke xii. 35), and to "lay aside every weight" (Heb. xii. 1) in his alert life.

In leaving this old spot I must take up the words of another: "Farewell, Damascus! mother of cities; pearl of the East; emerald of the desert, with thy gorgeous colorings and reeking dunghills;—Dives at thy table, but Lazarus and the dogs at thy gate! We have wandered among thy gardens, the air laden with odors, the trees weighted with golden fruits. We have picked our steps amid offal in the streets, and sauntered through the quaint bazaars. We have walked over the marble mosaics of Damascene palaces, where fountains in every room lull to sleep with their gentle murmur and cool the heats of June, and then we have scrambled among the choking dust of ruined heaps, which mark where once was the Christian quarter, and which tell us that the Islam of to-day is as fanatical and as blood-thirsty as when it swept away the Eastern empire, or when Tamerlane, *el Wahsh*, 'the wild beast,' made Damascus a heap of blood and ashes. Let politicians talk of improvement, or tell us the Turk will advance with the times. Islam advance! Yes, when 'the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;' when 'the

earth shall be full of the knowledge of the Lord ;' when the demon of a sensuous deism shall be exorcised, and the Crescent shall be supplanted by the true Cross."

Certainly nothing is so interesting to a Christian visitor in Damascus as the thrilling reminiscences connected with Paul's conversion ; and if the apostle ever needed a new impulse to his zeal and self-sacrifice in the Master's service, it was found in the remembrance of his having persecuted the Church, and hauled to prison and to death both men and women. This was ever in his eye.



BEHEADING.

"I persecuted the church of God."—GAL. i. 13.

XII.

PALMYRA, ASSYRIA, PERSIA, AND BABYLONIA.

“**W**ILL you go to Palmyra?” is a question likely to be put to a stranger in Damascus by a dragoman eager for employ. It hardly pays to go, if that be your limit; for it will cost at least two weeks’ time, and three hundred dollars in money. And when there it seems too bad to turn back without a sight of Nineveh and Babylon, and the regions to the far east. For these reasons none of our party pushed on farther toward the sun’s rising than Damascus. In fact, to see the wonders of Assyria and Babylon one should not go there; for they have been to a great extent transported to the museums of Europe. And in the magnificent tomes of Layard, and Botta, and Rawlinson, and George Smith, and others, one has a far better opportunity for investigation than is possible in an ordinary trip to that country.

The road taken by travellers to the East from Damascus is that extending directly *northward*. This is chosen to avoid the Syrian desert. Hence the Assyrian enemies of Jerusalem were always portrayed in prophecy as falling upon the city from the *north*, though Babylon and Persia were really eastward of Jerusalem. “I will bring evil from the *north*, and a great destruction” (Jer. iv. 6), were the usual words of warning to Judah.

A good look at the map given will help to fix the main points of interest in this section of the Bible lands. At our right we find Tadmor (some 80 miles from Damascus), and due north Hameth, and above it Antioch in Syria, where the disciples were first called Christians.



MAP OF SYRIA AND THE EASTERN BIBLE LANDS: INCLUDING TADMOR (PALMYRA), PADAN-ARAM, MESOPOTAMIA, GARDEN OF EDEN, CHALDEA, BABYLON, NINEVEH, ARARAT, ETC., WITH DISTANCES IN CIRCLES OF 200 MILES.

Striking the Taurus Mountains, we sweep eastward and cross the Euphrates; and between it and the Tigris is old Mesopotamia (between the rivers). Far up in the north is Mount Ararat—800 miles from Jerusalem. Nineveh lies south of Ararat, some 550 miles from Jerusalem. Shinar,

and the Plain of Dura will also be seen ; and off toward Persia (800 miles from Jerusalem), is Shushan. Babylon is seen in the region of Assyria, to which the captive Jews were taken, nearly 600 miles direct from their Holy City. The divisions of Media and Parthia will be observed on the far east ; and south and west of all these countries named, and between them and Sinai and Jerusalem, is the Great Desert of Arabia, in some parts of which Paul sojourned three years, immediately after his conversion.

Here we are at the *Tadmor* of the Scriptures—*Palmyra*, “City of Palms.” Nature meant it for a halting-place of the caravans between the coast of the Mediterranean and the banks of the Euphrates and Tigris. Several springs pour out copious waters from beneath the ledges of verdureless hills, converting the spot into a bright oasis. The romantic tale of Palmyra as connected with the “Queen of the East” has often been told. According to Gibbon, when the prestige of the Roman legions had been lost by a humiliating defeat, and for the first time in the history of the empire a Roman emperor (Valerian) was taken captive, the forces of Palmyra, under Odenatus, beat back the Persian army, and restored the honor of the Roman name. Zenobia, the wife of Odenatus, succeeded to his authority. She is said to have been the daughter of an Arab sheik, and she traced her descent from the Egyptian Cleopatra. By nature she had been crowned queen of beauty ; but that was little satisfaction to an ambitious spirit. She assumed the title of “Queen of the East,” and became an open rival of the emperors of Rome. By the citizens of Palmyra and the soldiers of her army she was loved with an affecting loyalty

and devotion, which favored her ambitious designs, and the Palmyrian forces made such extended campaigns as to excite the envy of Rome.

The result was that Aurelian led his legions against the Palmyrian queen. Twice defeated in open battle, she was driven within the walls of her desert home. The defence of the city was long and stubborn ; but despairing at length



VIEW OF THE GRAND COLONNADE AT PALMYRA, OR TADMOR.

" And Solomon went to Hamath-Zobah, and prevailed against it. And he built Tadmor in the wilderness, and all the store-cities which he built in Hamath."—
2 CHRON. viii. 3, 4

of successful resistance, Zenobia attempted flight. From the Euphrates she was brought back a prisoner, to grace, in chains of gold, a little later, the triumphal procession of Aurelian in Rome.

The magnificence of the royal patronage bestowed upon Palmyra, from Solomon to the Augustan age, can be guessed

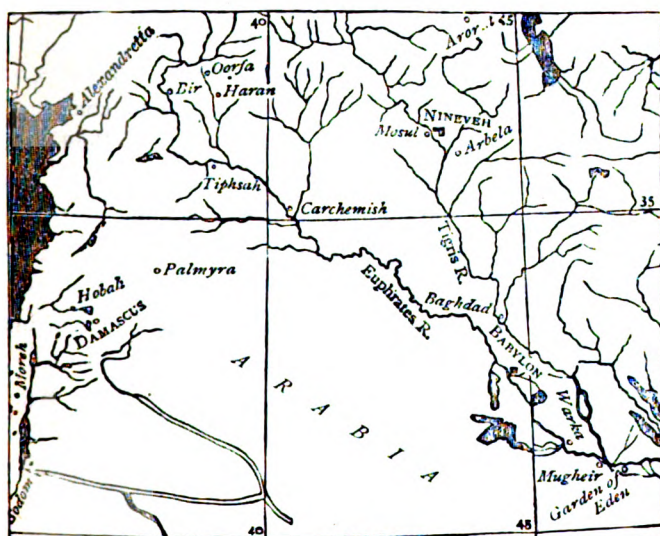
by its ruins. A late visitor, perhaps with a little extravagance, declares that compared with these ruins Baalbec dwindles into insignificance. Of the 1080 columns estimated to have once flanked the grand avenue, only 112 are now standing. These are so disposed along the line of the colonnade that one is almost sure to misjudge their number. As the eye sweeps in long perspective down through the grand vista of trunks and fronded capitals, it is almost deceived into the belief that it is threading an avenue of lofty palms.

The tombs of Palmyra are massive solid buildings, built as if to defy time and man ; but neither have respected them. Some of the buildings have crumbled into heaps, and in others the scattered human bones and piles of mummy-cloths testify to desecrating hands. The grand colonnade, half prostrate, with the vast number of pillars, solitary and grouped ; the tall monumental columns tottering with age, and the confused heaps of fallen porticoes, temples, and mausoleums ; and, surpassing all, the imposing mass of the once resplendent temple of the "god of light"—these form an impressive scene of mournful desolation.

"The ground,
League beyond league, like one great cemetery
Is covered o'er with mouldering monuments :
And, let the living wander where they will,
They cannot leave the footsteps of the dead."

Leaving Tadmor, one enters the conjectural *Land of Us*, the home of the patriarch *Job*. Likely it was in Arabia bordering on Edom westward, on Trachonitis northward, and extending perhaps indefinitely across the pasture-lands of Arabia toward Euphrates.

There is considerable difference of opinion as to where the original *Home of Abraham* is to be located. By means of this little map the three sites chiefly in question are indicated. Just north of *Haran*, where Abraham dwelt for a time, and where Terah died (Gen. xi. 32), is *Oorfa*, which some hold (principally from a resemblance of name, and its



MAP OF ABRAHAM'S COUNTRY: SHOWING THE THREE CONJECTURAL SITES AND THEIR SURROUNDINGS: ALSO THE GARDEN OF EDEN.

nearness to *Haran*) to be the *Ur* of the Chaldees. It is very doubtful, however, whether Chaldea Proper ever extended so far north as this; and the best opinion is against this identification.

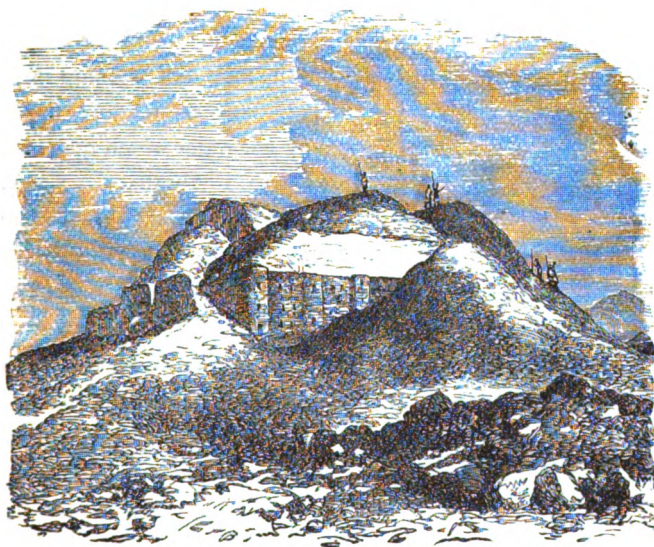
Near the lower edge of the map will be seen the two other points fixed upon—*Warka* and *Mugheir*. They are

not far apart ; and one of them is probably the true site of Abraham's city and country. The reasons preponderate in favor of Mugheir, or *Um-Mugheir*. The resemblance in the name with *Ur*, or *Hur* is noticeable ; and the oldest traditions point to this spot. The remains and inscriptions have been carefully examined by Messrs. Loftus, Taylor, and Rawlinson.

"Ur of the Chaldees," Abraham's city, we may then believe to have been on the right bank of the Euphrates, at the distance of about six miles from the present course of the stream, nearly opposite the point where the Euphrates receives the *Shat-el-Hie* from the Tigris. It is now not less than one hundred and twenty-five miles from the sea ; but there are grounds for believing that it was anciently a maritime town, and that its present inland position has been caused by the rapid growth of the alluvium. The remains of buildings are generally of the most archaic character. They cover an oval space one thousand yards long by eight hundred broad, and consist principally of a number of low mounds enclosed within an *enceinte*, which on most sides is nearly perfect.

The most remarkable building is near the northern end of the ruins seen in the plate. It is a temple of the true Chaldean type, built in stages, of which two remain, and composed of brick, partly sun-burnt and partly baked, laid chiefly in a cement of bitumen. The bricks of this building bear the name of a certain *Uruk*, who is regarded as the earliest of the Chaldean monumental kings, and the name may possibly be the same as that of Orchamus of Ovid. His supposed date is B. C. 2000, or a little earlier. Ur was

the capital of this monarch, who had a dominion extending at least as far north as Niffer, and who, by the grandeur of his constructions, is proved to have been a wealthy and powerful prince. The great temple appears to have been founded by this king, who dedicated it to the Moon-god,



ABRAHAM'S CITY, AT MUGHEIR, THE UR OF CHALDEA.

"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."—GEN. xi. 31.

Hurki, from whom the town itself seems to have derived its name. *Igi*, son of *Uruk*, completed the temple, as well as certain other of his father's buildings, and the kings who followed upon these continued for several generations to adorn and beautify the city.

Ur was held to be a *sacred* city, and so became a *vast* cemetery. It is indeed a city of tombs.

Abraham came up along the *plains of Mesopotamia*, seen on the map, on his way to Canaan. Born in Ur, of the Chaldees, he so hated its idolatry that he could not stay there; and God bade him depart to a new home.

A tradition tells how Nimrod sent for Abraham in his old home, and said to him, "Wilt thou not worship these idols? Wilt thou adore fire?"

"Why not water which quenches fire?" said Abraham. "Very well," said Nimrod; "then adore water." "But why not the clouds which swallow the water?"

"So be it; adore the clouds."

"Rather let me adore the winds which blow the clouds about."

"So be it; pray to the wind."

"But man can stand up against the wind, and keep it out of his house."

Then Nimrod exclaimed in fury, "*Fire* is my



FROM UR TO CANAAN.

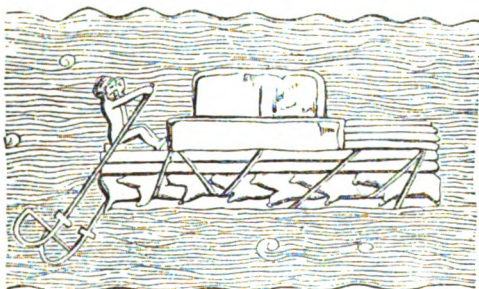
"Get thee out of thy country."—GEN. xii. 1.

god, and that shall consume *you*!" From place to place he "pulled up" his tent pins, going on and pulling up. "*Let us take our journey* and go" should be, "*Let us pull up the pins of our tents*, and let us go" (Gen. xxxiii. 12). So he advanced till he settled at length in Hebron and Bersheeba.

To day, in crossing the Euphrates and other streams in the East, the people have a curious habit of buoying up their bodies by an inflated goat-skin. And such skins, fastened

together and attached to the bottom of a raft of logs, sticks, and reeds, make the boats which sail up and down the rivers. They are seen on the Nile. This use of skin-boats is very ancient, as is seen in inscriptions. Possibly Abraham may have availed himself to some extent of this method of transportation. It might be called boating by inflation.

Mosul is the terminus of the long ride from Damascus in a visit to Nineveh. The latter city is on the eastern bank of the river Tigris, as Mosul, a town of about 40,000 people, is on the western. One of the oldest mission stations of the American Board in Eastern Turkey is at Mosul.



SKIN-BOATS ON THE EUPHRATES AND TIGRIS.

Nineveh (probably from *Nims*, or the god *Nin*) was the ancient capital of Assyria. Its history is involved in obscurity, and the accounts of its vastness and splendor are only traditional. According to Diodorus Siculus, the city had the form of a rectangular parallelogram, being 150 stadia in length by 90 in breadth, the whole circuit being 480 stadia, or, as variously computed, 32, 56, 60, or 74 miles. Strabo says it was larger than Babylon, and Diodorus asserts that the walls were 100 feet high, broad enough for three chariots abreast, and flanked with 1,500 towers.

the city much greater. Layard remarks: "If we take the four great mounds of Nimrud, Koyunjik, Khorsabad, and



ANCIENT NINEVEH, AS SEEN TO-DAY. RIVER TIGRIS AND TOMB OF JONAH (LARGE MOUND) IN THE FOREGROUND.

"Went forth Ashur and builded Nineveh."—GEN. x. 11.

"Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." . . . "So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said; Yet forty days, and Nineveh shall be overthrown."—JONAH i. 1, 2; iii. 3, 4.

"And it shall come to pass, that all they that look upon thee, shall flee from thee, and say; Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee."—NAHUM iii. 7.

Karamles as the corners of a square, it will be found that its four sides correspond pretty accurately with the 480

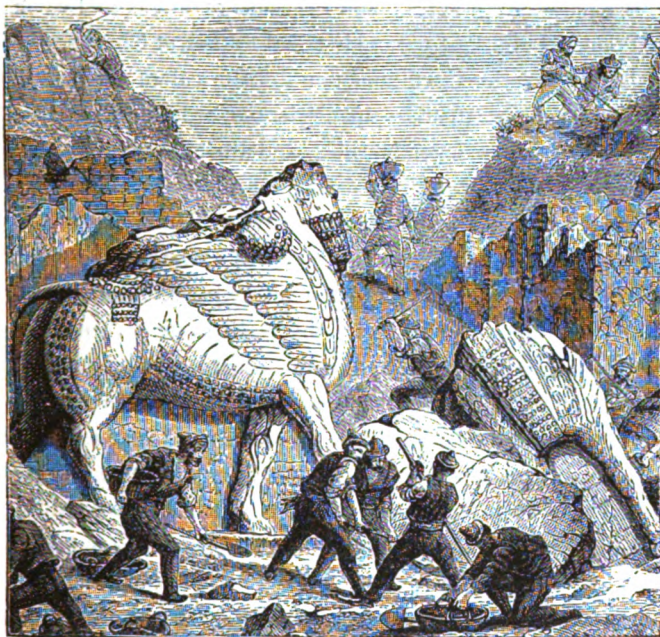
stadia, or 60 miles of the geographer, which makes the three days' journey of the prophet."

The traditional "*Tomb or mound of Jonah*" (Nebby Yunus) before the change in the bed of the Tigris immediately overhung the river. It is seen in the engraving as the mound near which the modern village is built. Moham-medan tradition points to the domed structure crowning the mound as the exact tomb of the prophet.

In 1840 Dr. Layard visited Nineveh, and the next year M. Botta. Both made extensive excavations ; but the former, in 1845, carried them much farther, and discovered the most remarkable of the famous winged bulls, now seen in the Louvre in Paris, and in the British Museum, London. One of the workmen, catching the first glimpse of the monster, threw down his basket, and had run off toward Mosul as fast as his legs could carry him. The Arab sheik and half his tribe were soon upon the spot, and confidently pronounced the gigantic head to be the work of no human hands, but one of the idols which Noah had cursed before the Flood. At different periods since then vigorous excavations have been carried forward ; and with the best of results. In one locality, as many as seventy-one chambers were uncovered, which are panelled with bas-reliefs for an extent of nearly two miles, and twenty-seven entrances were excavated, which were flanked by colossal winged bulls, or lion-sphinxes, although little more than half was explored.

According to the translated inscriptions and brick tablets, the most ancient of the excavated edifices was rebuilt or founded by Assur-bani-pal, conjecturally the Sardanapalus of the Greeks, whose reign is approximately placed at 950-

920 B. C. The palace at Khorsabad is thought to have been founded by Shalmaneser, but built principally by Sargon about 725. The most magnificent of all the palaces, that of Koyunjik, was the work of Sennacherib, about 700 B. C. On the same platform with Sennacherib's palace was another



EXCAVATIONS AT NINEVEH. A SACRED WINGED LION.

"And changed the glory of the incorruptible God into an image of . . . four-footed beasts."—ROM. i. 23.

one, erected by the son of Esar-Haddon. The Assyrian edifices were built upon artificial platforms, varying from thirty to fifty feet above the ground-level. These were sometimes made of sun-dried bricks, and sometimes of earth and rubbish; and they seem to have been faced

of the fanatic to be quenched forever by the flood of divine grace? "As he journeyed, he came *near* Damascus; and suddenly there shined round about him a light from heaven" (Acts ix. 3).

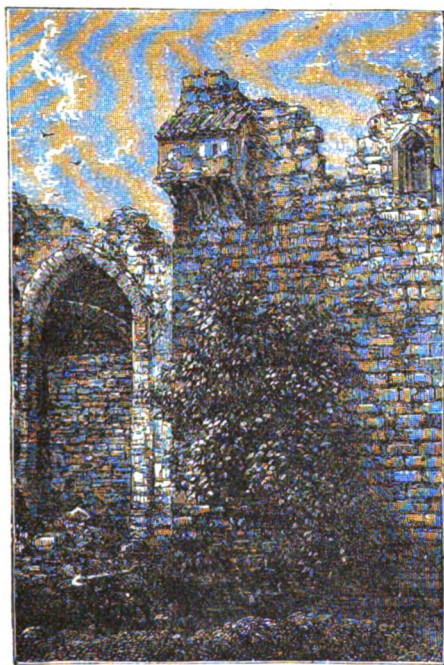
I do not see why this is not likely the true site. Certainly it was near here; and it is not possible to describe my emotions as I rode down through the very gate where, blind, he must have entered (some of the archway is the same), and out to this probable spot where he fell prostrate and became a changed man.

But be this as it may, the features of the landscape are the same that Paul saw: on the left, Hermon in all its majesty; the long range of Anti-Lebanon, gray and bleak, stretching eastward; the broad plain on either hand, with its many-tinted foliage; all around villages embowered in blooming orchards; and just before him the bright buildings of the city.

It was about noon when we were here, and this language came home to us with peculiar force: "At *mid-day*" a light shone "above the *brightness of the sun*" (Acts xxvi. 13). The greatness of that light those only can know who have seen and felt a Syrian sun shining in its strength. And *that* light was "*above the brightness of the sun.*"

Not far off is the so-called Tomb of St. George, "the good porter," said to have aided Paul in his escape over the adjacent wall. To the stone altar erected over this tomb are brought all the coffins of the "Christian" dead before interment. The ignorant guides of the place speak only of the escape and hiding of the Apostle, and have lost all memory of his vision and conversion.

On the same side of the city as the "Place of the Conversion" is the reputed site of Paul's *escape*, by being let down by the wall in a basket. The wall here is of hewn



PLACE OF PAUL'S ESCAPE, BY BEING LET DOWN THROUGH A WINDOW.

"But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket."—*Acts ix. 24, 25.*

"In Damascus the governor under Aretas the king, kept the city with a garrison, desirous to apprehend me. And through a window in a basket was I let down by the wall, and escaped his hands."—*2 Cor. xi. 32, 33.*

stone and Roman foundations, with occasional intervals of towers. One observes a projecting tower of early Saracenic masonry, and beside it a walled-up gate. It has been shut

for more than seven hundred years. Here tradition has located the scene of Paul's escape from the city: "And through a window in a basket was I let down by the wall, and escaped" (2 Cor. xi. 33). The window was some time since demolished by a fanatical Mohammedan; but the place of it was directly over the blind arch in the left of the view given.

The words of Luke are really "*through* the wall" (Acts ix. 25). And they are explained by Paul himself to mean "through a *window* by (through) the wall" (2 Cor. xi. 33), *i. e.*, through the window of a house built against, or upon, the wall; forming part of the wall (see p. 593).

The basket by which Paul was let down probably resembled the large, round, shallow baskets which are still used in Damascus, and in other parts of the East, for various purposes. When Professor Hacket was in Damascus he saw a couple of men come to the top of the wall with a basket full of rubbish, which they emptied over the wall. A friend said to him: "Such a basket the people use here for almost every sort of thing. If they are digging a well and wish to send a man down into it, they put him into such a basket; and that those who aided Paul's escape should have used a basket for the purpose was entirely in keeping with the present customs of the country." (See also *basket* in Index).

Damascus is supposed to contain 130,000 inhabitants. It is surrounded mostly by walls of massive sun-dried mud-blocks, with an old mole outside. On one side are perfectly immense burying-grounds. The streets are ill-paved and dirty, and crowded with camels, donkeys, dogs, Nubians, Turks, Greeks, Bedouins—a motley mass.

The roar and hubbub in the chief streets of Damascus are terrific. Now we must make way for some grandee ; now for a string of camels or a party of midshipmen just arrived from Beirut, rushing through the bazaars on fleet donkeys, scattering sherbet stalls as they pass. In the



VIEW OF ARCHED STREETS AND BAZAARS IN DAMASCUS.

"Thou shalt make streets for thee in Damascus."—1 KINGS xx. 34.

midst of it all, the richly-robed merchants sit on the sills of their shops, smoking and sipping coffee with the most consummate indifference ; while in little stall-like shelves there squat rows of long-bearded, white-turbaned, sallow-visaged men, telling their beads, and mingling with muttered prayers

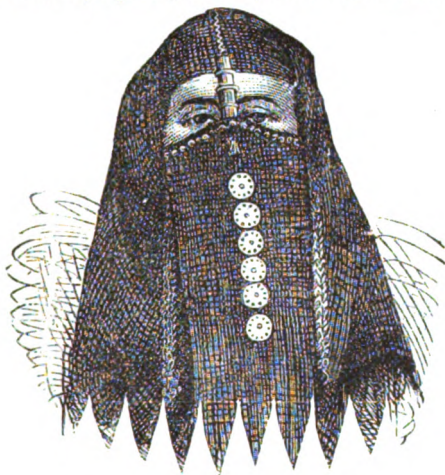
to Allah curses on the infidels. With all you hear the water-carrier crying out that one may drink "without money and without price" (Isa. lv. 1).

In the crowd we are sure to see women riding astride on their mules or donkeys, with short stirrups, and so completely veiled and sheeted that you need to be told what the white and shapeless mass is. The ordinary veil is a linen sheet, large enough to cover the whole form from head to foot, and is brought over the face in a manner to conceal all but *one eye*. This custom is alluded to in Sol. Song iv. 9, in these words: "Thou hast ravished my heart with one of thine eyes," *i. e.*, with but a slight view of thy charms.

The bazaars are a real wonder. They are long, narrow streets, generally roofed over with matting to afford shade, and lined on either side with the small square spaces that form an eastern shop; their flooring or counter raised some two or three feet above the ground. Each bazaar, as is usual in the East, is appropriated to one trade. The silk bazaar contain goods of violet, crimson, maroon, and blue silks, embroidered in gold, silver, and many colors. The food bazaar has bits of meat stuck on a skewer, twirling round, roasting before a charcoal brazier, the rotary motion being stopped when a customer appears, for a slice to be deftly cut off. The Greek bazaar is full of ancient armor, old Damascus blades, inlaid arms, and very unique curiosities. The saddle bazaar has its masses of gold and silver-embroidered leather trappings for horses, camels, and mules, decorated with velvet and pearls for the more wealthy, and cowrie shells, carpet beading, and red or yellow woollen cords and tassels for the poorer classes. The cotton bazaar is

full of gaudy prints. The perfume bazaar is redolent of attar of roses, sold in mites of bottles at high prices.

In this classification of trades and wares we see an old Scripture usage. Jerusalem was parcelled out in like manner among its artisans and tradesmen. Jeremiah received "daily a piece of bread out of the bakers' street" (Jer. xxxvii. 21); the valley between Mount Zion and Mount Moriah was the *Tyropæon*, that is, of the cheesemongers.



THE WOMAN WHO WANTED A HUSBAND.

"And in that day seven women shall take hold of one man, saying. . . Only let us be called by thy name to take away our reproach."—ISAIAH iv. 1.

While walking with my daughter one day on the "Street called Straight," a woman stepped up to her and said, "You are a nice looking lady; won't you be so good as to tell me *where I can get a husband?* I lost mine in Jaffa, and want another one." It showed the strong prevailing wish of all the women of the East for husbands (often seen in the

Scriptures), and reminded me of Isaiah's word (iv. 1): "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

The Mohammedan law declares that the supreme object of the existence of women is to be married and to have children for the benefit of the state. To be unmarried, even to be widowed, is a reproach, and to die in either of those conditions is to forfeit happiness in a future life. But even though she fulfils her appointed duties and destiny in obedience to the law as well as she may, the Mohammedan woman has not, even in that case, the promise of association with the faithful in paradise. Nevertheless, for the faithful wife there is reserved in paradise a condition which, while it is a seclusion from the other sex, is gay, glorious and perfectly happy.

To speak to a Turk of the women of his household is to commit the greatest possible breach of etiquette and politeness. It is forbidden to make the slightest allusion, even indirectly, to this delicate subject; and of course, all such phrases as "How is your wife to-day?" are quite banished from conversation.

No one can visit Damascus without the recollection of the awful massacre of the Christians here in 1860. Men and infants were murdered; the females outraged; valuables carried off, and the torch applied to the houses. The carnage did not cease for three days. The flames of the burning houses lighted up the whole city, revealing in every street and lane scenes of brutal outrage. About 2,500 men were slain, besides women and children—in all some 5,000 souls.

Far greater would have been the slaughter of the Christians had not the hero of Algiers, *Abd-el-Kader*, espoused the cause of the persecuted. More by his valor than his eloquence he saved the lives of at least 15,000 whom the Mohammedans had sworn to put to the sword. Though



• ABD-EL-KADER: THE DELIVERER OF 15,000 LIVES.

“When the righteous are in authority the people rejoice.”—PROV. xxix. 2.

himself a Mohammedan, he stood forth as the defender of the Christians when those of his own faith were fanatically calling for their blood.

It is with great pleasure that I am able to give an accurate portrait of this noble old Emir.

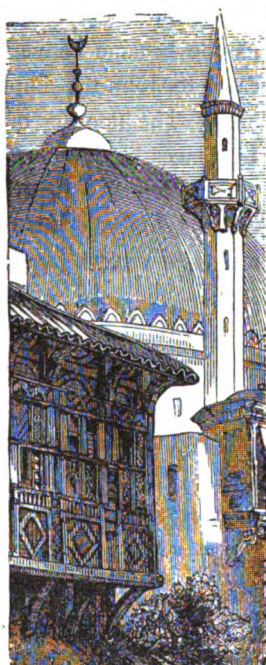
The spirit of bitterness toward those of other faiths still exists in the bosoms of the Moslems, and may break forth again at any opportune moment. You hear such language as this: "Dog of a Christian! Miscreant! Wretch! May the birds of the air soil your beard! May the plague dwell in your house! May your wife be childless!"—the last being a Biblical and Mohammedan malediction of the utmost severity. One cannot help feeling alarmed for the safety of those who have again peopled the Christian quarter of Damascus. It was but a spark that kindled the former mighty flame; and a spark at any moment may originate an even greater calamity. There is many a man in the city to day well-fitted to illustrate the lines of Moore:

'One of that saintly, murderous brood,
To carnage and the Koran given,
Who think through unbelievers' blood
Lies their directest path to heaven."

The *mosques* in Damascus excel those of any other city except Constantinople. The *Great Mosque*, with its courts, occupies about three acres, in the very midst of the city. Although not in this shape existing earlier than the Roman or Christian period, the site itself, and no doubt some of the materials, go back to the very earliest days. It is well known that the Greeks and Romans always revered the sacred buildings of conquered nations; and with an easy liberality either adopted their gods, or decided that they were merely foreign names for their own deities. Baal became Helios or Jupiter, and Ashtoreth Juno, or Venus, as fancy or favor dictated. So we may infer that *Rimmon* was appropriated by Greek and Roman, and his temple held in reverence.

In standing then within this mosque, why may not one fancy himself to be upon some of the very dust lugged here by Naaman from the banks of the Jordan—his “two mules’ burden”—which he would make *his* shrine, while his master was kneeling near in worship to a false god? In reference to it he uttered the singular prayer—“In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing” (2 Kings v. 18). Probably it was here King Ahaz saw the altar whose beauty so pleased him that he had a similar one constructed in Jerusalem (2 Kings xvi. 10).

The mosque has three minarets, and one is called the “Minaret of Jesus”: for the Moslems hold Jesus to be a prophet, though inferior to Mohammed; and a Moslem tradition affirms that Jesus, when he comes to Judge the world, will first descend on this minaret; and then, entering the mosque, will call before him men of every sect.



THE MINARET OF JESUS,
ON THE GREAT MOSQUE,
“HOUSE OF RIMMON.”

“When I bow down myself
in the house of Rimmon, the
Lord pardon thy servant in
this thing.”—2 KINGS v. 18.

The minaret is two hundred and fifty feet high, but its fine proportions are marred by the mass of buildings piled up against the mosque, and concealing some of its parts.

About seventy years after the Council of Nice this great temple became converted into a Christian cathedral, dedicated to John the Baptist, whose head was then enshrined here. The flooring of the mosque is of tessellated marble. In places it is concealed by numbers of small Persian prayer-carpets. In this mosque is the tomb of the great Saladin, and over his tomb is preserved the immense turban which he wore, being nothing but a roll of green cloth, about four inches thick around the head.

But the most interesting thing to me was an ancient and significant inscription which I had hard work to find, from its being almost covered by the buildings placed up against this part of the mosque. Clambering to the top of the silver-smiths' bazaar, and ascending higher by a ladder or two, and jumping across some deep pitches in the roofs, I was rewarded by the sight of a beautiful and lofty arch over an ancient doorway to what was the Christian church, on a horizontal slab of which, close down to the roofing where I stood, I deciphered and copied the Greek text, cut in stone, of these remarkable words :

"Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations."

Strange words for a Turkish mosque ! In all their hatred of Christianity the Moslems are thus made to preach Christ, and to utter a prophetic truth as to his reign ! Obscured as this word has been, it could not be obliterated ; and so all

through these weary and wicked centuries has Jesus had a monument here, holding aloft amid the most impious abominations *His* sacred name !

I may add the fact in this connection that a *Protestant Mission* was established in Damascus in 1843, by two missionaries, one from the Presbyterian Church of Ireland, and the other from the Church of Scotland. The latter soon withdrew, and the Presbyterians of the United States took its place. The good work is being prosecuted with encouraging success.

Of course I could not enter the mosque without taking off my shoes. In Catholic churches the *head* must be bared: in Moslem churches the hat may be kept on, but the shoes must be removed. The root idea is that the ground is sacred where the king sits. A pile of peaked, heavy red slippers (see the cut), is laid in the lobby, and you are ordered to take off your (*Christian* !) boots or shoes, and put on these cumbersome things which are held to be sufficiently "sacred" for the place.

Here again it is seen how customs cling to the Bible lands. Thus a voice of old came to Moses: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground" (Exod. iii. 5).



TAKING OFF THE SHOES
BEFORE ENTERING THE
MOSQUE.

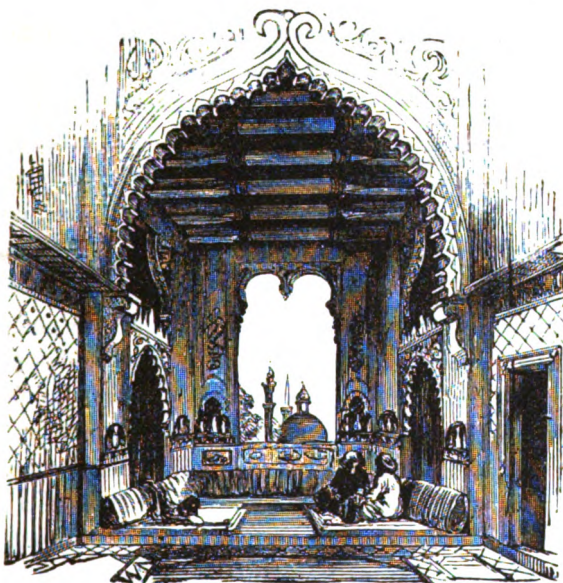
"And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."
—Exod. iii. 5.

On the same principle the Jewish priests officiated bare-footed in the tabernacle and the temple. The same custom, growing out of the same feeling, is observed among all eastern nations at the present day. Even Arabs and Turks never enter mosques without putting off their shoes. They exact a compliance with this rule. A Samaritan from Nablus, who conducted Messrs. Robinson and Smith to the summit of Gerizim, when he came within a certain distance of the spot, took off his shoes, saying it was unlawful for people to tread with shoes upon this ground.

I have often noticed Moslems *washing* their feet, as well as taking off the shoes, before entering a mosque. As no stockings are worn in the East, and the feet get badly soiled, this feet-washing was a fitting and universal custom. The servant of the host did it for the guests, and the practice exists to-day. So Christ, in washing the disciples' feet (John xiii. 4-16) took a servant's place. If there be no servant the mistress of the house does it. Hence it is included in the list of qualifications of the widows whom the apostle recommends to the benevolence and support of the church, that they have washed the saints' feet (1 Tim. v. 10.).

The learned Bochart is of opinion that the Israelites used no shoes in Egypt; but being about to take a long journey through a rough wilderness, God commanded them to eat the passover with shoes (sandals) on their feet (Exod. xii. 11); and those very shoes, as well as their clothing, he suffered not to decay in the whole forty years in the desert. The clothes and shoes of those that died served their children when they grew up.

The Pasha, of course, lives in the grandest style. I have spoken of him in the description of the land beyond the Jordan farther south, where we met him, and by invitation took coffee in his tent. His palace, or harem, in Damascus is the grandest establishment in all Syria, and worthy of an old



PASHA'S HAREM IN DAMASCUS: VIEW OF HIS "DIVAN."

"Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts."—LUKE vii. 25.

Oriental prince. A view of his "divan" (lounging-place and conversation-place) is given. This is approached from the outside by a porch, in which the porter watches, and the domestic servants sleep; it is also the place where ordinary visitors are received. Such a place is often referred to

in Scripture : Thus ' Ehud went through the porch ' (Judg. iii. 23) ; and " Uriah slept at the door of the king's house, with all the servants of his lord " (2 Sam. xi. 9). Ezekiel says (xxxiii. 30), " Thou Son of man, the children of thy people are still talking against thee by the walls and in the doors of the houses."

An ornamental arch supports the front wall, and there is a sort of raised platform on three sides. A divan, or pavement, of this kind is mentioned in the book of Esther. At the sumptuous entertainment which Ahasuerus made for the princes and nobles of his vast empire, " beds," or couches, upon which they reclined, " were of gold and silver, upon a pavement of red, and blue, and white, and black marble " (Esth. i. 6). The floor is always covered with carpets, which are for the most part of the richest materials. Upon these carpets a range of narrow beds or mattresses is often placed along the sides of the wall, with velvet or damask bolsters, for the greater ease and convenience of the company. To these luxurious indulgences, the prophets occasionally seem to allude. Ezekiel was commanded to pronounce a ' woe to the women that sew pillows to the arm-holes, or elbows ' (Ezek. xiii. 18); and Amos denounces the judgments of the Lord against them " that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall " (Amos vi. 4).

It has been the custom from ancient times for Oriental monarchs when wishing to travel through their dominions, to send men before them to prepare their way, by removing stones, levelling rough places, filling up hollows, and making

the road pleasant and easy. Several Scriptural figures are drawn from this fact ; and I saw it illustrated in Damascus.

The “distinguished” men of the city are never seen walking—(touching the filthy ground!) They ride the richly caparisoned white mule, while the servants are all in attendance ; one bearing his pipe, another his shoes, another



FOOTMEN, OR RUNNERS BESIDE THE PASHA OF DAMASCUS.

“And the hand of the LORD was on Elijah ; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.”—1 KINGS xviii. 46.

“If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses ? and if, in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan.”—JER. xii. 5.

“Behold, I send my messenger before thy face, which shall prepare thy way before thee.”—MATT. xi. 10.

his cloak, a fourth his saddle-cloth, and so on ; the number increasing with the dignity of the master. The Pasha rides a favorite horse, and has plenty of bare-legged runners before and beside him, who cry, “Clear the way ! the Pasha is coming !” These runners remind one of several Scriptural

references, as of Elijah running before the chariot of Ahab, (1 Kings xviii. 46). Jeremiah's figure of running "with the footmen," and particularly the representation of John the Baptist as being the *forerunner* of Christ, *to prepare the way*, as do these footmen of a prince in travelling through this country, all look to the old custom under remark.

Stripped almost naked, and with loins closely girt, these runners also remind one of the Christian's duty to 'have his "loins girt" (Luke xii. 35), and to "lay aside every weight" (Heb. xii. 1) in his alert life.

In leaving this old spot I must take up the words of another: "Farewell, Damascus! mother of cities; pearl of the East; emerald of the desert, with thy gorgeous colorings and reeking dunghills;—Dives at thy table, but Lazarus and the dogs at thy gate! We have wandered among thy gardens, the air laden with odors, the trees weighted with golden fruits. We have picked our steps amid offal in the streets, and sauntered through the quaint bazaars. We have walked over the marble mosaics of Damascene palaces, where fountains in every room lull to sleep with their gentle murmur and cool the heats of June, and then we have scrambled among the choking dust of ruined heaps, which mark where once was the Christian quarter, and which tell us that the Islam of to-day is as fanatical and as blood-thirsty as when it swept away the Eastern empire, or when Tamerlane, *el Wahsh*, 'the wild beast,' made Damascus a heap of blood and ashes. Let politicians talk of improvement, or tell us the Turk will advance with the times. Islam advance! Yes, when 'the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;' when 'the

earth shall be full of the knowledge of the Lord ;' when the demon of a sensuous deism shall be exorcised, and the Crescent shall be supplanted by the true Cross."

Certainly nothing is so interesting to a Christian visitor in Damascus as the thrilling reminiscences connected with Paul's conversion ; and if the apostle ever needed a new impulse to his zeal and self-sacrifice in the Master's service, it was found in the remembrance of his having persecuted the Church, and hauled to prison and to death both men and women. This was ever in his eye.



BEHEADING.

"I persecuted the church of God."—GAL. i. 13.

XII.

PALMYRA, ASSYRIA, PERSIA, AND BABYLONIA.

“WILL you go to Palmyra ?” is a question likely to be put to a stranger in Damascus by a dragoman eager for employ. It hardly pays to go, if that be your limit ; for it will cost at least two weeks' time, and three hundred dollars in money. And when there it seems too bad to turn back without a sight of Nineveh and Babylon, and the regions to the far east. For these reasons none of our party pushed on farther toward the sun's rising than Damascus. In fact, to see the wonders of Assyria and Babylon one should not go there ; for they have been to a great extent transported to the museums of Europe. And in the magnificent tomes of Layard, and Botta, and Rawlinson, and George Smith, and others, one has a far better opportunity for investigation than is possible in an ordinary trip to that country.

The road taken by travellers to the East from Damascus is that extending directly *northward*. This is chosen to avoid the Syrian desert. Hence the Assyrian enemies of Jerusalem were always portrayed in prophecy as falling upon the city from the *north*, though Babylon and Persia were really eastward of Jerusalem. “I will bring evil from the *north*, and a great destruction” (Jer. iv. 6), were the usual words of warning to Judah.

A good look at the map given will help to fix the main points of interest in this section of the Bible lands. At our right we find Tadmor (some 80 miles from Damascus), and due north Hameth, and above it Antioch in Syria, where the disciples were first called Christians.



MAP OF SYRIA AND THE EASTERN BIBLE LANDS: INCLUDING TADMOR (PALMYRA), PADAN-ARAM, MESOPOTAMIA, GARDEN OF EDEN, CHALDEA, BABYLON, NINEVEH, ARARAT, ETC., WITH DISTANCES IN CIRCLES OF 200 MILES.

Striking the Taurus Mountains, we sweep eastward and cross the Euphrates; and between it and the Tigris is old Mesopotamia (between the rivers). Far up in the north is Mount Ararat—800 miles from Jerusalem. Nineveh lies south of Ararat, some 550 miles from Jerusalem. Shinar,

and the Plain of Dura will also be seen ; and off toward Persia (800 miles from Jerusalem), is Shushan. Babylon is seen in the region of Assyria, to which the captive Jews were taken, nearly 600 miles direct from their Holy City. The divisions of Media and Parthia will be observed on the far east ; and south and west of all these countries named, and between them and Sinai and Jerusalem, is the Great Desert of Arabia, in some parts of which Paul sojourned three years, immediately after his conversion.

Here we are at the *Tadmor* of the Scriptures—*Palmyra*, “City of Palms.” Nature meant it for a halting-place of the caravans between the coast of the Mediterranean and the banks of the Euphrates and Tigris. Several springs pour out copious waters from beneath the ledges of verdureless hills, converting the spot into a bright oasis. The romantic tale of Palmyra as connected with the “Queen of the East” has often been told. According to Gibbon, when the prestige of the Roman legions had been lost by a humiliating defeat, and for the first time in the history of the empire a Roman emperor (Valerian) was taken captive, the forces of Palmyra, under Odenatus, beat back the Persian army, and restored the honor of the Roman name. Zenobia, the wife of Odenatus, succeeded to his authority. She is said to have been the daughter of an Arab sheik, and she traced her descent from the Egyptian Cleopatra. By nature she had been crowned queen of beauty ; but that was little satisfaction to an ambitious spirit. She assumed the title of “Queen of the East,” and became an open rival of the emperors of Rome. By the citizens of Palmyra and the soldiers of her army she was loved with an affecting loyalty

and devotion, which favored her ambitious designs, and the Palmyrian forces made such extended campaigns as to excite the envy of Rome.

The result was that Aurelian led his legions against the Palmyrian queen. Twice defeated in open battle, she was driven within the walls of her desert home. The defence of the city was long and stubborn ; but despairing at length



VIEW OF THE GRAND COLONNADE AT PALMYRA, OR TADMOR.

"And Solomon went to Hamath-Zobah, and prevailed against it. And he built Tadmor in the wilderness, and all the store-cities which he built in Hamath."—
2 CHRON. viii. 3, 4

of successful resistance, Zenobia attempted flight. From the Euphrates she was brought back a prisoner, to grace, in chains of gold, a little later, the triumphal procession of Aurelian in Rome.

The magnificence of the royal patronage bestowed upon Palmyra, from Solomon to the Augustan age, can be guessed

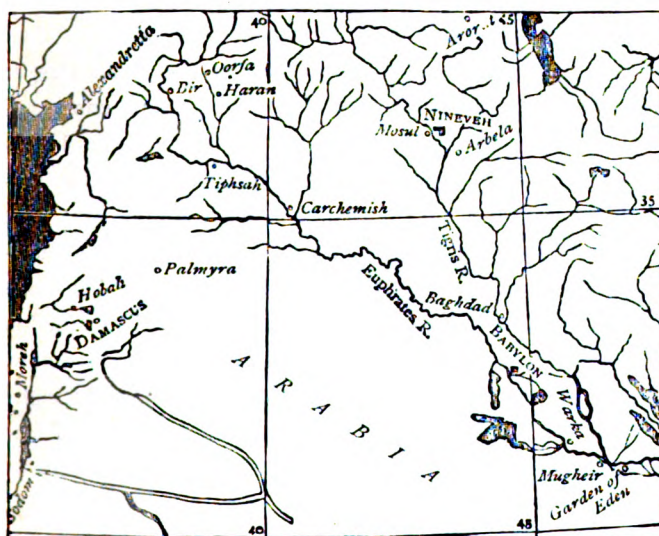
by its ruins. A late visitor, perhaps with a little extravagance, declares that compared with these ruins Baalbec dwindles into insignificance. Of the 1080 columns estimated to have once flanked the grand avenue, only 112 are now standing. These are so disposed along the line of the colonnade that one is almost sure to misjudge their number. As the eye sweeps in long perspective down through the grand vista of trunks and fronded capitals, it is almost deceived into the belief that it is threading an avenue of lofty palms.

The tombs of Palmyra are massive solid buildings, built as if to defy time and man ; but neither have respected them. Some of the buildings have crumbled into heaps, and in others the scattered human bones and piles of mummy-cloths testify to desecrating hands. The grand colonnade, half prostrate, with the vast number of pillars, solitary and grouped ; the tall monumental columns tottering with age, and the confused heaps of fallen porticoes, temples, and mausoleums ; and, surpassing all, the imposing mass of the once resplendent temple of the "god of light"—these form an impressive scene of mournful desolation.

"The ground,
League beyond league, like one great cemetery
Is covered o'er with mouldering monuments :
And, let the living wander where they will,
They cannot leave the footsteps of the dead."

Leaving Tadmor, one enters the conjectural *Land of Uz*, the home of the patriarch *Job*. Likely it was in Arabia bordering on Edom westward, on Trachonitis northward, and extending perhaps indefinitely across the pasture-lands of Arabia toward Euphrates.

There is considerable difference of opinion as to where the original *Home of Abraham* is to be located. By means of this little map the three sites chiefly in question are indicated. Just north of *Haran*, where Abraham dwelt for a time, and where Terah died (Gen. xi. 32), is *Oorfa*, which some hold (principally from a resemblance of name, and its



MAP OF ABRAHAM'S COUNTRY: SHOWING THE THREE CONJECTURAL SITES AND THEIR SURROUNDINGS: ALSO THE GARDEN OF EDEN.

nearness to *Haran*) to be the *Ur* of the Chaldees. It is very doubtful, however, whether Chaldea Proper ever extended so far north as this; and the best opinion is against this identification.

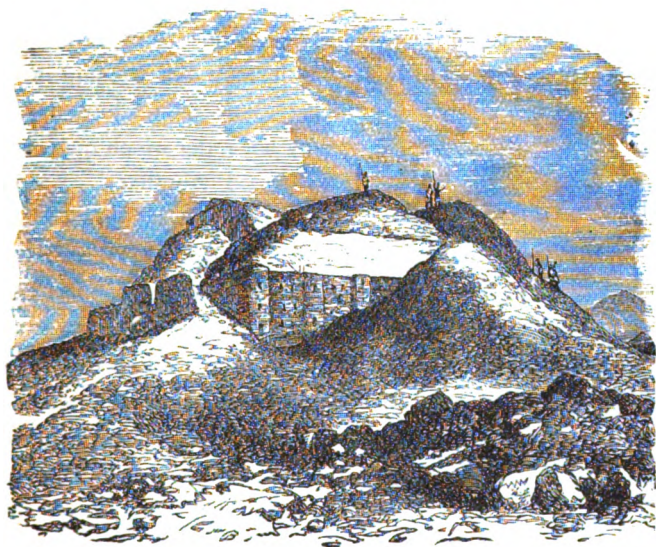
Near the lower edge of the map will be seen the two other points fixed upon—*Warka* and *Mugheir*. They are

not far apart ; and one of them is probably the true site of Abraham's city and country. The reasons preponderate in favor of Mugheir, or *Um-Mugheir*. The resemblance in the name with *Ur*, or *Hur* is noticeable ; and the oldest traditions point to this spot. The remains and inscriptions have been carefully examined by Messrs. Loftus, Taylor, and Rawlinson.

"Ur of the Chaldees," Abraham's city, we may then believe to have been on the right bank of the Euphrates, at the distance of about six miles from the present course of the stream, nearly opposite the point where the Euphrates receives the *Shat-el-Hie* from the Tigris. It is now not less than one hundred and twenty-five miles from the sea ; but there are grounds for believing that it was anciently a maritime town, and that its present inland position has been caused by the rapid growth of the alluvium. The remains of buildings are generally of the most archaic character. They cover an oval space one thousand yards long by eight hundred broad, and consist principally of a number of low mounds enclosed within an *enceinte*, which on most sides is nearly perfect.

The most remarkable building is near the northern end of the ruins seen in the plate. It is a temple of the true Chaldean type, built in stages, of which two remain, and composed of brick, partly sun-burnt and partly baked, laid chiefly in a cement of bitumen. The bricks of this building bear the name of a certain *Urukh*, who is regarded as the earliest of the Chaldean monumental kings, and the name may possibly be the same as that of Orchamus of Ovid. His supposed date is B. C. 2000, or a little earlier. Ur was

the capital of this monarch, who had a dominion extending at least as far north as Niffer, and who, by the grandeur of his constructions, is proved to have been a wealthy and powerful prince. The great temple appears to have been founded by this king, who dedicated it to the Moon-god,



ABRAHAM'S CITY, AT MUGHEIR, THE UR OF CHALDEA.

"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."—GEN. xi. 31.

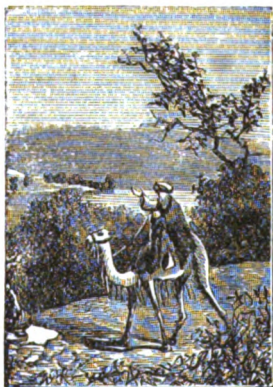
Hurki, from whom the town itself seems to have derived its name. *Iligi*, son of *Uruk*, completed the temple, as well as certain other of his father's buildings, and the kings who followed upon these continued for several generations to adorn and beautify the city.

Ur was held to be a *sacred* city, and so became a vast cemetery. It is indeed a city of tombs.

Abraham came up along the *plains of Mesopotamia*, seen on the map, on his way to Canaan. Born in Ur, of the Chaldees, he so hated its idolatry that he could not stay there ; and God bade him depart to a new home.

A tradition tells how Nimrod sent for Abraham in his old home, and said to him, "Wilt thou not worship these idols? Wilt thou adore fire?"

"Why not water which quenches fire?" said Abraham. "Very well," said Nimrod ; "then adore water." "But why not the clouds which swallow the water?" "So be it ; adore the clouds." "Rather let me adore the winds which blow the clouds about." "So be it ; pray to the wind." "But man can stand up against the wind, and keep it out of his house." Then Nimrod exclaimed in fury, "*Fire* is my



FROM UR TO CANAAN.

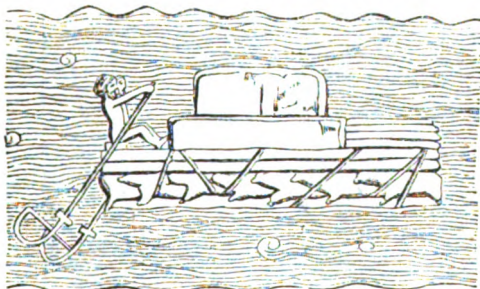
"Get thee out of thy country."—GEN. xii. 1.

god, and that shall consume *you* !" From place to place he "pulled up" his tent pins, going on and pulling up. "*Let us take our journey* and go" should be, "*Let us pull up the pins of our tents*, and let us go" (Gen. xxxiii. 12). So he advanced till he settled at length in Hebron and Bersheeba.

To day, in crossing the Euphrates and other streams in the East, the people have a curious habit of buoing up their bodies by an inflated goat-skin. And such skins, fastened

together and attached to the bottom of a raft of logs, sticks, and reeds, make the boats which sail up and down the rivers. They are seen on the Nile. This use of skin-boats is very ancient, as is seen in inscriptions. Possibly Abraham may have availed himself to some extent of this method of transportation. It might be called boating by inflation.

Mosul is the terminus of the long ride from Damascus in a visit to Nineveh. The latter city is on the eastern bank of the river Tigris, as Mosul, a town of about 40,000 people, is on the western. One of the oldest mission stations of the American Board in Eastern Turkey is at Mosul.

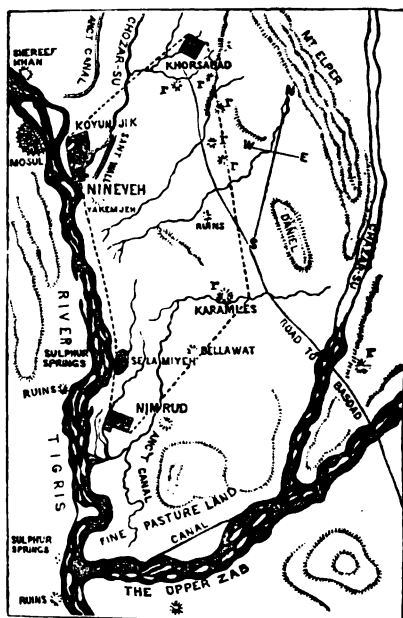


SKIN-BOATS ON THE EUPHRATES AND TIGRIS.

Nineveh (probably from *Nims*, or the god *Nin*) was the ancient capital of Assyria. Its history is involved in obscurity, and the accounts of its vastness and splendor are only traditional. According to Diodorus Siculus, the city had the form of a rectangular parallelogram, being 150 stadia in length by 90 in breadth, the whole circuit being 480 stadia, or, as variously computed, 32, 56, 60, or 74 miles. Strabo says it was larger than Babylon, and Diodorus asserts that the walls were 100 feet high, broad enough for three chariots abreast, and flanked with 1,500 towers.

After a long career of prosperity, at length Nineveh fell, and with it also the Assyrian Empire. The time of their overthrow is variously computed—by some at 585 B. C. ; by others at 606 B. C. ; and by others still at 625 B. C., which is the most probable date.

Rawlinson says : “ If Nineveh as it was in Jonah’s time



MAP OF THE SITE OF NINEVEH, AND ADJACENT PLACES.

contained a population of 120,000, it would sufficiently deserve the title of an exceeding great city, and the prophet might well be occupied for three days in traversing its squares and streets” (Jonah iii. 3). Some make the dimensions of

the city much greater. Layard remarks: "If we take the four great mounds of Nimrud, Koyunjik, Khorsabad, and



ANCIENT NINEVEH, AS SEEN TO-DAY. RIVER TIGRIS AND TOMB OF JONAH (LARGE MOUND) IN THE FOREGROUND.

"Went forth Ashur and builded Nineveh."—GEN. x. 11.

"Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." . . . "So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said; Yet forty days, and Nineveh shall be overthrown."—JONAH i. 1, 2; iii. 3, 4.

"And it shall come to pass, that all they that look upon thee, shall flee from thee, and say; Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee."—NAHUM iii. 7.

Karamles as the corners of a square, it will be found that its four sides correspond pretty accurately with the 480

stadia, or 60 miles of the geographer, which makes the three days' journey of the prophet."

The traditional "*Tomb or mound of Jonah*" (Nebby Yunus) before the change in the bed of the Tigris immediately overhung the river. It is seen in the engraving as the mound near which the modern village is built. Moham-medan tradition points to the domed structure crowning the mound as the exact tomb of the prophet.

In 1840 Dr. Layard visited Nineveh, and the next year M. Botta. Both made extensive excavations ; but the former, in 1845, carried them much farther, and discovered the most remarkable of the famous winged bulls, now seen in the Louvre in Paris, and in the British Museum, London. One of the workmen, catching the first glimpse of the monster, threw down his basket, and had run off toward Mosul as fast as his legs could carry him. The Arab sheik and half his tribe were soon upon the spot, and confidently pronounced the gigantic head to be the work of no human hands, but one of the idols which Noah had cursed before the Flood. At different periods since then vigorous excavations have been carried forward ; and with the best of results. In one locality, as many as seventy-one chambers were uncovered, which are panelled with bas-reliefs for an extent of nearly two miles, and twenty-seven entrances were excavated, which were flanked by colossal winged bulls, or lion-sphinxes, although little more than half was explored.

According to the translated inscriptions and brick tablets, the most ancient of the excavated edifices was rebuilt or founded by Assur-bani-pal, conjecturally the Sardanapalus of the Greeks, whose reign is approximately placed at 950-

920 B. C. The palace at Khorsabad is thought to have been founded by Shalmaneser, but built principally by Sargon about 725. The most magnificent of all the palaces, that of Koyunjik, was the work of Sennacherib, about 700 B. C. On the same platform with Sennacherib's palace was another



EXCAVATIONS AT NINEVEH. A SACRED WINGED LION.

"And changed the glory of the incorruptible God into an image of . . . four-footed beasts."—ROM. I. 23.

one, erected by the son of Esar-Haddon. The Assyrian edifices were built upon artificial platforms, varying from thirty to fifty feet above the ground-level. These were sometimes made of sun-dried bricks, and sometimes of earth and rubbish; and they seem to have been faced

with stone, the ascent being either by slopes or flights of steps. Large quantities of cedar wood were found in some of the ruins. The prophet refers to this: "He shall uncover the cedar work" (Zeph. ii. 14). Some of the mounds in or near Nineveh were perfectly enormous. One covered a hundred acres; and the mass of bricks and earth in it would build four pyramids equal to that of Cheops.

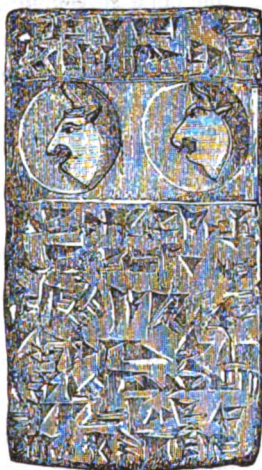
The inscriptions are sometimes historical of kings and places. Some are treatises upon sciences, orders, despatches, contracts, receipts, legends, titles, and attributes of the gods, and the like.

Assyrian and Babylonian records were kept not only on large slabs and small baked tablets, of various sizes, from one inch to a foot long, but also on cylinders from a foot and a half to three feet in height, and closely covered with cuneiform writing, which was often in such small characters as to require the aid of a magnifying glass to decipher it. These cylinders were placed at the corners of the temples, where many of them have been discovered. There were at least *thirty thousand* of these tablets, in some form, in the royal library at Nineveh—dating back to some seven hundred and fifty years B. C.

In 1849 a portion of the royal library at Nineveh was discovered by Layard. The "books" consisted of small tablets and cylinders of baked clay, covered with inscriptions. Thousand of these fragments were sent to London. Mr. George Smith, of the British Museum, has succeeded in deciphering some of the inscriptions. These tablets contain the Chaldaic account of the creation and fall of man; and thus, at this comparatively late day of the world, their report

comes to strengthen the Mosaic history as recorded in the Bible of the same great events. Mr. Smith says that the history as written on them of what occurred "in the beginning" was much longer and fuller than the corresponding report in the Book of Genesis. He continues as follows: "The narrative on the Assyrian tablets commences with a description of the period before the world was created, when there existed a chaos or confusion which is presided over by a female power named Tisalat or Tiamat. We are told, in the inscriptions, of the fall of the celestial being who appears to correspond to Satan. In his ambition he raises his hand against the sanctuary of the God of heaven, and the description of him is really magnificent. This rebellion leads to a war in heaven and the conquest of the powers of evil, the gods in due course creating the universe in stages, as in the Mosaic narrative, surveying each step of the work and pronouncing it good. The divine work culminates in the creation of man, who is made upright and free from evil, and endowed by the gods with the noble faculty of speech.

"The Deity then delivers a long address to the newly



FAC-SIMILE OF AN ASSYRIAN CLAY TABLET: SHOWING THE CUNEIFORM (WEDGE-SHAPED) LETTERS, AND SYMBOLICAL INSCRIPTIONS.

"Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem."—EZEK. iv. 1.

"Go into clay, and tread the mortar, make strong the brick-kiln."—NAHUM. iii. 14.

created being, instructing him in all his duties and privileges, and pointing out the glory of his state. But this condition of blessing does not last long before man, yielding to temptation, falls; and the Deity then pronounces upon him a terrible curse, invoking all possible evils."

Of course this account is legendary, or traditional; but it is interesting to note the analogy here with the Bible narrative, which is very striking.

Astronomy, and the various celestial phenomena, are represented in the tablets. Astrology was closely connected with astronomy, and formed a numerous class of subjects and inscriptions. An interesting division was formed by the works on natural history; these consisted of lists of animals, birds, minerals, reptiles, trees, grasses, stones, and the like. Mathematics are found, including square and cube root, and hard problems.

Another set of recovered records, which excited universal interest, contains a *History of the Flood*; and reads "like a new page from the Bible." The tablets belong to the time of Assur-bani-pal, who lived about 660 B. C. But the tablet-record is only a copy. The original text, as shown by the tablets, belonged to the city of *Erech*, which is mentioned in Gen. x. The date thus given to the Chaldean record is 2,000 B. C. The narrative, as translated by Mr. Smith, begins with a description of the building of a great ship in obedience to the command of the deity. The succeeding events are thus stated by Sisithurus (Noah): "All that I possessed of the seed of life I gathered together, and the whole I made to enter into the ship; all my servants, male and female, the tame animals of the fields and the wild animals of the

plains, and the young men of the army. And Samos (a deity) caused a great flood, and he spake, speaking in the darkness of the night: 'I will cause it to rain from the heavens



FAMOUS ASSYRIAN DELUGE TABLETS, IN BRITISH MUSEUM, RECENTLY TRANSLATED BY MR. GEORGE SMITH.

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die."—GEN. vi. 17.

"And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: But the dove found no rest for the sole of her foot, and she returned unto him into the ark."—GEN. viii. 6-9.

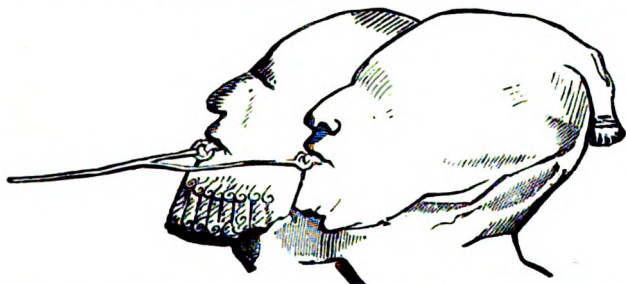
abundantly ; enter within the ship and close its door.' . . .
I entered into the ship and shut its door. . . . The fury
of the tempest arose in the morning. . . . Destruction
marched over the mountains and the plains. . . . The
flood of Bin touched the heavens: the brilliant earth was
changed to a desert ; . . . the waters destroyed all life
from the face of the earth. . . . I was borne over the
sea. 'Those who had done wickedness, all the human race
who had turned to sin, the bodies of these floated like reeds.
. . . The ship was borne to the country of Nigir, and the
mountain of Nigir arrested it. . . . Upon the seventh
day I sent forth a dove. And the dove flew away, and sought
a place of rest ; but it found none and returned. I let go a
swallow, and it flew away. It searched for a place of rest,
and found none and returned. I let loose a raven. The
raven flew away, and it saw the bodies on the water and it
ate them ; and it wandered a great way off, and it returned
not. I let go the animals to the four winds ; I poured out a
libation ; I built an altar on the summit of the mountain."

The general parallelism between this record and the
Scriptural account is remarkable.

Among other things revealed by these inscriptions, it is
seen that the Assyrians believed in the immortality of the
soul. On a tablet we read: "Bind the sick man from
Heaven, far from the Earth he is being torn away ; and
may the Sun, greatest of the gods, receive his soul into his
holy hands." It is also curious and instructive to find here
names of persons and places familiar in the Bible ; such as
"Babel," "Nimrod," "Babylon," "Ur of the Chaldees,"
"Syria and Damascus," "Benhadad," "Jerusalem," "Nebo,"

"Dagon," "Gaza." And there is a wonderful agreement in chronology, etc., between these Assyrian tablets and the Bible. Indeed, no serious discrepancy whatever has appeared; though if it were not so the Bible would stand unimpeached.

By the mouth of Isaiah God said to the king of Assyria (Sennacherib), "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (2 Kings xix. 28). The same figure of

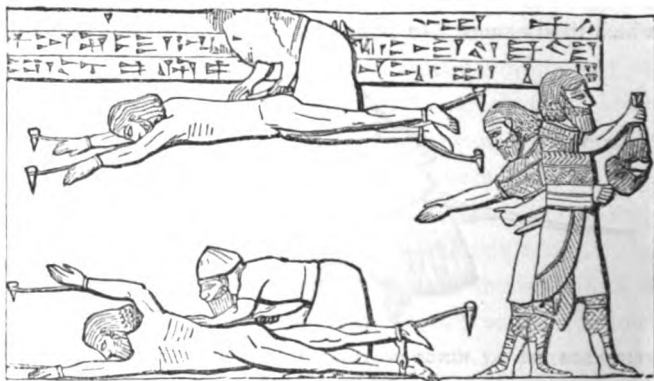


PRISONERS LED BY RINGS IN THEIR LOWER LIPS. FROM SCULPTURES AT KHORSABAD.

"Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips."—Isa. xxxvii. 29.

speech is found in 2 Kings xxv. 7; Isa. xxxvii. 29; and Ezek. xix. 4, and xxxviii. 4. It is curious that inscriptions brought to light in Assyria and Babylon show that the foundation of this imagery was in the barbarity of *this very king of Assyria*, as perpetrated upon the Jewish captives. In the cut we see two captives with rings thrust through their lips, to which cords are attached which the king holds in his left hand. He is also represented as holding in his right hand a spear, which he thrusts into the eyes of the poor prisoners.

In unearthing parts of the area of Nineveh they disclose to us glimpses of other barbarities and cruelties of the ancient Assyrians. And the prophecy, uttered so long ago, is at last fulfilled. The *stones* of the palace walls are "crying out" against the inhumanity of the Ninevite kings (Habak. ii. 11). The scenes depicted upon the walls of the exhumed palaces at Nineveh, which were intended to per-



ASSYRIAN TORTURES: FLAYING THE SKIN FROM CAPTIVES IN NINEVEH.
FROM RECOVERED SCULPTURES AT NINEVEH.

"And others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy."—*HAB. xi. 35-37.*

petuate in honor the names of ambitious monarchs, are a living commentary upon the barbarous, savage spirit of those times. In many of the bas-reliefs the artist has delineated the cruel tortures to which captives were subjected. Some are being skinned while yet alive; the eyes of others are being bored out with the point of a spear; some are being

impaled ; some sawn asunder ; some are having their limbs cut off ; and still others are having their tongues torn out. These inscriptions furnish a striking illustration and commentary upon Hebrews xi.

The Armenian highlands, of which *Mount Ararat* forms a part, shut down almost upon Nineveh at the north. The resting place of the Ark, after the Deluge, is spoken of as upon "the mountains of Ararat" (Gen. viii. 4). To this



MOUNT ARARAT (MASSIS), IN ARMENIA.

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."—GEN. viii. 4.

neighborhood all the associations connected with Noah are now assigned by the native Armenians, and their opinion has been so far endorsed by Europeans that they have given the name Ararat exclusively to the mountain which is called *Massis* by the Armenians, *Agri-Dagh* (i. e., *Steep Mountain*), by the Turks, and *Kuh-i-Nuh*, i. e., *Noah's Mountain*, by the Persians. It rises immediately out of the plain of the

Araxes, and attains an elevation of 17,260 feet above the level of the sea. It is covered with eternal snow.

A remarkable coin is here represented, commemorative of the *flood*. The shape of the ark is noticeable, as that of a house. If we think of it as a slanting roofed building, say 500 feet long by fifty broad and thirty high, we shall probably not be far from the facts of the case. It was made of



COIN COMMEMORATIVE OF THE FLOOD. SYMBOL OF ARK, WITH NOE (NOAH) UPON IT, AND TOP REMOVED FOR HIM AND HIS WIFE TO LOOK OUT; ALSO OF HIS GOING OUT. WITH RAVEN AND DOVE.

(Found at the city of Apamea.)

"And Noah removed the covering of the ark, and looked."—GEN. viii. 13.

"Go forth out of the ark."—GEN. viii. 16.

"gopher wood" (Gen. vi. 14), which is probably the *cypress*, abounding in the East.

The city of Apamea was at the foot of a mountain in Asia Minor, called "Apamea of the Ark," as claiming that the ark rested there. Probably it was a seat of arkaic worship. The coin is of the Roman period, struck by Alexander Severus, Philip, or Macrinus.

There has been much speculation as to the site of the *Garden of Eden*. It was somewhere in the rich valley

between the Euphrates and Tigris ; probably near their confluence, at a naturally delightful place called *Kurnah*. A telegraph line now runs through the place, and the filthy Arabs occupy its charming groves. Perhaps *Paradise* was this whole fruitful valley. Future excavations may afford more definite knowledge upon this point.

As we have often seen elsewhere, almost all Scripture truths exist in the East in a legendary or traditional (often



A MEMENTO OF EDEN. THE MAN-MAKER, KNEPH (CREATIVE SPIRIT), FORMING MAN, ON A POTTER'S WHEEL, OF CLAY.

(From a recently discovered Egyptian antiquity.)

"And God said, Let us make man."—GEN. i. 26.

"Dust thou art, and unto dust shalt thou return."—GEN. iii. 19.

perverted) form. A curious example of this is found in the god *Kneph*, actually shaping a man on a potter's wheel out of clay ; as is seen in the inscriptions (top of cut) and in the figure itself. It is one of the most remarkable embodied traditions connected with the Garden of Eden yet brought to light, and has excited much interest among archæologists.

Perhaps, however, it is not more remarkable than some sculptures in the British Museum (represented below) brought to light by Mr. George Smith, as to the Tree of



PICTORIAL TRADITION OF PARTAKING OF THE FORBIDDEN FRUIT.
FIGURES REACHING FORTH THE HAND. SERPENT AT THE LEFT.

(From Babylonian Cylindrical Seal in British Museum. 2000 B. C.)

"The tree of life also in the midst of the Garden. . . . Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."—GEN. ii. 9, 17.

"And the serpent said unto the woman, Ye shall not surely die."—GEN. iii. 4.



PICTORIAL TRADITION OF THE SACRED TREE GUARDED BY THE
CHERUBIM, AND FLAMES KEPT EVER BURNING.

(From Assyrian Cylindrical Seal in British Museum. 1700 to 2000 B. C.)

"He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—GEN. iii. 24.

Life in the Garden of Eden. They are found in his "Chaldean Account of the Genesis," just published.

One is struck with the exceeding beauty and forcefulness of these antiquities, showing the perfection of Babylonian



PICTORIAL TRADITION OF THE CONFLICT BETWEEN GOOD AND EVIL, RESULTING IN THE FALL OF MAN. TREE OF LIFE (ON EITHER SIDE) AND THE DRAGON, ETC. (FIGURES AT THE LEFT), SYMBOLIZING EVIL, WITH MERODACH (OR BEL), ARMED WITH WEAPONS.

(From an Assyrian Cylindrical Seal in British Museum. 1500 to 2000 B. C.)

"Bel is confounded; Merodach is broken in pieces."—JER. l. 2.

"There was war in heaven; Michael and his angels fought against the dragon."
—REV. xii. 7.



PICTORIAL TRADITION OF THE FLOOD. LEFT CUT, NOAH IN THE DOOR OF THE ARK, AND IZDUBAR (NIMROD) SHUTTING HIM IN. RIGHT CUT, NOAH WITHIN, GUIDING ARK, DIRECTED BY CELESTIAL MESSENGER.

(From a Babylonian Cylindrical Seal in British Museum. 2000 B. C.)

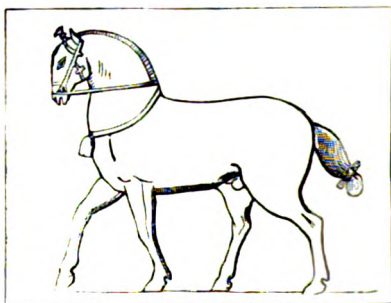
"Come thou and all thy house into the ark."—GEN. vii. 1.

"And the Lord shut him in."—GEN. vii. 16.

and Assyrian art. The dates are those assigned by Mr. George Smith; and he is careful to say that they are put

at the most modern figure. They go back beyond the time of Abraham and Moses. Their age is ascertained by the corresponding cuneiform inscriptions, and by contemporaneous data. The seals on which the above engravings are cut, in bold relief, are of solid jasper. Mr. Smith says: "We have continued evidence of the existence of these legends down to the time of Assurbanipal, B. C. 673 to 626; who caused the present known copies to be made for his library at Nineveh." Of course they had *foundation in fact*; and so they confirm the Sacred Record.

Mr. Smith well remarks that the Babylonian traditions of Genesis, when wholly made out, "will be invaluable for the light they throw on the Pentateuch."



HORSE WITH BELL.

(From a panel at Persepolis.)

"In that day shall there be upon the bells of the horses, Holiness unto the Lord."—Zech. xiv. 20.

Recovered inscriptions at Persepolis go to explain the prophetic word (Zech. xiv. 20) that in the progress of truth in the earth "holiness unto the Lord" shall be upon the "bells of the horses." They reveal the antiquity of the custom intimated, still *observed in the East*. All the pack animals in caravans, etc. have bells upon their necks or shoulders; and the prophecy has greater force because the men who direct the animals are generally of a hardened class. The *commerce of the world* (symbolized by the merchant caravans) is to be given to Christ, with those who conduct it.

Cyrus, the great Aryan (see p. 919), may be said to be particularly the forefather of the Europeans and Americans. For he succeeded to, or rather was the restorer of the Aryan empire, whose roots reach at once to the remotest and darkest night of time, and to our own day.

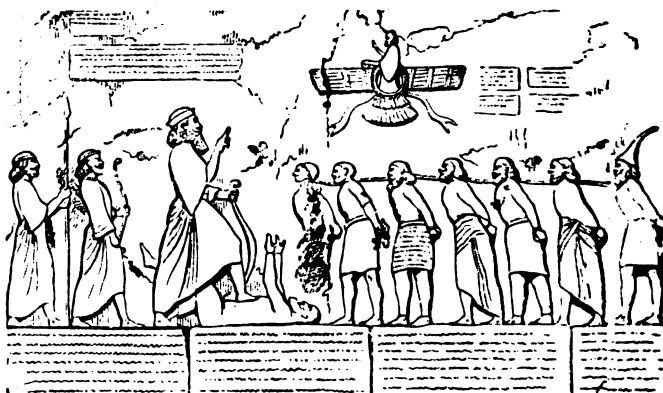
The Tomb of Cyrus is at *Pasargadae*, forty-two miles from *Persepolis*. Upon it Alexander the Great read, "*O man, whoever thou art, I am Cyrus, the founder of the Persian empire: envy me not the little earth that covers my body.*" Thus met the founder and destroyer of a great empire.



CONJECTURAL CYRUS, TYPE OF THE ARYANS.

"I have called him and brought him."—ISA. XLVIII. 15.

The most curious and important of all the Persian inscriptions are those at *Behistun*. They consist of reliefs on a rock, still but little injured by time, and represent a row of nine persons tied by the neck like slaves, approaching another personage of more majestic stature, who treads on a prostrate body. Of these presumed captives, three wear the flowing dress of the monarch, the rest being clad in tight,



KING DARIUS RECEIVING HIS JEWISH CAPTIVES, BOUND AND YOKED TOGETHER, AND TREADING ONE "UNDER HIS FEET."

(From a rock inscription recently discovered at Behistan.)

"I will give all Judah into the hand of the king of Babylon."—JER. XX. 4.

"Till he hath put all enemies under his feet."—1 COR. XV. 25.

short tunics. Behind the king stand two warriors, armed with the bow and spear. The sculpture is manifestly a triumphal memorial; for tablets with the persons referred to are placed over the monarch and the captives, so that there may be no mistake. Over the head of the king himself, we read: "I am Darius the king, the king of kings, the king of Persia, the great king of the provinces, the son of Hystaspes,

the grandson of Arsames, the Archæmenian. Says Darius, the king: My father was Hystaspes; of Hystaspes, the father of Arsames; of Arsames, the father was Ariyaramnes; of Ariyaramnes, the father was Teispes; of Teispes, the father was Achæmenes;” and the like.

Sometime since a broken *fetter* for the legs of captives was found at Nineveh, which no doubt resembles that in which Zedekiah (xxv. 7) was carried to Babylon, and with which Samson was fastened (Judges xvi. 21). As seen in the drawing, the rings which enclose the ankles are thinner than the other part, so that they could be hammered smaller after the feet had been passed through them. One of them



A RECOVERED FETTER OF BRASS.

“They bound him with fetters of brass and carried him to Babylon.”—2 KINGS xxv. 7; JER. xxxix. 7.

has been broken. When whole the fetter must have weighed about nine pounds.

Another interesting antiquity in this region is the *Tomb of Darius*, the son of Hystaspes—known to be such by the cuneiform inscriptions upon it. It is situated at Nakhsh-i-Rustâm, about four miles from Persepolis, and has near it another tomb of the same character, though less richly ornamented.

With regard to the Jews, Darius Hystaspes pursued the same policy as Cyrus, and restored to them the privileges which they had lost. He confirmed the decree of Cyrus by a new edict. The temple was finished in four years, B. C.

516 (Ezra vi. 15), though it was apparently used before that time (Zech. vii. 2, 3).

The present Persian ruler keeps up much of the personal



MAHMOOD SHAH, OF PERSIA, WITH HIS JEWELLED SWORD, DIAMONDS,
AND 'BABYLONISH GARMENT.'

"When I saw among the spoils a goodly Babylonish garment."—JOSH. vii. 21.

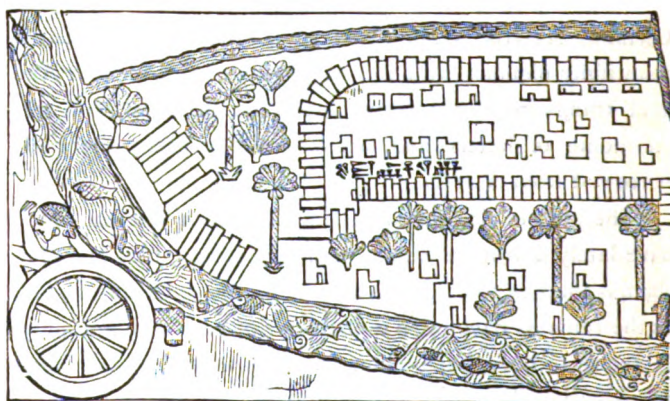
equipage and show of grandeur maintained by Darius and his predecessors ; but he has very little force of character.

The tombs of Persia are remarkable for *fine sculpture*, which is equally handsome with the most admired specimens of antiquity; showing a high degree of art.

It is plain that the Semitic (Shemitic) tribes of the valley of the Euphrates borrowed their literature, civilization, mythology, theology and science from some older and different people. And it is now held that the armorial devices of the Greeks, and much of their art, came from Assyria. Certainly Assyria is the parent of all the Ionic forms, so beautifully blended with the architecture of Greece. And in all things the Euphrates valley, rather than the Nile, was the home of letters and science. Egypt came after, and borrowed from Assyria.

The ancient *Shushan* presents objects of interest which have lately drawn the attention of explorers. *Susa*, or Shushan, is thought to date from a time anterior to Chedorlaomer, as the remains have often a character of very high antiquity. It seems to have been taken by Assur-bani-pal, who filled the Assyrian throne about 650 B. C. Next we find it possessed by the Babylonians. In Belshazzar's last year (B. C. 538) Daniel, while still a Babylonian subject, was here on the king's business, and "at Shushan in the palace" had his famous vision of the ram and he-goat (Dan. viii. 1-27). After the conquest of Babylon by Cyrus, Susa was attached to the Persian dominion, and became the capital of the whole empire. It was the chief residence of the kings during part of the year. It seems probable that this transfer of the capital was effected by Darius Hystaspes, who is found to have been the originator of the *great palace* there—the building so graphically described in Esther i. 5, 6. It was

at Shushan, during the reign of Ahasuerus, that most of the events recorded in the book of Esther occurred. This king is now generally believed to have been identical with Xerxes. Here Alexander the Great, after the battle of Arbela, found vast wealth—above twelve millions sterling, and all the regalia of the great king. Alexander's preference for Babylon caused the decline of Susa, and it was never again



PLAN OF THE CITY OF SHUSHAN, OR SUSA. RECENTLY IDENTIFIED
BY MR. LOFTUS.

"The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed."—ESTHER iii. 15.

made the capital city. Antigonus conquered it B. C. 315, and obtained about three millions and a half sterling.

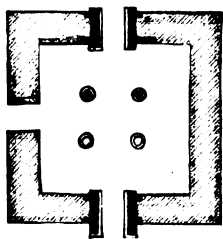
In the British Museum is a ground plan, or map, of a town, in the centre of which is a cuneiform inscription, reading—"City of Madaktu." The map is older by more than two centuries than the famous bronze one of Hecatæus, which Aristagoras laid before the Spartan king Cleomenes.

This curious antiquity represents, according to Mr. Loftus, with minute accuracy, the ground-plan of the old city of Shushan. Although the reading of the name "Madaktu" is accepted by all cuneiform scholars, and probably represents a place named Badaca (about twenty-five miles from Susa), I do not see how we can ignore Mr. Loftus's distinct identifications, who thinks that the sculptor, probably an Assyrian, in error engraved on it "Madaktu" instead of "Susa." The river, it is seen, is fancifully made into a sort of carriage, with wheels; and the figure commanding the vehicle is ordering an *advance*—symbolical, no doubt, of the *prowess* of the city.

The best geographers now unite in identifying Shushan with the modern *Sus* or *Shush*; a mass of ruins or mounds lying between the *Shapur* and the river of *Dizful*. According to Mr. Loftus, the principal existing remains consist of four spacious artificial platforms, distinctly separate from each other. Of these the western mound is the smallest in superficial extent, but considerably the most lofty and important. This writer supposes the mound to mark the site of the famous *citadel* of Susa, so often mentioned by ancient writers. At the foot of the mounds is the so-called *Tomb of Daniel*. Excavations have been made in a large square mound to the north, which disclose the remains of an immense structure believed to be the magnificent *palace* erected by Darius Hystaspes and his successors. No traces are found of the walls of Shushan. Wild beasts and game abound, and the whole place is but a gloomy wilderness.

The palace at Susa has been fully described by Mr. Loftus, and is evidently in form a duplicate of Darius's pal-

ace at Persepolis. An inscription proves that the building (resting on a mass of early brickwork) was erected originally by Darius. The plan of the "King's Gate" (Esther iv. 16) is here given. When all the Jews were to be destroyed, queen Esther (a Jewess) entered in hither, and though she might expect death thus to do it without the bidding of the king, her faith was rewarded by the salvation of her people.



RESTORED PLAN OF THE
"KING'S GATE" AT
PALACE OF SHUSHAN,
ENTERED BY QUEEN
ESTHER. (SCALE 100
FEET TO AN INCH).

"So will I go in unto the king, which is not according to the law: and if I perish, I perish."—ESTHER iv. 16.

The Jews escaped, and Haman was hanged on his own gallows (Esther vii. 10).

At the same time Mordecai, the Jew, was exalted to power. He "went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honor. And in every province, and in every city, whithersoever the king's commandment and his

decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them." It was also established "that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly." It is an interesting fact that the Jews to-day, the world over, commemorate this deliverance by means of Queen Esther. (See Esther ix. 19, 26).

This engraving vividly represents Esther in the act of approaching King Ahasuerus, ruler of 127 provinces (Esther i. 1), probably the conqueror Xerxes, and touching the sceptre, extended as a sign of his favor and protection.



ESTHER, IN THE PALACE AT SHUSHAN, TOUCHING THE GOLDEN SCEPTRE OF KING AHASUERUS (XERXES).

"And the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre."—ESTHER v. 2.

We now come to *Babylon*.

But few particulars of this wonderful city, so often referred to in Scripture, can here be given. It was founded by the first descendant of Noah, 2234 years B. C., and in a manner completely rebuilt about 1200 B. C., by the Assyrian queen Semiramis.

It is stated in reliable accounts that it was divided into two parts by the river Euphrates, which flowed through the city from north to south. According to Herodotus an immense double wall surrounded the city, the outer one being fifty-six miles in circumference. The lowest estimate makes the wall three hundred and fifty feet high and eighty-seven thick ; so that two spans of horses, four abreast, could easily pass each other behind the battlements. The wall was built of burnt brick and bitumen, with alternate layers of reeds, and surmounted with two hundred and fifty towers, of which there were more on the east side than on the west side, this latter being better protected by bogs. The entire wall was surrounded by a broad, deep trench, filled with water.

The city was entered by a hundred gates, the posts, wings, and beams of which were brass (Isa. xlv. 2). It was protected from inundations of the Euphrates by quays, closed in with gates of brass, from which walled steps led down to the river. The two parts of the city were connected by a bridge, built by Nebuchadnezzar, of stone piers, and a movable floor of cedar and palm timber which was removed at night. Such was ancient Babylon, over the splendor and magnificence and extent of which the heart of Nebuchadnezzar exulted. Exactly accordant with the truth of ancient history are the accounts which the prophets of the Lord have left us. Jeremiah speaks of her "broad walls" and her "brazen gates," and calls her by a most significant figure, "the hammer of the whole earth," and a "destroying mountain which destroyed all the earth." He also says, "she was abundant in treasures, and dwelling on many waters" (Jer. l. 23 and li. 13).

Among the remains of Babylon it is believed the *Tower of Babel* has been identified. By far the most conspicuous of the many mounds existing here is the *Birs-Nimrud*, rep-



TEMPLE MOUND OF BABYLON, SUPPOSED TO EMBRACE THE TOWER OF BABEL (TEMPLE OF BIRS-NIMRUD).

'And the whole earth was of one language, and of one speech. And it came to pass that they found a plain in the land of Shinar, and they dwelt there. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. So the Lord scattered them abroad from thence, upon the face of all the earth : and they left off to build the city. Therefore is the name of it called Babel.'—GEN. xi. 1-9.

resented in the cut, on the bank of the Euphrates, looming up one hundred and fifty-three feet above the plain. Until very recently it was held that this tower was beyond the

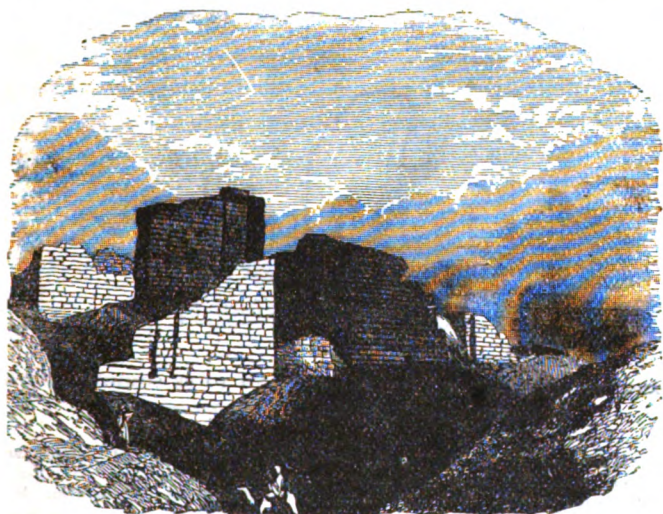
probable limits of ancient Babylon ; but intelligent opinion now brings it within the possible limits of the city.

When Sir Henry Rawlinson commenced his excavations at the Birs, he directed his workmen to take down the corner. Slowly, one after another, the bricks were removed, till the lower part of the stage was reached ; when lo ! a "treasure hole" is revealed, and the astonished Arabs lift out a perfect cylinder, curiously lettered, *which the workmen of Nebuchadnezzar hid away so carefully more than a score of centuries ago !* M. Oppert, the most eminent authority upon Babylonian topography among French antiquarians, expresses his belief in the reliableness of the identification, by prominently designating the record of the cylinder as "*The inscription on the Tower of Babel.*"

In the Chaldean tablet-account of the flood (B. C. 2000), is the following striking record as to this tower : "The earth was still of one language, when the primitive men, who were proud of their strength and stature, and despised the gods as their inferiors, erected a tower of vast height, in order that they might mount to heaven. And the tower was now near to heaven when the gods (or God) caused the winds to blow and overturn the structure upon the men, and made them speak with divers tongues : wherefore the city was called Babylon." What a confirmation of the old Scriptures !

The top of the tower consists of masses of vitrified brick, or fire-blasted masonry—purposely subjected to the action of fire (probably by being covered with some substance which in burning produced a sufficiently intense heat to convert it into a vitrified mass), the object being to give the terrace a cerulean hue.

Another great antiquity here is the *Castle and Palace of Nebuchadnezzar*—known as the *Kasr*. The mound of the Kasr is an irregular square of about seven hundred yards each way, and was likely formed on an older palace-platform. The palace was of vast size, and exceedingly magnificent in adornments. Its outer wall embraced six miles, within



NEBUCHADNEZZAR'S CASTLE AND PALACE AT BABYLON (THE KASR).

'In those days Nebuchadnezzar came up against Jerusalem.'—2 KINGS xxiv. 1.

'Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, the golden city ceased!'—ISA. xiv. 4.

which were two other embattled walls, besides a great tower. Every important gate was of brass. Its greatest boast was the noted hanging gardens, constructed on an artificial hill by a succession of terraces four hundred feet square, and higher than the towers on the city walls, and watered by means of pumps from the river. They were designed to

reconcile Queen Artemis to the contrast between the flat plain of Babylon and the beautiful hills of her native Media. The gardens commanded a grand view of the city and circumjacent plain. Walking on the highest terrace of these magnificent grounds, with such a prospect as he had before him, we may readily imagine how the vanity of his heart would prompt King Nebuchadnezzar to exclaim, "Is not



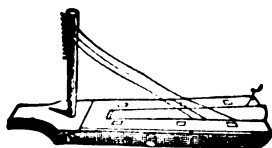
ANCIENT SCULPTURE IN BABYLON: SUPPOSED TO BE COMMEMORATIVE OF DANIEL'S DELIVERANCE IN THE DEN OF LIONS.

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Then the king arose very early in the morning, and went in haste unto the den of lions. Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me."—DAN. vi. 16, 19, 21, 22.

this great Babylon I have built" (Dan. iv. 30). *Nebuchadnezzar's name and titles are clearly stamped on almost every brick of the ruined walls, still perfect in their original cement!*

Toward the northern edge of this palace mound (*Kasr*) is a very interesting relic of Babylonian art—a roughly hewn sculpture in basalt, representing a lion standing over a prostrate man. A special interest attaches to it, as it is the only specimen of Babylonian sculpture "in the round" that

has been discovered. Some have supposed this figure to be commemorative of the casting of Daniel into the lion's den ; urging in support of the view the very natural supposition that such an event in the life of one who came afterward to be governor of Babylon would be commemorated by some such monument. M. Oppert, as quoted by Rawlinson, gives the length of the lion as thirteen and a half feet, and its height nine feet ten inches. The band seen around the jaws of the animal seems to indicate the fact that the Angel had 'shut the lion's mouth' (Dan. vi. 22). And though under the animal's feet, the man is not crushed.



ANCIENT HEBREW HARP.

"We hanged our harps upon the willows."—PSALM cxxxvii. 2.

The Israelitish captives in Babylon are said to have hung their harps upon the willows (Ps. cxxxvii. 2). The cut represents what is believed to be a figure of the harps of that period, which could be readily hung up in the willows.

There was but *one* river at Babylon then, as there is but one now, the Euphrates ; so that when these captives represent themselves as "sitting by the *rivers* of Babylon" (in the plural), they inform us that this river was divided into several branches, or *canals* ; and these were, doubtless, works on which they toiled. See next engraving.

But Babylon had been the instrument of the Divine vengeance to punish guilty kingdoms ; and the time was

approaching when the Lord was to break the staff where-with he had smitten so many nations, and destroy the weapon of war which had been drunk with the blood of his people. More than a hundred years before the accomplishment of its prediction, Isaiah foretold the doom that was pronounced against Babylon, named before he was born the



REMAINS OF ANCIENT CANALS ("RIVERS") IN BABYLON.

"By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion."—PSALM cxxxvii, 1.

prince (Cyrus) who was to fulfil the prophecy, described the minutest circumstances relative to the siege and the taking of the city, and painted the perpetual desolation of this once flourishing capital (Isa. xiii., xiv.). It is a striking proof of the inspiration of the old prophets of God.

And all this region is full of scriptural testimonies.

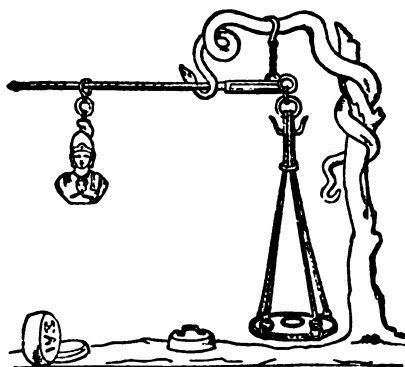
Skepticism, under the name of positive science, has been boldly asking for absolute, tangible proof of the genuineness of the Old Testament annals. And here it has just what it demanded ; and so it stands humbled and rebuked. Layard, when bidding adieu to his labors in the East which astonished and startled the world, remarked that some would fancy he "had been relating a vision," while it was solid fact. But he had only told the half of what is now confirmed.

It is certainly providential that the exhuming of these Assyrian remains and the discovery of the key to the writings upon them should have been simultaneous. Dr. Fryar, in language hardly too strong, calls this "a modern miracle." We are thus in possession of the strongest possible correlative testimony of the truthfulness of the Hebrew Scriptures, and the most positive refutation of the assumption of their mythical nature. The theory that they are a myth is itself altogether too mythical.

Babylon, as intimated, bears its part in these fulfilled prophecies. The city was invested in the year 540 B. C. by the armies of Cyrus, who, having by an ingenious stratagem diverted the channel of the river, poured his valiant troops into the city, and as its inhabitants, with their king Belshazzar, were securely rioting in the celebration of an annual festival, it fell an easy prey to the arms of the conqueror.

Thus was the dreaded doom in the handwriting on the wall, "*Mene, mene, tekel, upharsin*," accomplished. "This is the interpretation of the thing: *Mene*, God hath numbered thy kingdom, and finished it. *Tekel*, Thou art weighed in the balances, and art found wanting. *Peres*: Thy kingdom is divided and given to the Medes and Persians" (Dan. v.

26-28). The present utter desolateness of the place forcibly illustrates such words as these: "How is the great sea of thy inhabitants dried up (Jer. l. 38). How art thou fallen from heaven, O Lucifer, son of the morning! How weak art thou become that madest the earth to tremble, that didst shake kingdoms! (Isa. xiv. 12-16). And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing, without an inhabitant" (Jer. li. 37).



ANCIENT BALANCE.

"Thou art weighed in the balances, and art found wanting."—DAN. v. 27.

XIII.

BAALBECK, CEDARS OF LEBANON, UPPER SYRIA.

UPON leaving Damascus for Baalbeck, I had a wish to see the source of the Abana (Barada) which gives such life and beauty to the plain where the city stands. The wish was gratified on reaching *Ain Fijeh*, from which the chief waters of the river gush and foam and roar like a cataract. I did not wonder that the idolaters in their worship of Power, or of Creation, had built a temple here. As we see from the ruins, it enclosed the cave whence the volume spouts forth. It was a gem of art in one of nature's most picturesque glens.

Helbon (in a valley of that name) is at the north, where grapes are still produced of remarkably fine quality. In *Ezekiel* (xxvii. 18) mention is made of the "wine of Helbon," as one of the articles of traffic with the Syrians.

Abila (Suk Wady Barada) is a spot of great interest for its inscriptions, its tombs (one of *Abel*, nearly thirty feet long), and its historic connections.

Zebedany, and *Bludan*, and *Surghava*, and other villages, picturesquely situated among the mountains, with vineyards, and olive and almond orchards, and walnut and apricot groves, and leaping rills, are places met with on the way. The country here is altogether different from Palestine proper, since it is well watered from the Lebanon mountains,

whose snows continue to melt and run down all the hot season. The scenery is superb. *Syria* is only another word for *Aram*. It means the country peopled by the descendants of Aram, the grandson of Noah (Gen. x. 22). It is the highland of Palestine. The valley of *Cœle-Syria* lies between the parallel ridges of Lebanon and Anti-Lebanon. It is about seventy miles long, and its average breadth is nearly seven. The elevation of *Cœle-Syria* above the sea is about two thousand three hundred feet.

The two principal tribes who inhabit Lebanon, are the *Maronites*—(in communion with the See of Rome, though not entirely accordant in all particulars ;) and the *Druzes*—whose religion is an unsearchable, secret mysticism. The former are of Syrian origin, and speak Arabic in common with all the inhabitants of Syria and Palestine, but write it generally in the Syriac character. The Turkish conquerors cut out the tongues of the aged inhabitants, sparing only the children, the more effectually to prevent the propagation of the Syriac language, which they desired utterly to extinguish. The *Druzes* occupy the southern part of the mountain chain, including the north of Mount Lebanon. Along the low range of mountains extending from Antioch to Tripoli, and from the Mediterranean on the west to Hums on the east, live a strange, wild, blood-thirsty race, called the *Nusairiyeh*, numbering about two hundred thousand souls. They are thought by some to be the descendants of the old Canaanites. There is a considerable body of Christians in Syria—descendants of the primitive church, which has been perpetuated, amid Turkish and other persecutions, from the days of our Lord himself.

The Druzes are warriors rather than husbandmen. One notices this as soon as he enters their country. Still, they are not wanting in industry, and were they under a wise rule much might be made of them.



STYLISH DRUZE WOMEN, IN SYRIA, WITH THEIR ORNAMENTS.

"Lift not up your horn on high."—PSALM lxxv. 5.

"She decked herself with her ear-rings and her jewels."—HOSEA ii. 13.

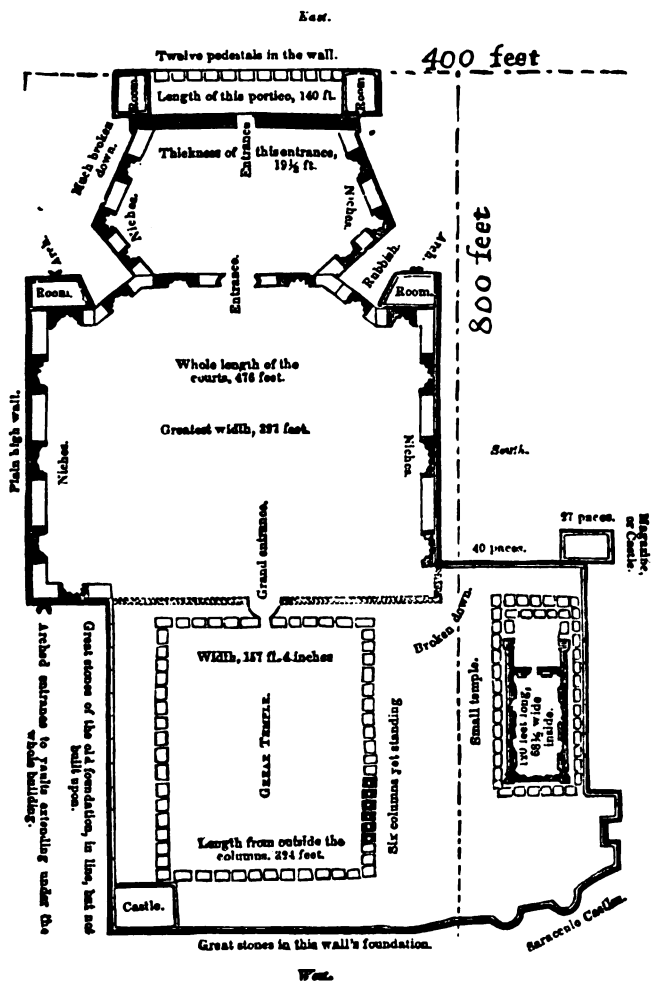
"The Lord will take away thy head bands."—ISA. iii. 20.

The complexion of the Syrians is much lighter than that of the Arabs, and their build is handsomer. The costume of the women is often striking, and cannot be said to be inelegant. The *tantur* is still met with, though not so frequently as formerly. It is a tube, or horn, of gold or silver,

from one to two feet long, and about two inches in diameter, tapering slightly. Over it is thrown a long veil of white muslin. Maidens are not allowed to wear the tantur; but the bride assumes it. It is supposed by some that David's allusion is to this in Psalm iii. 3: "My glory, and the lifter up of mine head." A Mohammedan can divorce a wife by simply saying "*You are divorced.*" She must then veil herself and never see her husband again, unless he hires another man to marry and divorce her; then he can take her again. The Druzes are more strict in cases of divorce, and a man can have but one wife at a time.

In two days from Damascus we reach *Baalbeck*. There is here a poor village of 3,000 souls; but the one attraction is the celebrated *temple ruins*, in many respects the most wonderful in the world. A mystery hangs over the origin of these ruins; but there can be no doubt that they were idolatrous temples. Indeed the Lebanon mountains are full of temple remains. In Hermon and the passes of Anti-Lebanon alone *thirty-eight* of these fallen temples have been counted.

But Baalbek stands supreme among all these old sanctuaries. Its identification with any Biblical site must remain extremely uncertain. It may possibly be Baalath, the frontier city of Solomon, or Baalhamon, the pleasure-garden of the Canticles, or Baal-Hermon, the sanctuary of Baal in Hermon, or Baal-Gad, ("the gathering of Baal") under Hermon. But against each of those suppositions there are objections which must prevent us from coming to any conclusion on the subject. The main columns of its edifices are old Roman; but there are touches of an earlier



GROUND-PLAN OF THE WONDERFUL TEMPLE RUINS AT BAALBECK.
LOOKING TO THE EAST.

antiquity which give it a true connection with Egypt and Canaan. Its situation was probably fixed by the necessity of a sanctuary to greet the travellers and merchants on the great caravan route between Damascus and Tyre. Baalbeck means "the assembly or gathering of Baal." The Greek name, "*Heliopolis*," shows the identification of Baal with the sun.

The first thing that impresses one, after getting through the tunnel of six hundred feet which introduces us into the grand area, is the magnitude of the temple enclosure. Its shape and size are seen in the ground-plan; and it is to be observed that the whole area was but one enormous structure, with its several temples and shrines. This measures, in its greatest parts, eight hundred by four hundred feet. It therefore covered some *seven acres* of ground. Judge of its dimensions from the circumstance that our six tents and forty-two animals only filled one little niche of the temple area. A hundred more encampments like ours could have found room. It took me twenty minutes to ride around the walls of this building.

It is in view of such facts that some one has said that "If all the ruins of ancient Rome that are in and around the modern city were gathered together in one group, they would not equal in extent the ruins of Baalbeck."

Another thing that impresses one is the inextricable piling up and confusion of the ruins. It seems as if temples were struck by lightning, and tumbled together in tremendous masses. The gigantic parts are yet of graceful proportions, breathing a noble testimony to the magnificence of ancient genius. Column and capital, frieze and cornice,

roof-stone and entablature are here ; all in dire disorder, yet almost as fresh as if the artist's chisel had but just wrought out his delicate conceptions to be perpetuated in marble.

That which first draws the eye in minute examination,



GREAT TEMPLE AT BAALBECK (LEFT) ; TEMPLE OF THE SUN (RIGHT).

"The songs of the temple shall be howlings in that day."—Amos. viii. 3.

is the splendid group of standing columns (seen at the left in this cut). These six columns are all that remain of the noble peristyle that once encompassed the temple. They alone of their fellows are left to tell the tale of what once existed there. Including base and capital, they are seventy-five feet in height ; and the diameter at their base, which

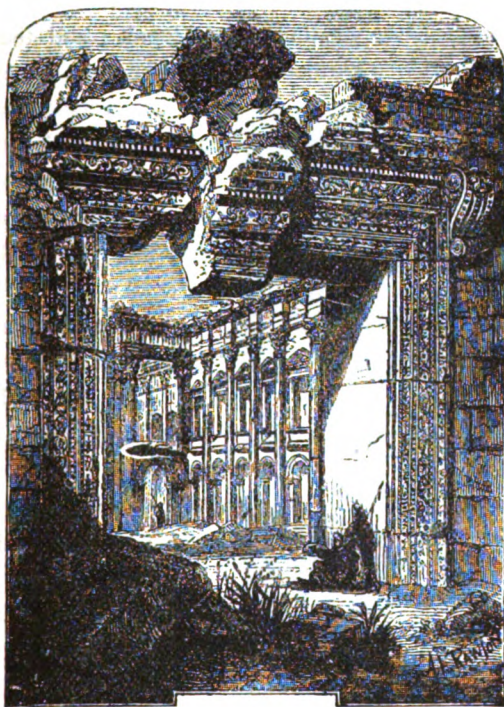
is composed of but one block of stone, is seven feet three inches. Above the capital rises an enormous entablature about fourteen feet high, each huge block reaching from capital to capital, and all most exquisitely sculptured ; the moulding being of the egg and dice pattern, and the frieze of garlands suspended between projections, each of which is decorated with acanthi and a bust.

These columns belonged to the *Great Temple*, or peristyle, on each side of which were nineteen columns, and at each end ten—fifty-four columns in all. It stood on massive walls nearly fifty feet high ; and the appearance of it from the surrounding plain must thus have been magnificent. The eastern wall rested against the platform of the court, from which there was probably an ascent by a flight of steps. The southern wall is nearly covered by rubbish. The northern is open and composed of huge bevelled stones, like those in the Temple at Jerusalem. Under this temple are long ranges of vaults and corridors, with round arches. There are here some mutilated busts, probably of idols.

The *Temple of Apollo*, or of the *Sun*, is seen on the right in the preceding cut of standing columns. This is at once the most perfect and the most magnificent monument of ancient art in Syria. Its dimensions are two hundred and twenty-seven feet, by one hundred and seventeen ; being thus larger than the Parthenon at Athens. The style is Corinthian ; and the character of the sculptured ornaments shows that it was coeval, or nearly so, with the Great Temple. The peristyle is composed of forty-two columns, fifteen on each side and eight at each end. At the portico was an interior row of six fluted columns ; and within these, opposite the ends of

the *antæ*, two others. The height of the columns is sixty-five feet, including base and capital.

The *Great Portal* to this Temple of the Sun is its gem.



THE GREAT PORTAL IN THE TEMPLE OF THE SUN.

"They are mad upon their idols."—JER. l. 38.

It was twenty-one feet wide, and forty-two high ; but a considerable portion of it is buried beneath masses of rubbish. The sides are each a single stone, and the lintel is composed of three huge blocks. Round the door is a border four feet

wide, elaborately and delicately sculptured ; representing fruit, flowers, and vine-leaves. The architrave contains, in addition, little figures in different attitudes, with bunches of grapes in their hands. Over this is a frieze of scroll-work and acanthus-leaves winding round Cupids ; and the whole is finished by a rich cornice in a most elaborate manner.



INSIDE OF THE TEMPLE OF THE SUN,
BAALBECK.

'And see thee sit at meat in the idol's temple.'—1 Cor. viii. 10.

An earthquake rent the wall of this temple, and the central stone of the lintel sank down about two feet ; in which position it still remains. Though thus shattered, it is one of the most striking and beautiful gateways in the world.

In the corner near the portal are massive pillars which enclose staircases leading to the top of the temple. The entrance is so choked up that only a hole, about a foot in height and two feet in width, remains. Managing to get through this aperture—rendered more difficult by the great thickness of the stones—I gained a staircase and reached the top, and had a look from thence down on the ruins, and a walk round the northern side, where the way is impeded by enormous blocks, too high to admit of clinging to ; and the ledge below is not

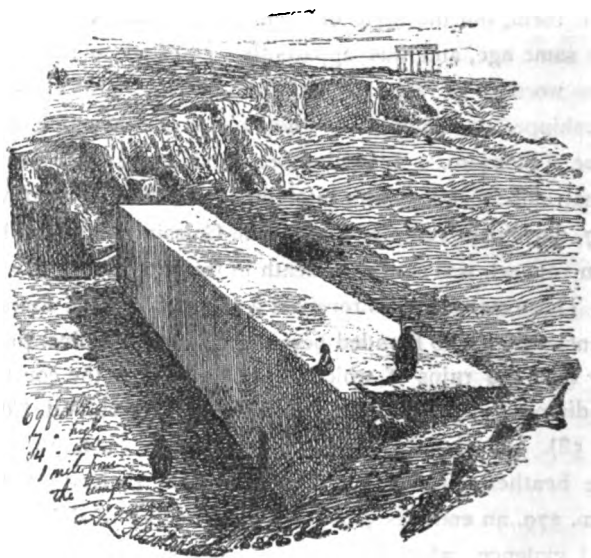
more than a foot wide. I know scarcely anything more overwhelming to the eye than such a look at Baalbeck. The heap of ruins at the south-west angle of this temple forms perhaps one of the most striking pictures in the world.

The *Circular Temple* stands alone, at the distance of three hundred yards from the others. It has no connection with them, but the style of architecture shows that it is of the same age, and was apparently dedicated to the lascivious worship of Venus. Eusebius states that Venus was worshipped at Heliopolis of Phœnicia, under the name of *Hedone*, "Pleasure." Licentiousness and superstition were as usual closely linked with intolerance; for in the year A. D. 297, during the reign of Diocletian, Gelasinus, a poor Christian convert, was stoned to death in this city.

These evil practices received a check under the Emperor Constantine, who founded here an immense basilica, probably that the ruins of which are still visible in the court immediately in front of the great peristyle (Euseb. Vit. Const. iii. 58). During the short reign of Julian (A. D. 361-363) the heathen rites and barbarities were revived; but in A. D. 379, an end was put to all such scenes of debauchery and violence, when Theodosius ascended the throne and suppressed them by law.

An hour's ride from these ruins takes us to the quarries whence this material was mainly brought. The holes are seen from which the massive stones were cut; and one enormous block remains, ready hewn, but not quite detached. The following are its dimensions: Length, sixty-nine feet: height, seventeen feet; breadth fourteen feet. It would weigh more than eleven hundred tons. I rode up to its

side, and could not touch the upper edge with my umbrella-stick, though sitting on the horse. It lies alone in its eloquent silence, looking as though hours, not centuries, had passed since the hands of man had worked at it—as though the workmen, whose wedges had cleft it from the quarry,



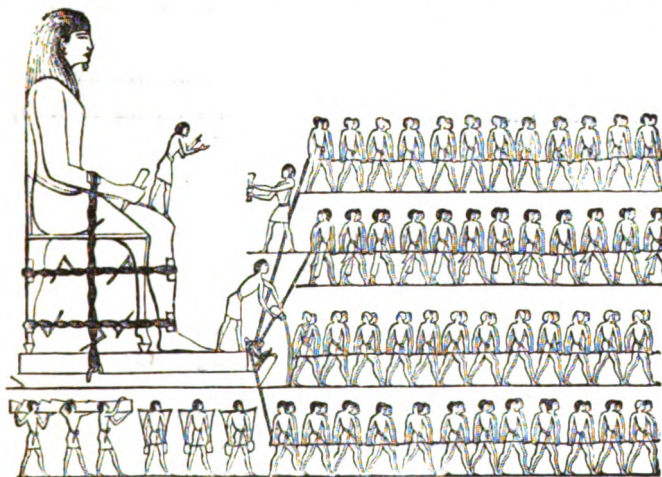
GREAT HEWN STONE IN THE QUARRY AT BAALBECK.

"They brought great stones to lay the foundation."—1 KINGS v. 17.

had but left it for an hour's rest. It is in a slanting position from east to west. The mates to this huge stone are in the western temple wall, above described. One is sixty-four feet long; another sixty-three feet and eight inches; and the other sixty-three feet—in all, over one hundred and ninety feet. Their thickness is thirteen feet

These three great stones gave to the Temple the old name of the *Trilithon*, or *Three-Stoned Temple*.

By what possible method such prodigious stones were transported and got into position, it is beyond our power to guess. Some of those here were brought entire from Egypt.



CUT ILLUSTRATING SIR HENRY RAWLINSON'S THEORY OF TRANSPORTING HEAVY STONES BY MEANS OF HARNESSSED CAPTIVES AND SLAVES. THE TASK-MASTER STANDS ON THE KNEES OF THE MAIN STATUE, AT THE LEFT. (FROM AN EGYPTIAN INSCRIPTION.)

"And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words."—Exod. v. 6, 9.

This question of moving immense blocks of stone often arises in the mind of one travelling in the East; and perhaps Rawlinson's theory is the most reasonable, namely, that it was by the combined power of hundreds, perhaps thousands of men, who, as slaves or captives, were made thus to draw like beasts of burden. Certainly this substitution of

human for brute force was common in the ancient barbarous times, as is seen in Egyptian and Assyrian inscriptions. In the view here given it will be seen that one of the three figures on the rear of the harnessed men seems to be pouring some greasy substance upon the timbers for the stones to slide upon. Three men are carrying the same material suspended from their shoulders (see the three men at the lower left).

But the whole of Baalbeck is one great mystery ; and the visitor cannot but appreciate the references to it by Lord Byron :

“O say, who built thee up, thou queen ?
Did Solomon the Great ?
Did Sheba's lovely mistress lean
On yonder parapet,
And listen to the tinkling sound
Of Judah's daughters dancing round ?

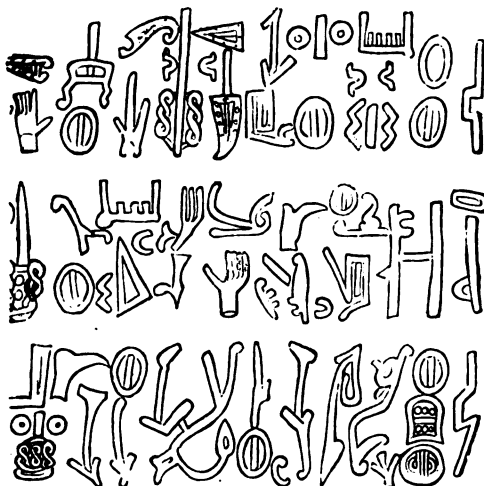
But, ah ! thy walls, thy giant walls,
Who laid them in the sand ?
Belief turns pale, and fancy falls
Before a work so grand ;
And well might heathen seers declare
That fallen angels labored there.

No, not in Egypt's ruined land,
Nor 'mid the Grecian isles,
Tower monuments so vast, so grand,
As Baalbeck's early piles !
Baalbeck, thou city of the Sun,
Why art thou silent, mighty one ? ”

One thing is certain ; every yet erect column, and every fallen capital—over which the lizard rushes, or about which

the serpent twines—speaks eloquently of “the wrath of God revealed from heaven against all ungodliness, and unrighteousness of men” (Rom. i. 18).

Extending northward from Baalbeck is the “entering in of *Hamath*”—an opening in the Lebanon mountains, as if to form a road northward. There the valley spreads out like



ANCIENT INSCRIPTIONS AT HAMATH.

“From mount Hor unto the entrance of Hamath.”—NUMB. xxxiv. 8.

“The Lord shall recover his people even from Hamath.”—ISA. xi. 11.

a vast fan. The northern limit of the promised land is thus given: “This shall be your north border; from the Great Sea ye shall point out for you Mount Hor; from Mount Hor ye shall point out unto the entrance of Hamath” (Numb. xxxiv. 7-9).

A copy is given of some of the remarkable inscriptions here, which no linguist or antiquarian has been able to decipher. Some of the attempts at picture-writing on these

Hamath stones suggest the Egyptian system, which consists of a certain number of figures to express letters or syllables, and a vast number of ideographic or symbolic forms to represent words. Other characters represent Phœnician letters and numerals not unlike the Phœnician writing on the foundation stones of the temple at Jerusalem, recently deciphered by Dr. Deutsch, of the British Museum.

The famous city of *Antioch*, in Syria, is not far north, on the river Orontes, thirty miles from the Mediterranean Sea, and about three hundred from Jerusalem. It was founded, 300 B. C., by Seleucus Nicator, and named after his father, Antiochus. It soon became a splendid town. The Syrian kings embellished it, and Pompey made it a free city. Herod contributed to its adornment, and the Roman emperors added various structures. The inhabitants generally were pleasure-seekers and luxurious, and are said to have been fond of inventing nick-names. Hence, possibly, the designation "Christians," given to the disciples of Christ (Acts xi. 26). Antioch is, next to Jerusalem, of the greatest interest and importance in the apostolic history. Here the apostles successfully preached (Acts xi. 19-30). Their return is mentioned (Acts xiv. 26-28). To this great city prophets resorted (Acts xi. 27). Here the most eminent pastors ministered (Acts xiii. 1.) Hence was despatched the first missionary expedition, in the person of Barnabus and Saul, by which Christianity was planted throughout Asia (Acts xiii. and xiv.), and from which eventually came the introduction of the Gospel into Europe (Acts xv. 36; xvi. 12). All these occurrences make Antioch in Syria a prominent city in Bible history.

The golden-mouthed Chrysostom here delivered most of his eloquent homilies, and at that time 200,000 of the inhabitants professed faith in the Gospel of Christ. Chrysostom states that the Church there maintained 3,000 poor,



ANTIOCH IN SYRIA.

"Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch."—Acts xi. 25, 26.

"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."—Acts xv. 35.

besides helping many others of the indigent of the people. Antioch has now only about 6,000 inhabitants.

Seleucia is on the sea-coast a few miles west of Antioch, and four miles north of the Orontes. It was so strongly fortified that Strabo declares it to be impregnable. Through

the favor of Pompey, and several of the Roman emperors, it enjoyed peculiar privileges. It was from this point that Paul and Barnabas started on their voyage to Cyprus (Acts xiii. 4). The very piers of the outer harbor are still to be seen under the water. These piers were unbroken when Saul and Barnabas came down to Seleucia, and the large stones, fastened by their iron clamps, protected the vessels in the harbor from the swell of the western sea. Here, in the midst of unsympathizing sailors, the missionary Apostles stepped on board the vessel which was to convey them to Salamis. Seleucia is now in ruins, although an inconsiderable village by the name of *Kapel* has risen close to the site of this celebrated sea-port.

Riblah has been lately identified as the little village of that name on the right bank of the Orontes, in the land of Hamath. At Riblah the Babylonian monarchs were accustomed to wait while directing their military operations in Palestine and Phoenicia. It was here that the Egyptian king, Pharaoh-nechoh, put the youthful Jehoahaz in chains, and made Eliakim king (2 Kings xxiii. 29-35). Here Nebuchadnezzar encamped while his general invaded Judah and captured Jerusalem. To this city Zedekiah was brought captive, and, after being compelled to witness the murder of his sons, his eyes were put out, and he was bound in fetters of brass (2 Kings xxv. 6, 7; Jer. xxxix. 5-7).

Here at Riblah we again see the striking accuracy of the Biblical records, even in geographical details. Moses speaks of "*Riblah on the east side of Ain*;" or of "the fountain," as the Hebrew signifies. Ten miles west of Riblah is the great fountain of the Orontes, which is to this day called by

all the people in the neighborhood *el-Ain*, "the fountain" (Numb. xxxiv. 10, 11).

An ancient coin has been discovered, bearing the head of the great Antiochus, who at one time was king of all Syria. Then, as before, this whole territory, given by promise to Israel, was fruitful and populous. But the people forgot the Lord's goodness and rebelled against his authority, and brought upon themselves and upon their land the threatened curse. And now upon the northern border, as before upon the eastern, the southern, and the western, is witnessed the



TETRADRACHM OF ANTIOCHUS, KING OF SYRIA.

literal fulfilment of the prophetic curse, "I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it" (Lev. xxvi. 32).

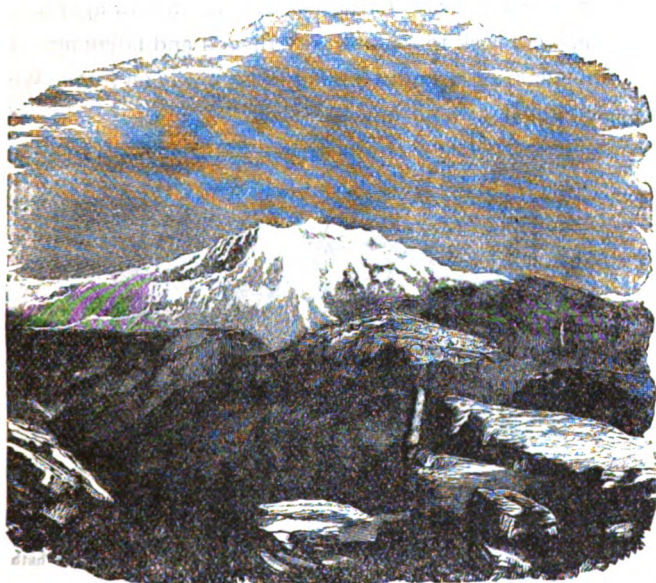
Turning now southward, we follow the great Lebanon range, particularly for the purpose of visiting its celebrated cedars. The range of Lebanon is about a hundred miles long. It follows the shore of the Mediterranean, here and there sending out rugged projections far into the sea. These western declivities are the "roots of Lebanon," and one can see as he wanders over them, how graphic and expressive was the language of Hosea, "I will be as the dew unto Israel ;

he shall grow as the lily, *and cast forth his root as Lebanon*" (Hosea xiv. 5).

Lebanon signifies "white;" employed either because of the whitish limestone rock which composes the great body of the whole range, or, more probably, because snow covers the peaks most of the year. The chief summits of Lebanon are *Sunnin*, about 8,600 feet high, and *Jebel Makmel*, nearly 10,000 feet, and *Timarun*, 10,535 feet, which is the highest peak in Syria. The average height of the chain is 6,000 to 8,000 feet. The loftiest peak of Anti-Lebanon is Hermon, boldly rising 10,000 feet.

Jeremiah asks, "Will a man leave the *snow of Lebanon*?" (Jer. xviii. 14). That is, the cooling snow-water is what no one is in haste to abandon; and yet God's people have forsaken him. The snow to-day whitens its venerable head; but it could not deter me from the attempt to reach that glorious summit, a very pinnacle against the skies. With seven natives of the country for special assistants, we set out, and soon were among the snow drifts, where once my horse mired and plunged me headlong. But up, up, we went, until most of the party tiring took a shorter way; and myself, with two others, climbed to a peak 10,000 feet above the sea, where we nearly perished with the cold and driving winds. But the view paid for all. The mountain heights recede right and left, and form two immense ridges of nearly equal elevation to that on which we stood, like the wings of an amphitheatre. From these the eye is conducted downward on either side upon a panorama of tens of thousands of acres drawn within a single glance. Far off were villages, vineyards, and mulberry plantations, with silvery streams winding their way

from the snowy heights, shining and glittering in the noon-day sun. The sea was two miles below us, and the awful gorges look as if sliced down by a lightning stroke through thousands of feet of solid rock. At the left are Hermon



VIEW OF A PEAK IN THE LEBANON RANGE.

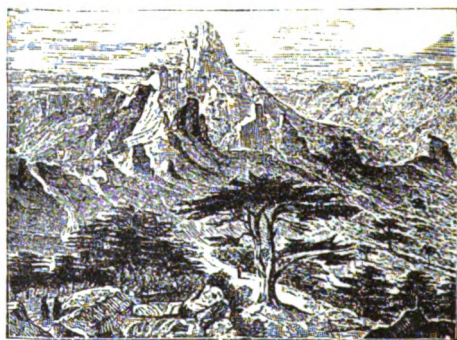
"The glory of Lebanon shall be given unto it."—ISA. xxxv. ii.

"Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken. Because my people hath forgotten me, they have burned incense to vanity."—JER. xviii. 15.

"I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."—DEUT. i. 25.

and the ranges of Anti-Lebanon; and in front the far-extending dusky hills of Galilee. These were parts of the sublime scenery, with the clouds below us, the craggy solitudes about us, and God's own pure azure overhead.

Now let the reader from this height look downward, about midway to the right, and he will see an apparently small clump of trees (not a very considerable one when thus viewed at a distance), fresh, green, and isolated. That clump, those trees, are the *Cedars of Lebanon*. The downward approach to them, from rock to rock, is very rugged and fatiguing. I was sometimes glad to dismount and go warily on foot. We occupied about an hour in the descent.



VIEW SHOWING THE POSITION OF THE CEDARS.

"The trees of the Lord are full of sap: the cedars of Lebanon which he hath planted."—Ps. civ. 16.

The first thing noticed on nearing them is the solitariness of the group, being a little circular patch of about a third of a mile in diameter—all by themselves alone—and standing six thousand feet above the level of the sea. Entering the grove, one sensibly breathes their fragrance. The whole air is laden with "the smell of Lebanon." The trees are about four hundred in number; but they are not all large, nor old. It is usually held that the number of the largest trees has rapidly declined. The number which Belon

found in 1550 was twenty-eight; and we afterward successively hear of sixteen, then of twelve, and of seven. Probably the difference is more apparent than real, travellers not being agreed as to what should be regarded as the largest trees. I should not denominate over seven or eight as *large*. Of these, one around which I drew my tape-line measured thirty-nine feet and four inches. It is said that another measured forty-two feet. Their age is conjectural; some authorities putting it at thousands of years. They often part at the trunk as into several trees, and the shadow of their horizontal arms is sometimes a hundred feet or more.

The older ones contrast strongly with those younger and smaller; and their massive branches, clothed with a scaly texture almost like the skin of living animals, and contorted with all the multiform irregularities of age, may well have suggested those ideas of regal, and almost divine strength and solidity which the sacred writers ascribe to them. And what an inconceivable presumption that one of these august and honored trees should intermarry with the *bramble*!—as in Jotham's parable (2 Chron. xxv. 18).

Sitting on the soft mossy ground under the grateful shade, revelling in the fragrant smell, looking up at the fan-like and interlaced branches, through which the snowy top of the great amphitheatre surrounding them peeped, and listening to the birds which were carolling forth their song of praise to the great Creator, it was easy to recall the pictures of the Bible as to these famed forests, and see their exceeding aptness. What a figure that the righteous shall be like these hoary monarchs! How natural that Hebrew poets selected such graceful foliage, and stately forms, and

colossal trunks as emblems of pride, and majesty, and power. "The day of the Lord of hosts," writes Isaiah, "shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low ; and upon all the *cedars of Lebanon that are high and lifted up*" (ii. 12, 13). And Ezekiel says, "Behold, the Assyrian was a cedar in Lebanon with fair branches . . . and of an high stature ; . . . his height was exalted above all the trees of the field" (xxxi. 35).

In some great branches lying prostrate and shattered, I saw the work of the winter tempests here ; and recalled the Psalmist's magnificent description of a storm :

'The voice of Jehovah is upon the waters ;
The God of glory thundereth :
Jehovah is upon great waters :
The voice of Jehovah is power ;
The voice of Jehovah is majesty.
The voice of Jehovah *breaketh the cedars*,
Jehovah breaketh the cedars of Lebanon ;
He maketh them skip like a calf.'

—PSALM xxix. 3-6.

How interesting also to reflect that once all this region was clad with such mighty trees, which fell, many of them, under the blows of Hiram's workmen, as they hewed them down for the temple at Jerusalem, dragging them to the sea just yonder, and shipping them around to Joppa, whence they were carried up by land thirty-six miles to Jerusalem. We could see here just how it was done.

I thought, too, of the words, "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-



THE FAMOUS CEDARS OF LEBANON. (PHOTOGRAPHED IN 1874.)

"The righteous shall grow like a cedar in Lebanon."—Ps. xcii. 12.

"They gave money unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon."—Ezra iii. 7.

tree ; for the cedar is fallen ; because the mighty is spoiled ; howl, O ye oaks of Bashan ; for the forest of the vintage is come down " (Zech. xi. 1, 2). And the striking fulfilment is seen in the small remnant left of the mighty forests that once were the glory of Lebanon. Lebanon has been "hewn down." And in the *charcoal* into which the inhabitants of the mountain have burned most of the trees, that other prophecy is met : 'Therefore shall the Lord of hosts send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire, and shall consume the glory of his forests : and the rest of the trees of his forest shall be few, that a child may write them' (Isa. x. 16-19).

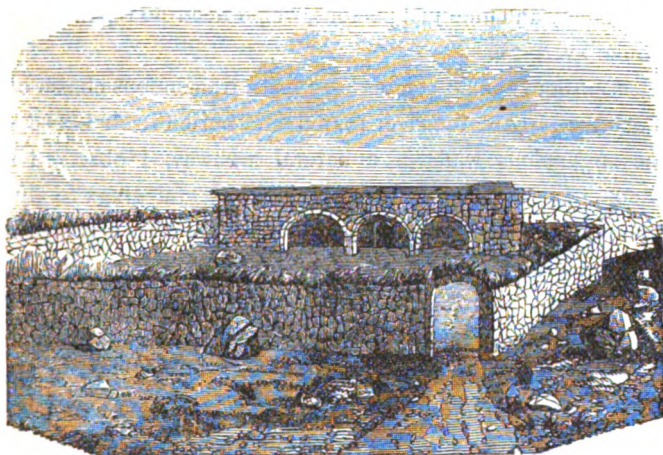
It is through a rugged region that one makes his way from the cedars to Beirût. There is scarcely anywhere else such diversified scenery ; and as to fruitfulness, the description of an Arabian poet is but just, that "Lebanon bears winter on his head, spring on his shoulders, autumn on his bosom, while summer lies sleeping at his feet."

The two villages *Hasrun* and *Hadshit*, in sight of which we spent a delightful Sabbath, are but examples. Each is on the verge of a cliff overhanging a chasm a thousand feet deep, and in sight of waterfalls, and of every type of picturesque natural loveliness.

It is only as thus seen that one comprehends the meaning of the prophet when he says, "It shall blossom abundantly, and rejoice even with joy and singing, and the glory of Lebanon shall be given unto it" (Isa. xxxv. 2) ; or of the Psalmist, when he utters the promise, "There shall be a handful of corn in the earth upon the top of the mountains ;

the fruit thereof shall shake like Lebanon" (Ps. lxxii. 16). Certainly is there yet here left a justification of the inspired description of Palestine's fruitfulness.

Shepherd life is one of the prominent features of this region. And I never passed one of the *sheep-folds* which are met with on the hill-tops all the way, without



A SHEEP-FOLD IN SYRIA.

"He chose David also his servant, and took him from the sheep-folds."—Ps. lxxviii. 70.

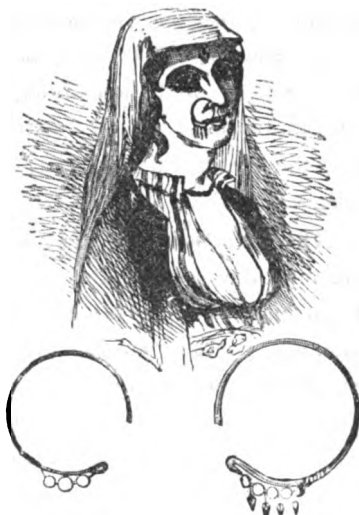
"Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—JOHN x. 1, 16.

observing it with interest. One day I saw a shepherd who had apparently been seeking some of the scattered flock in a wild glen of the mountain, and who was now *carrying a sheep on his shoulder*. My heart almost leaped at the sight from the vivid recurrence of Christ's words as to the shepherd leaving the ninety and nine sheep that were

safe, and finding *one that was lost*. 'And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance' (Luke xv. 3-7).

Another time, in coming up from a tremendous chasm of 2,000 feet, where the river roared and buried itself between the stupendous walls of a natural archway, I observed a shepherd conducting his flock down the awful crags to give them drink. He called them, and they knew his voice, and were leisurely and securely leaping and creeping their way down; not caring that that gorge was the habitation of ferocious wolves, the bones of whose prey I had seen bleaching below. The Arabs would call the place "*a valley of death-shade*," *i. e.*, a gloomy valley—a name which they actually give to one gorge here. And I suppose that David, familiar with such scenery in his shepherd-life, had the conception of just such a place in his utterance of the twenty-third Psalm: "The Lord is my shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." I observed that the *shadow* of the cliffs on one side of the ravine were cast upon the cliffs opposite; and saw how it is *only* the "shadow," or shade, that one walks through in trial and in death. And the shepherd's "rod and staff" (the two are the same) give "comfort," as signifying *support, guidance, protection*.

The beauty of the Syrian girls surpasses that of the Palestine women elsewhere. They are fair (the depth of complexion being due rather to the sun than nature), with large, dark, lustrous, soft liquid eyes, black hair, regular features, cheeks and lips of brightest hue, and teeth of milky whiteness. But they are often ugly looking from strange outrigs and disfigurements. Many wear ornamental rings on the nose, ears, and feet; and their faces, hands, and arms are tattooed, and covered with hideous marks. Their eye-lashes and eyes are often painted, or rather dirtied with a dingy black or blue juice from a plant called *henna*. Their lips are dyed of a deep and dusky blue, and the nails and fingers are brick red.



A SYRIAN GIRL, WITH NOSE-RING,
PAINTED EYES, ANKLETS, AND
TATTOO MARKS.

"Thou paintedst thy eyes, and deckedst thyself with ornaments."—EZEK. xxiii. 40.

The picture here given is of a young woman whom I saw in Syria, thus decked off. Woman, of course, is degraded. She carries the burdens, turns the hand-mills, and sometimes is yoked with the donkey and driven by the goad.

If a man speak of a shoe, a dog, a donkey, a pig, or a woman, he begins with the exclamation, *Ajellak Allah*. "May God elevate you," as if he would apologize for speak

ing of anything so contemptible, by praying that the hearer may be delivered from all contamination! A proverb says, "The threshold weeps forty days when a girl is born."

The custom of painting upon the face or wrist some mark indicative of one's religion is common in the East. This explains the sealing "in their foreheads," spoken of in Rev. vii. 4; also the mark of the beast "on their right hands" (Rev. xiii. 16), and the marking of those who "sighed and cried for the abominations" done in Jerusalem (Ezek. ix. 14). Also the boring of a slave's ear (Deut. xv. 17) as a sign of obligation. Thus, too, the "opened" *pierced* ear in Ps. xl. 6.

The *Fountain of the Adonis* (the sacred river) is one of the most interesting points among the Lebanon mountains. From beneath a slice of rocks cut straight down one thousand feet, pours a roaring river, issuing from two caves, into which I scrambled, to be covered with spray and almost dizzied with the thunderous plunging of the stream, and the awful grandeur of the scene. There are ruins of a temple of Venus built here; and this splendid nook was the scene of one of the most curious fables of heathen mythology, the loves of Venus and Adonis, and of the tragic death of the latter, said to have been torn to pieces by a wild boar.

The "*Fountain of Honey*," and the "*Fountain of Milk*," with the gigantic *Natural Bridge* over the latter (with a span of 157 feet, and height of 200 feet), are other objects of interest. These two streams united constitute "*Dog River*," which from here pursues its devious way to the Mediterranean Sea through some of the most sublime natural scenery in the world. It is quite unlike the Alpine scenery so much admired, but in certain respects excels it.

The frequent sight of the proud *eagle* that here has his cyrie in the mountain fastnesses, recalls the tender affection which the female cherishes for her young as an image of God's dealings with his people: "As an eagle stirreth up



VIEW IN A LEBANON GORGE NEAR THE GREAT NATURAL BRIDGE
OVER THE "MILK FOUNTAIN."

"As the eagle that hasteth to the prey."—JOS ix. 26.

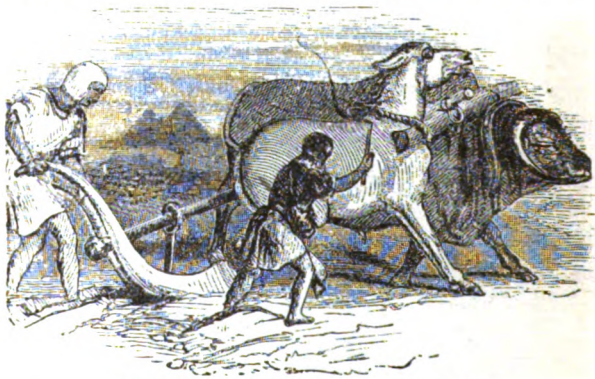
"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the LORD alone did lead him, and there was no strange god with him."—DEUT. xxxii. 11.

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—PROV. xxx. 17.

her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead them" (Deut. xxxii. 11).

It is not uncommon in Syria to see an ox and ass hitched together to the plough, with a vexatious disagreement from difference in size and temperament ; which was forbidden by a humane statute of Moses. Likely it furnished Paul's figure of being "unequally yoked" in 2 Cor. vi. 14.

Apart from its natural beauty, the *Nahr-el-Kelb*—Dog River—possesses objects of considerable antiquarian and historic interest in a number of *inscriptions* carved on the



PLOUGHING WITH AN OX AND AN ASS.

"Thou shalt not plough with an ox and an ass together."—*DEUT. xxii. 10.*

"Be ye not unequally yoked together with unbelievers."—*2 Cor. vi. 14.*

rocky ridge which forms the south side of the glen where the river enters the sea. At the summit of the pass is pointed out the traditional spot whence the figure of the black dog, barking with the wind, was hurled over the cliffs. Here the Egyptian Sesostris, thirteen centuries before Christ, cut a zigzag road. Seven hundred years later, the road was repaired by the Assyrian Sennacherib, when on his march to the fatal plain of Libnah (2 Kings xviii. 13, etc.). Then after a still longer interval, came the Roman Antonine and

reconstructed the pass. And since his day the Turks and the French, if they have done little in the way of repairs, have at least indulged their vanity by leaving traces of their presence. I found the long history of the pass written upon its rocky sides. Nine tablets are here, each as big as



THE ENTHRONED KING SENNACHERIB, RUDELY SCULPTURED ON BLUFF AT MOUTH OF DOG RIVER, IN LEBANON RANGE, NEAR BEIRUT.

"Now in the fourteenth year of king Hezekiah, did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them."—2 KINGS xviii. 13.

"And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord. Then Isaiah sent to Hezekiah, saying, Thus saith the Lord, That which thou hast prayed I have heard."—2 KINGS xix. 14, 20.

an ordinary door. Three are Egyptian, and six Assyrian; the latter distinguished by quaint, stiff figures, and yards of wedge-shaped (cuneiform) letters. The name of *Sennacherib*, with a rough portrait, occurs in the inscription.

Beirut is a town of 70,000 inhabitants, in some respects modern, yet having an ancient history. Founded by the Phœnicians, captured by the Romans, destroyed by earthquakes, ransacked by Crusaders, possessed by Turks, bombarded by the English—such is an outline. Herod the



VIEW OF THE HARBOR AND CITY OF BEIRUT, SYRIA.

"And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia confirming the churches."—ACTS. xv. 40.

Great here procured the mock trial held over his two sons. The elder Agrippa favored the city, and adorned it with splendid theatres, inaugurating them with games and spectacles, including shows of gladiators. After the destruction of Jerusalem, Titus here celebrated the birthday of his father by the exhibition of similar spectacles, in which many of the Jews perished.

Beirût is the seat of those American and British Protestant missionary operations which, through Bibles, schools papers and preaching, are doing much to permeate all Syria with civilization and Christianity. Messrs. Parsons, Fiske, Goodell, King, and Bird, between the years 1819 and 1823, were the pioneers of missions in Syria. Parsons and Fiske died almost at the outset of their work, but their vacant posts were filled, and a nobler company of Christian workers cannot be found than those who are here rekindling the light of spiritual Christianity on those shores from which Paul embarked as a missionary to the Gentiles. Drs. Thompson, Van Dyck, Calhoun, Bliss, and Rev. J. S. Dennis are part of this corps of efficient laborers.

That silent prophecy, unread by the Moslems, over the portal of their mosque at Damascus, "Thy kingdom, O Christ, is an everlasting kingdom," is the assurance that he shall yet reign in this dark land.

With mingled joy and regret I here leave the shores of Palestine, exchanging the saddle under which my faithful "*Mahmood*" has so long done service, for the ship waiting to receive us. The one deep impression made upon my mind is, that this land is wondrously kept as a silent attestation to the Scriptures. Every step of the journey over it has been interesting and instructive.

"Land of fair Palestine, where Jesus trod,
Thy ruins and thy relics tell of God ;
Thine everlasting hills with awe proclaim
The holy records of Jehovah's name :
Thy fallen cities crumbled into dust,
Pronounce the judgment of Jehovah just."



ADIEU TO PALESTINE (PHOTOGRAPHED AT BEIRUT).

"Ready to depart on the morrow."—ACTS xx. 7.

XIV.

TARSUS, CYPRUS, AND EASTERN ASIA MINOR.

The healing fount that in Ezekiel's dream
Forth issued from the Temple's sacred sill—
Behold it now, no more a slender rill,
But far and wide an overflowing stream.

BEFORE entering the fields of the missionary labors of the Apostle Paul it is well to take note of a few historical data. If the three years of Gal. i. 18, be Judaically reckoned we may place the date of his conversion at A. D. 36. The next five years take in his preaching in Damascus, his flight from Damascus to Jerusalem, and thence to Tarsus, and his labors in Syria and Cilicia, making Tarsus his head-quarters. During the last three of these years he probably underwent most of the sufferings mentioned at 2 Cor. xi. 24-26; viz., two Roman and five Jewish scourgings, and three shipwrecks. In A. D. 44 he goes from Tarsus to Antioch (Acts xi. 26), and stays there a year before the famine. In 45 he visits Jerusalem with Barnabas to relieve the famine. The years 46 and 47 are spent at Antioch. In 48 he made his First Missionary Journey,—from Antioch and Cyprus, to Antioch in Pisidia, Iconium, Lystra, Derbe; and in 49 back, through the same places, to Antioch. In 50 he and Barnabas attend the Council of Jerusalem. His Second Missionary Journey, from Antioch to Cilicia, Lycaonia, Galatia, Troas, Philippi,

Thessalonica, Berea, Athens, and Corinth occurred in 51 and 52. At the last-named place, in 52, he writes *1 Thessalonians*. The year 53 he spent at Corinth, and wrote *2 Thessalonians*. The next year seems to have passed as follows: (spring) he leaves Corinth, and reaches (summer) Jerusalem at Pentecost, and thence goes to Antioch. (Autumn) his Third Missionary Journey,—going to Ephesus, where the next two years and a half are passed, and where, in 57, he writes *1 Corinthians*. In the summer of 57 he leaves Ephesus for Macedonia, where he writes *2 Corinthians*; and thence to Athens, and Corinth, where he writes *Galatians*. In 58 (spring) he here writes *Romans*, and leaves Corinth, going by Philippi and Miletus to Jerusalem (Pentecost), where he is arrested, and sent to Cesarea, where a year passes, when, in 60, he is sent to Rome by Festus (about August), and in the winter is shipwrecked at Malta. In the spring of 61 he arrives at Rome.

Here, in 62, he writes the Epistles to *Philemon*, *Colossians*, *Ephesians*, and *Philippians*. In 63 (spring)—he is acquitted and goes to Macedonia (Philip. ii. 24) and Asia Minor (Philemon 22). In 64 (?) he goes to Spain. The year 65 (?) in Spain. In 66 (summer)—from Spain (?) to Asia Minor (*1 Tim.* i. 3). In 67 (summer)—writes *1 Timothy* from Macedonia, and in the autumn he writes *Titus* from Ephesus. The winter is spent at Neapolis. In the spring of 68 he is again in prison at Rome (writes *2 Timothy*) and the summer (May or June) he is executed, the death of Nero occurring in June of that year.

Some of these dates are involved in a measure of doubt; but they are drawn from the best sources.



The following are supposed to have been places visited by Paul, in the order named.

First Circuit—Antioch of Syria, Seleucia, Salamis, Paphos, Perga, Antioch of Pisidia, Iconium, Lystra, Derbe. Lystra, Iconium, Antioch of Pisidia, Perga, Attali, Antioch of Syria.

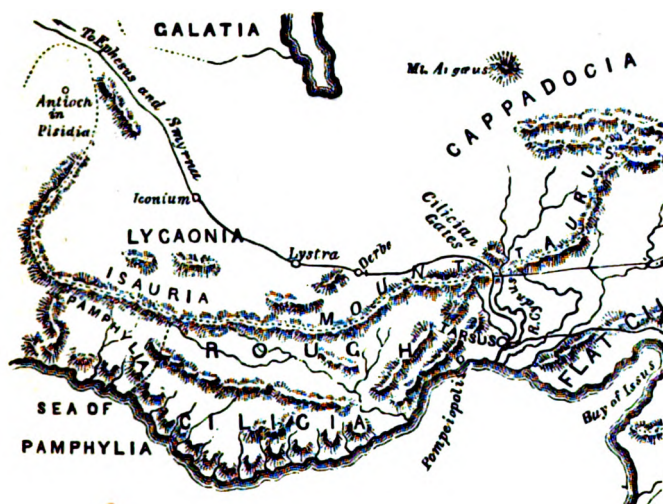
Second Circuit—Antioch of Syria, Tarsus, Derbe, Lystra, Iconium, Antioch of Pisidia, Pessinus, Ancyra, Tavium, Ancyra, Pessinus, Troas, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Dium, Cenchrea, Corinth. Cenchrea, Ephesus, Cesarea, Jerusalem, Antioch of Syria.

Third Circuit—Antioch of Syria, Tarsus, Tavium, Ancyra, Pessinus, Ephesus, Troas, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Pelagonia, Thessalonica, Cenchrea, Corinth, Berea, Thessalonica, Apollonia, Amphipolis, Philippi, Neapolis, Troas, Miletus, Patara, Tyre, Cesarea, Jerusalem, Cesarea, Sidon, Myra, Cnidus, Fair Havens, Malta, Syracuse, Rhegium, Puteoli, Appii Forum, Tres Tabernæ. (Three Taverns), Rome, Tres Tabernæ Appii Forum, Puteoli, Rhegium, Cesarea, Jerusalem, Cesarea, Antioch of Syria.

Fourth Circuit—Antioch of Syria, Tarsus, Derbe, Lystra, Iconium, Antioch of Pisidia, Colossæ, Laodicea, Hierapolis, Ephesus, Crete, Ephesus, Troas, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Cenchrea, Corinth, Nicopolis, Dalmatia, Pelagonia, Thessalonica, Apollonia, Amphipolis, Philippi, Neapolis, Troas, Ephesus, Cenchrea, Corinth, Apollonia (Epirus), Brundisium, Capua, Appii Forum, Tres Tabernæ, Rome. N B.—*The visit to Spain, as doubtful, has not been inserted.*

We are now prepared to visit the native country of the Apostle, and then to retrace his footsteps in the various fields of his labor.

Paul was born in Tarsus, a city of Cilicia (Acts xxi. 39). In those days what we call Asia Minor was divided into sections, or provinces; the principal of which (dropping out now



MAP OF ROUGH AND FLAT CILICIA, TARSUS AND ITS SURROUNDINGS.
THE COUNTRY OF PAUL.

Caria and Lydia on the Ægean coast) were Cilicia, Lycaonia, Cappadocia, Pontus, Galatia, Bithynia, Phrygia, and Pamphylia.

Cilicia (divided into Rough and Flat Cilicia) was the most noted of these provinces. Flat Cilicia was the natural high road for caravans and armies. It was the route of some of the greatest generals of antiquity. Cyrus led his army

over this plain, to attack the king of Persia ; and Alexander the Great here met Darius, and won the Persian empire.

Tarsus (a name changed by Cæsar to *Juliopolis*), was the capital of Cilicia, and a chief seat of philosophy and literature in the Roman age. Augustus made Tarsus free ; but this freedom did not convey the right of Roman citizenship to the natives, so that Paul was a citizen of Rome by virtue of some other franchise. Tarsus, indeed, eventually became a Roman colony. The modern town is called *Tarsous*, the population being estimated at from 20,000 to 30,000.

Some hold with probability that this Tarsus was the ancient *Tarshish* to which Jonah would sail (Jonah i: 3 ;) and that the sea-monster in whose belly he was for three days, rendered "whale" in Matthew xii: 40 and "great fish," in Jonah i: 17, was not the whale, but rather the white shark, often thirty or more feet long, found in the Mediterranean, and known to swallow men whole and entire. Others retain the older view that Tarsus was *Tartessus*, a city and emporium of the Phœnicians in the south of Spain.

The exact year of Paul's birth is not known ; but it is generally put at A. D. 2. His father though a Jew was a Roman citizen ; likely from services rendered to the State. Hence Paul was free born (Acts xxii. 28). He was named Saul, or Paul, the two names being the same ; the former the Hebrew of the latter, which is Latin or Roman. There was properly therefore no change of name at his conversion : only as he went into Gentile lands he would be called Paul (Paulus) rather than Saul. Some, however, suppose the name Paul was taken upon the conversion of Sergius *Paulus*, at Cyprus.

Tent-making was a profitable occupation at Tarsus, and Saul was put to this trade. Here also he went to school, being led, at first, by a *pedagogue* (a servant looking after him), which may have given him the idea of the *law* as *leading*



TARSUS, OF CILICIA, PAUL'S CITY.

"Inquire in the house of Judas for one called Saul of Tarsus; for behold he prayeth."—ACTS ix. 11.

"I am a man which am a Jew of Tarsus."—ACTS xxi. 39.

us to *Christ* (see Galatians iii. 24, where "schoolmaster" may be rendered *boy-leader*).

From Tarsus Saul was sent to Jerusalem (probably at ten years of age) to be trained under the great Gamaliel, where he was instructed in the profession of law. Some eighteen years after his beginning study in Jerusalem Stephen was stoned to death, and Saul took part in the

transaction (see Acts vii.). Augustine would have it that "the Church owes Paul to the dying prayer of Stephen."

Juvenile education received much attention at this time among the Jews. The Talmud says, 'The world is preserved by the breath of the children in the schools.' 'A town in which there is no school must perish.' 'Jerusalem was destroyed because the education of her children was neglected.' Besides elementary schools there were colleges, under the care of the presidents and vice-presidents of the Sanhedrim—the "scribes" and "doctors." In one of these colleges at Jerusalem Paul received his professional education.

The island of *Cyprus* is sixty miles in an average breadth from north to south, and about one hundred and fifty in length.

Salamis stood at the mouth of the River Pedæus (still called the Pedæa) and can at present be traced only by broken cisterns, fragments of columns, and foundations.

Paphos (*Baffa*) was about seven miles and a half to the north-west of Old Paphos. The great goddess of the island was Venus (hence called *Cypria*); and of all the luxurious bowers devoted to her worship Paphos was the chief. Here stood the most famous of her temples, and the priesthood attached to it was one of the richest appointments in the world.

And here it was that Christianity was to be established—in the very spot where the superstition of Syria had perverted man's natural veneration and love of mystery, and where the beautiful creations of Greek thought had administered to what Athanasius, when speaking of Paphos, well describes as the "deification of lust."

The largest existing village in Cyprus is *Larnaka*, the *Chittim* of Numbers xxiv. 24, and Jer. ii. 10, where the American Consul, General Di Cesnola, gave us a cordial welcome.

With a special firman from the Sultan, Cesnola commenced his work in earnest seven or eight years ago, and the fruits, in some part, the world knows. The most splendid specimen of antiquity brought to light by him is that of a *Hermaphrodite*, an engraving of which is here given. We have the greater pleasure in presenting it from the fact of its being copied for this work from one of Cesnola's own photographs, and is



CYPRIAN HERMAPHRODITE.

therefore entirely new, as well as reliable. Few finer works of art are extant. The Hermaphrodite (Hermes and Aphrodite) is the union of two sexes in one person, symbolical of the father-mother-in-God idea of the ancients. It was found in the ruins of a temple of Aphrodite at Golgoi (Golgos). There were also found here thousands of sculptured articles, statues in miniature, life size and colossal, plates with figures in relief, with inscriptions, vessels for oil and wine, lamps, models of parts of the human body as votive offerings, and architectural ornaments, nearly all in limestone. The object in the right hand of the figure is the *lingam*, and the dove in the left is the *yoni*,—symbols of the two sexes.

Could this idol speak, what scenes of human weakness, and folly, and sin might it reveal as connected with its votaries! And perhaps more than one of its worshippers, unblest, has turned away exclaiming, "What profiteth the graven image?" (Hab. ii. 18).

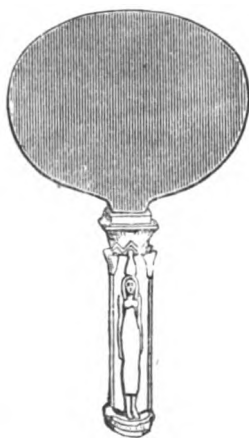
At Cyprus the East and the West fairly met. Here Greek and Oriental idolatry came face to face, and barbarism and civilization blended into each other. Objects of archæological and artistic value might therefore be looked for here. The Codex Cyprius, containing the un mutilated Gospels, was discovered on this spot in the ninth century, and carried to Paris two hundred years ago. A century ago some marble busts, coins and medals, and silver bowls, etc. were here brought to light. Thirty years ago remarkable sculptures and inscriptions attracted the attention of savans and explorers.

But it remained for Cesnola to effect the disentombing of the island. The collection of glass wares which he has

made is wonderful. Greece, Sidon, Carthage, and Egypt excelled in this ware, and the shapes, sizes, finish, etc., are positively surprising. In bronze there are statues and statuettes in great variety, and the gems and stones are cut and engraved with ingenuity and finish of execution and design. The collection of jewelry and other articles of gold has an intrinsic value not difficult to comprehend. Ear-rings, finger-rings, necklaces, chains of twisted work, amulets of pure gold, spoons, bowls, beads, bracelets, etc., have been treasured up in heaps. In marble, alabaster, and stone, the collection is almost endless. Terra cotta specimens are abundant; so are those in pottery of every kind.

M. Cesnola was so kind as to present me with a number of curious and valuable antiques, much prized. Among these is a *hand mirror* (of copper), badly eaten by the rust of centuries, but yet quite well preserved. It illustrates the Scriptural mirrors; especially the seeing "through a glass darkly" (1 Cor. xiii. 12), which is better rendered: "We now see in a mirror, obscurely; but then face to face." It is indeed seeing *obscurely* to look into it; but when highly polished it must have answered the essential purposes of a mirror.

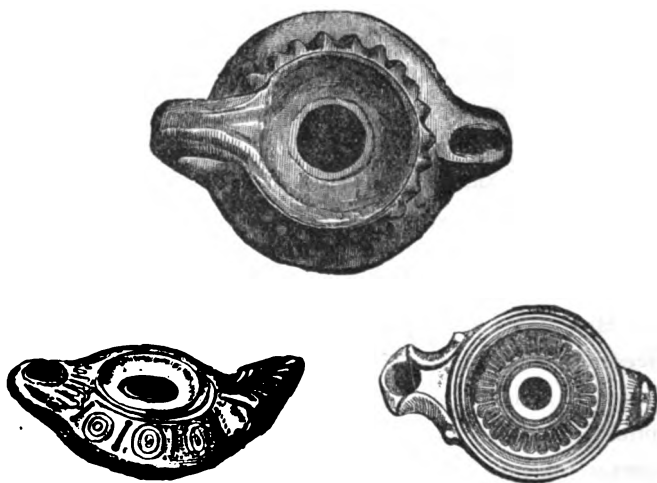
An almost endless variety of shapes and sizes is seen in the *lamps* here found. It seems strange indeed to find



ANCIENT HAND MIRROR,
FROM CYPRUS.

"Now we see through a glass darkly."—1 Cor. xiii. 12.

remains of *wicking* (flax) in some of these old lamps, partially burnt. The foundation of one of the most beautiful figures of Christ's compassion to weak believers exists in this "smoking flax" (Matt. xii. 20). He will not extinguish the spark of grace in a disciple (as the householder does the offensive smoking lamp), but rather protect and fan it to a bright light.



SPECIMENS OF LAMPS BROUGHT FROM CYPRUS.

"The smoking flax shall he not quench."—MATT. xii. 20.
 "Thou wilt light my candle (lamp)."—PS. xviii. 28.

Farther: in the dark houses of the East (if the family can afford it) the lamp is kept all the while burning. It is the symbol of cheer and of prosperity. Hence such words as these: "Thou wilt light my lamp (Ps. xviii. 28) 'I will take from them the light of the candle (lamp), and this whole land shall be a desolation' (Jer. xxv. 12). "The light

of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him" (Job xviii. 5-6). "Oh, that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light, I walked through darkness (Job xxix. 3). "That David my servant may have a light always before me in Jerusalem" (1 Kings xi. 36).

In the débris of the temple of Golgos were found about a *thousand statues*, one-third of them of life size, and some of them colossal. Di Cesnola has opened 25,000 tombs. At this moment he is excavating at Salamis; and after the most vexatious interruptions by the Ottoman government, he has got permission to commence operations at Paphos, where he hopes to evoke from the sleep of centuries specimens of Praxiteles and Lysippus, and obtain still other illustrations of the peoples and conditions of the dark eras in the world's history. These unearthed objects are really an agglomeration of all art; and all these old types and symbols have an affinity. And it is to be remembered that Phœnicia (and Cyprus was but as a part of it) was foremost in many of the arts, if not in the sciences. A Phœnician artist was selected to execute the most important works in Solomon's temple. The costly decorations, the beautiful things in gold and brass that pertained unto the house of the Lord had hence their origin. The arts here illustrated contributed some of the presents of "the kings of Tarshish and of the isles" brought to Solomon, and prospectively to David's greater Son (Ps. lxxii. 10). Moreover, as all art is instructive, great moral lessons are taught by these discoveries.

An elegant earthen *oil vessel* was given me by Cesnola, which may have been carried by some wise or foolish virgin in a marriage procession, such as is depicted in Matthew xxv. The ornamentation, by a kind of brown paint burnt in, is almost entirely preserved. It holds a little



ANCIENT OIL VESSEL FOUND AT
CYPRUS.

"But the wise took oil in their vessels with their lamps."—MATT. xxv. 4.

less than a pint; and a lamp could be fed from it for two or three nights.

Among the things noticeable here to a reflecting mind, we see that art itself cannot flourish apart from virtue. The decline of sculpture is easily traceable when nudity became popular, and Praxiteles took as a model a notorious courtesan, and art generally, instead of addressing the noble sentiments, ministered to voluptuousness.

No wonder that in this corruption of its genius it should have entered into a long sleep, and the history of art should have been styled the history of idolatry.

Leaving Cyprus, *Perga* in *Pamphylia* was next visited by the Apostles. It was close upon the Mediterranean Sea; or the Sea of Pamphylia, as it was then called. The name Pamphylia signifies All-tribe-land, and the inhabitants are

said to have been a medley of many races, but principally of Greek extraction. One of the principal rivers of Pamphylia was the Cestus, now the Aksoo. Paul and his company entered the Cestus, and sailed up it till they arrived at Perga, the metropolis of Pamphylia, now Eski Kalessi. This was a considerable town, surrounded by walls. It laid on the left bank as they ascended, about seven miles and a half from the sea. The inhabitants were Greeks, and they had, as



PERGA IN PAMPHYLIA (NOW ESKI-KALESSI, AND CAPITAL OF A DISTRICT) WITH RIVER CESTUS (FRONT).

"Now when Paul and (Mark) his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem."—ACTS xiii. 13.

usual, their temples, and a theatre, and a stadium. On a high eminence stood conspicuous a far-famed temple of Diana, the great goddess of the place, in whose honor was celebrated a yearly festival. Here the Apostles landed, but apparently made no stay. Mark here left Paul and Barnabas (Acts xv. 38). The city is now a ruin, and the stadium has been converted into an enclosure for nursing camels.

The ruins are walls and towers, columns and cornices, a theatre and a stadium, a broken aqueduct incrusting with the calcareous deposit of the Pamphylian streams, and tombs scattered on both sides of the site of the town. Nothing else remains of Perga but the natural beauty of its situation.

Colosse laid a hundred miles to the north-west of Perga.



COLOSSE IN ASIA MINOR.

"Paul, an Apostle of Jesus Christ, by the will of God, and Timotheus our brother, To the saints and faithful brethren in Christ, which are at Colosse."—COL. i. 1, 2.

It was situated close to the great road which led from Ephesus to the Euphrates. Hence our impulse would be to conclude that Paul passed this way, and founded or confirmed the Colossian Church on his third missionary journey (Acts xviii. 23, xix. 1). He might also easily have visited Colosse during the prolonged stay at Ephesus, which immediately

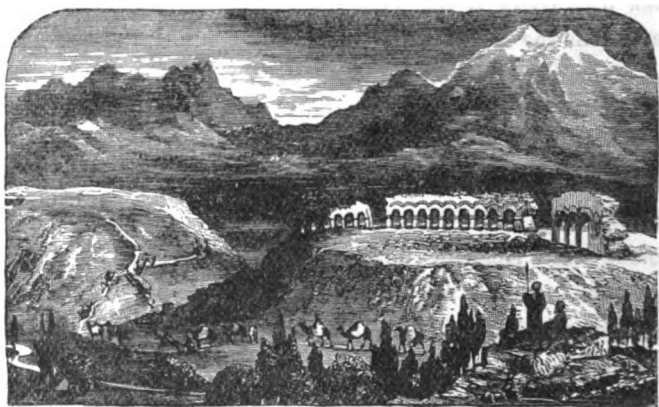
followed. The most competent commentators, however, agree in thinking that Col. ii. 1 proves that Paul had never been there when the Epistle was written. That the apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Philemon 22 (compare Philip. ii. 24). Philemon and his slave Onesimus were dwellers in Colosse. So also were Archippus and Epaphras. From Col. i. 7, iv. 12 it has been naturally concluded that the latter was the founder of the Colossian Church.

Antioch of Pisidia was another hundred miles to the north-east. The general district is also called *Phrygia*. This Antioch, originally founded by the Magnetes on the Meander, was re-established and named like the Syrian city by Seleucus Nicator. It was on a ridge of the Taurus. It became a colony under Augustus, and was named also Cesarea. Paul preached here, but was obliged to flee (Acts xiii. 14-52 ; 2 Tim. iii. 11). Jews from Antioch persecuted Paul at Lystra ; but he returned to that city (Acts xiv. 19-22), and afterward visited it (Acts xviii. 22). The site of Antioch has lately been identified with the modern *Yalobatch*, where a few ruins yet remain.

One of the most striking objects is a very perfect aqueduct of twenty-one arches. Another interesting relic is a long and immense building constructed of prodigious stones, and standing east and west. Possibly it was a church—a church of Antioch, one of the earliest consecrated to Christ. The celebrated *arches* are seen in the view of Antioch here given.

The inhabitants of Antioch were of a very mixed character. The Roman colonists spoke Latin, and accordingly

many of the inscriptions and coins of the place are in that language ; but the Greek settlers ever retained their own tongue, which was intelligible to all ; and the lower classes (the native population) still expressed themselves in Pisidian. But besides these nationalities, there was here, as elsewhere, a large admixture of Jews, who were numerous enough to maintain a synagogue. This was probably one reason



ANTIOCH IN PISIDIA.

“ And they came to Antioch in Pisidia.”—*ACTS* xiii. 14.

“ But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured : but out of them all the Lord delivered me.”—*2 TIM.* iii. 10, 11.

that drew the apostles in this direction. In the synagogue, Paul and Barnabas preached, and on the second Sabbath the Jews drowned the preaching with outrageous contradictions and blasphemies, when Paul turned to the Gentiles. This still farther incensed the Jews, who stirred “devout honorable women,” and expelled the apostles, who “shook off the dust of their feet” in attestation of their abhorrence

and innocence, and took the road to Iconium (see Acts xiii. 15, etc.).

Iconium was some eighty miles south-east of Antioch in Pisidia. The exact locations of *Lystra* and *Derbe* are not certain; but they were very near to Iconium; and with these three places many interesting facts are connected. Derbe was likely some fifty miles to the north-west of Tarsus, in the province of *Lycaonia*, or more properly *Galatia*, close to the border of *Cappadocia*, north of which extends up *Pontus*. Derbe was near the famous pass in the Taurus Mountains called the "Cilician Gates," and was visited by Paul frequently. *Lystra*, with which Derbe is coupled, was probably about thirty miles to the west, and just above it was Iconium.

Iconium was the capital of *Lycaonia*, and was therefore well chosen for missionary operations. Paul first visited Iconium with Barnabas from Antioch in Pisidia. Their preaching and miracles were made effectual to the conversion of many; but, a persecution being stirred up by the Jews, the apostles were compelled to desist. They visited Iconium again, however, before returning to the Syrian Antioch (Acts xiii. 50, 51; xiv. 2; Tim. iii. 11). Paul must have been at Iconium in his next journey with Silas (Acts xvi. 1-6), and very possibly at a later period (xviii. 23). The city has now 30,000 inhabitants.

When Paul and Barnabas were persecuted at Iconium "they fled unto *Lystra* and *Derbe*, and unto the region that lieth round about" (Acts xiv. 6). At *Lystra* Paul healed a cripple; and this occurrence produced such an impression on the superstitious people that they offered divine honors

to the apostles (Acts xiv. 8-16). Shortly, however, he withdrew with Barnabas to Derbe, but soon retraced his steps through Lystra, encouraging the new disciples to be steadfast (Acts xiv. 20, 21). Lystra was the home of Timothy, who attached himself as a son to his ministry (1 Tim. i. 2). This city is mentioned by Strabo and Ptolemy, but its position is not defined. Yet there are strong reasons for iden-



ICONIUM IN ASIA MINOR.

"And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of Jews, and also of the Greeks, believed."—Acts xiv. 1.

tifying its site with the ruins called *Bin-bir-Kilissi* (*the thousand and one churches*), on the eastern declivity of a lofty mountain south-east from Iconium. Here are the remains of a great number of churches.

It was a common belief among the ancients that the gods visited the earth in the form of men. Such a belief as to Jupiter, "the father of gods and men," would be natural in

Lystra ; for it was under the especial protection of Jupiter, and the divinities were imagined to haunt the cities under their protection. Mercury was the messenger and herald of the gods, especially of Jupiter, and hence was naturally thought to attend Jupiter on his expeditions. The Lycæonians would quickly believe any story of these two divinities appearing together, if a miracle had been wrought, such as this of recovering the cripple.

We have abundant evidence from pagan writers that Lycaonia was a country wholly given to heathen idolatry. Day after day these pagans brought animals to the temple, for their priests to slay in idol-sacrifice. The very name (Lycaonia) had a strange fabulous meaning, from a king Lycaon, changed by Jupiter to a *wolf*.

Sacrifices were either offered for the special purposes of placating or consulting the gods, or as acts of adoration. In both cases *signs* were observed. The principal points that were generally observed were, the manner in which a victim approached the altar (whether uttering a sound or not—the former was considered a favorable omen in the sacrifice at the Panionium) ; the nature of the intestines with respect to their color and smoothness ; the liver and bile (of particular importance) ; also the nature of the flame which consumed the sacrifice. That the smoke rising from the altar, the libation, and various other things offered to the gods, were likewise considered as a means through which the will of the gods might be learned, is clear. Especial care was also taken, during a sacrifice, that no inauspicious or frivolous words were uttered by any one of the by-standers.

In the early times it appears to have been the general custom to burn the whole victim upon the altars of the gods. But, as early as the time of Homer, it was the most general practice to burn only the legs enclosed in fat, and certain



AN ANCIENT SACRIFICIAL SCENE BEFORE JUPITER.

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people."—ACTS xiv. 13.

parts of the intestines, while the remaining parts of the victim were consumed by men at a festive meal. The gods delighted chiefly in the *smoke* arising from the burning vic-

tims, and the greater the number of victims, the more pleasing was the sacrifice. Hence it was not uncommon to offer a sacrifice of one hundred bulls at once, though it must not be supposed that a *hecatomb* always signifies a sacrifice of a hundred bulls; for the name was used in a general way to designate any great sacrifice. Such great sacrifices were not less pleasing to men than to the gods; for in regard to the former they were, in reality, a *donation of meat*. The victims were adorned with *garlands*, and the horns were sometimes gilded with gold.

We thus understand more fully this proposed slaughter and sacrifice of animals to the Apostles at Lystra.

But soon the wind blew from another quarter. Persecuting Jews so wrought upon the populace, that they who a moment before could scarcely be prevented from worshipping the Apostles as gods now deemed them unworthy to live as men. The result was that they stoned Paul and drew him out of the city, and left him for dead. The disciples, however, gathered around their champion, and he revived, and entered into the city, and the next day retired with Barnabas to Derbe (Acts xiv. 19).

We have the strongest reasons for believing that the young man Timothy was a witness of Paul's injurious treatment at Lystra. Hence to Paul's stoning we may owe Timothy's ministry.

From Derbe the Apostles turned and retraced their steps, at length reaching Antioch in Syria; and thus ending their first missionary tour. They had been gone probably the greater portion of a year. We have supposed them starting, at the opening of navigaton, from Seleucia, remaining in

Cyprus two or three weeks, consuming a week more on the way to Pisidia in the spring, remaining two weeks or more in Pisidian Antioch, three or four months in Iconium, two weeks in Lystra and the region about, three or four weeks in Derbe, and consuming two months or more on the returning journey, in the latter part of autumn.



HEAD OF PAUL, THE GREAT MISSIONARY.

(From the Catacombs.)

"I am debtor both to the Greeks and to the barbarians."—ROM. I. 14.

XV.

ÆGEAN ISLANDS AND SEVEN CHURCHES OF ASIA.

ON our way westward to the Ægean Islands it will be convenient to touch at Crete and Rhodes.

The island of *Crete* lies in front of the Ægean group, looking north. It is now called Candia, and by the Turks Kirid. It is one hundred and sixty miles long, but of very unequal width, varying from thirty-five to six miles. The island was highly prosperous and full of people in very ancient times. This is indicated by its "hundred cities" alluded to by Homer. The chief glory of the island lay in its having produced the legislator Minos, whose institutions had such important influence in softening the manners of a barbarous age, not in Crete only, but also in Greece. The natives were celebrated as archers. Their character was not of the most favorable description; the Cretans or Kretans being, in fact, one of the three K's against whose unfaithfulness the Greek proverb was intended as a caution—Kappadokia, Krete, and Kilikia. In short, the ancient notices of their character fully agree with the quotation which Paul produces from "one of their own poets," in his epistle to Titus (i. 12), who had been left in charge of the Christian church in the island: "The Cretans are always liars (eternal liars), evil beasts ("brutes"), "slow bellies" (gorbellies, bellies which take long to fill). The quotation is usually supposed to have

been from Callimachus's *Hymn on Jove*, 7 ; but Callimachus was not a Cretan, and he has only the first words of the verse, which Jerome says he borrowed from Epimenides.

Crete derives its strongest scriptural interest from the circumstances connected with Paul's voyage to Italy. The vessel in which he sailed being forced out of her course by contrary winds, was driven round the island, instead of keeping the direct course to the north of it. In doing this, the ship first made the promontory of *Salmone* on the eastern side of the island, which they passed with difficulty, and took shelter at a place called *Fair-Havens*, near to which was the city *Lasca*. But after spending some time at this place, and not finding it as they supposed sufficiently secure to winter in, they resolved, contrary to the advice of Paul (the season being far advanced), to make for *Phanice*, a more commodious harbor on the western part of the island, in attempting which they were driven far out of their course by a furious east wind called Euroclydon, and wrecked on the island of Melita (Acts xxvii.). The present population of Crete is some 300,000.

It may be considered singular that the word *Crete* means *carnal, fleshly*: in striking consonance with Paul's allusion ("slow bellies," etc.), and the common remark of to-day that the Cretans are "the worst characters in the Levant." The Christians of Crete rose against Turkish despotism in 1866, demanding annexation to Greece. The people of the United States were in lively sympathy with the Cretans.

A glance at this map will convey an idea of the localities upon which we now enter.

Rhodes and its harbor form a striking picture. The main

town itself runs down to the shore connected with the harbor, and is flanked by green hills and verdant gardens. There is a massive boldness about the whole scene, which rests upon the memory. In landing I closely scanned the harbor, to see, if possible, exactly where the far-famed *Colossus* stood ; observing some very old buttresses, supposed to be the re-

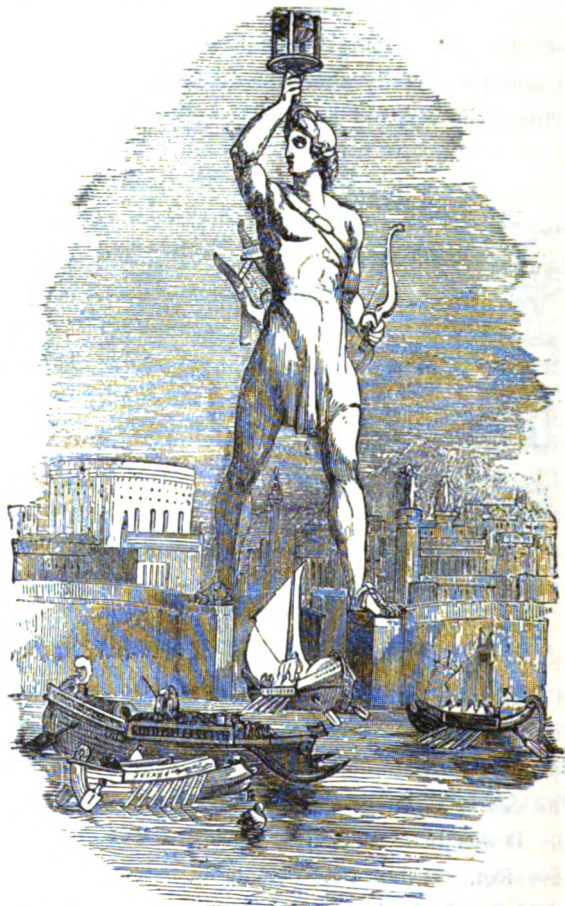


MAP OF WESTERN ASIA MINOR AND THE ÆGEAN COAST.

mains of the two that formed the foundations on which that wonderful statue stood. The space between them is about twenty-seven yards.

This *Statue of the Sun* was one of seven wonders of the world. It was in bronze, and the height was one hundred and five feet. It took twelve years for its construction, and cost three hundred talents. It was erected by the Rhodians to celebrate their successful resistance of the tenth siege of Demetrius Poliocertes, the son of Antigonus, emperor of

Syria. But it stood only about fifty years. Some two hundred years before Christ it was overthrown by an earthquake ;



HARBOR OF RHODES ; WITH ITS FAMOUS COLOSSUS, ONE OF THE
" SEVEN WONDERS OF THE WORLD " (RESTORED).

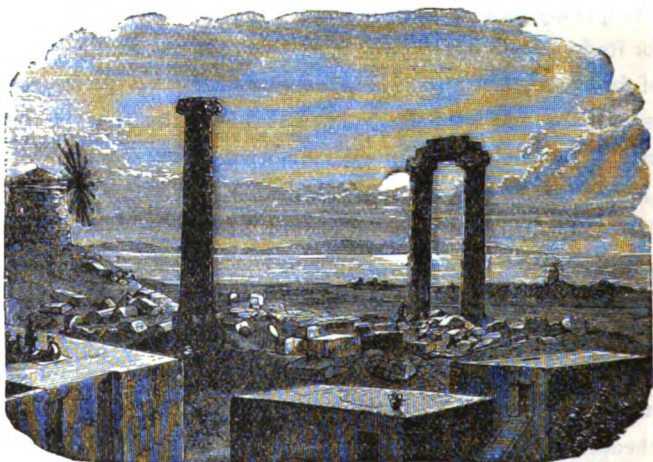
' The day following we came unto Rhodes.'—ACTS xxi. 1.

and the fragments, nine hundred years after, were sold, and carried away into Emesa on nine hundred camels. Paul saw only its knees standing ; the rest was prostrate on the margin of the port.

Myra, where Paul touched (Acts xxvii. 5), was on the mainland east of Rhodes, and *Cnidus*, which he reached "with difficulty, the wind not suffering them" (Acts xx. 7), was quickly passed after leaving Rhodes. *Cos*, celebrated for its fortifications erected by Alcibiades toward the close of the Peloponnesian war, and for its wine and textile fabrics, is near by and soon passed. As it was the seat of the medical school traditionally connected with Æsculapius ; and the temple of the god of healing was crowded with votive models, so as to become in effect a museum of anatomy and pathology, the Christian physician Luke "could hardly be ignorant of the celebrity of Cos, nor fail to reflect with thankfulness as the vessel lay at anchor off the city of Hippocrates that he had been emancipated from the bonds of superstition then connected with the science of physical phenomena." Opposite Cos, and on the coast of *Caria*, was *Halicarnassus*, where Herodotus, "the Father of History" and the extensive traveller, and Dionysius, the literary critic and historian, were born.

Miletus was just upon the mainland. Here Paul, compelled to wait in one of his journeys, had a most affecting interview with the elders of Ephesus, who came down (hardly thirty miles) at his request, to meet him (Acts xx. 17). The excitement and joy must have been great among the Christians of Ephesus when they heard that their honored friend and teacher, to whom they had listened so often in

the school of Tyrannus, was in the harbor of Miletus, within the distance of a few miles. "The presbyters must have gathered together in all haste to obey the summons, and gone with eager steps out of the southern gate which leads to Miletus. They were gathered—probably in some solitary spot upon the shore—to listen to his affectionate address. This little company formed a singular contrast with the crowds



MILETUS, WHERE PAUL MET THE EPHESIAN ELDERS.

"And from Miletus he sent to Ephesus, and called the elders of the church."—
ACTS XX. 17.

which used to assemble at the times of public amusement in the theatre of Miletus. But that vast theatre is now a silent ruin,—while the words spoken by a care-worn traveller to a few despised strangers are still living as they were that day, to teach lessons for all time, and to make known eternal truths to all who will hear them,—while they reveal to us all the tenderness and affection of Paul."

And what a moment, when, at the close of the address, the friends from Ephesus fell on the Apostle's neck, and clung to him and kissed him, sorrowing most of all because of his own foreboding announcement that they should see his face no more (Acts xx. 38).

The remains of Miletus were probably absorbed in the swamp formed by the silting up of the Meander ; so that



THE ISLAND OF PATMOS, WITH ITS HARBOR.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."—REV. i. 9.

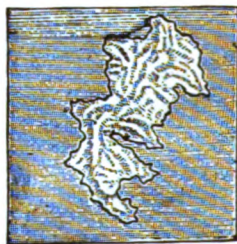
the site of the city, which was once on the coast, is now ten miles inland. The ruined site bears the name of Melas. An insignificant village stands near it, and there are yet visible the ruins of the once magnificent temple of Apollo.

It is impossible to describe the feelings as I looked upon *Patmos*. There it was, the very scene of the Revelation, and the source of the Letters to the Seven Churches of Asia !

It was a glorious picture hung out from the heavens over the beautiful *Ægean*, never to be forgotten. To this identical spot the ascended Lord came down to converse again with his beloved disciple, now suffering exile for the fidelity of his testimony. What visions of eternal glory were here opened up, and what cheer through its portal from those words, "Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them" (Rev. xiv. 13). John's eye often rested upon these very mountains and islands, which are to flee away: and as he beheld these waters he said, "And the sea gave up its dead" (Rev. xx. 13).

Patmos is a solid, irregular mass of rock, bleak and barren, ten miles long, five wide, and about twenty-eight in girth. It was used by the Romans as a place of banishment; and to this spot Domitian consigned the beloved disciple in the year A. D.

94. At the landing-place is a small village of some fifty to sixty houses and shops, the town lying on the ridge above. On a cliff still higher is the noted monastery of St. John, looking like a fortress of the middle ages. Just below it is the grotto where John is said to have written the Apocalypse. A chapel, of course, covers it, with lamps ever burning. Some four thousand Greeks make up the present in-



MAP SHOWING THE CONFIGURATION OF PATMOS, AND SITE OF THE MODERN VILLAGE.

"What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—REV. i. 11.

habitants of the island. The coast is high, and consists of a succession of capes, which form so many ports, some of which are excellent. The only one in use, however, is a deep bay, sheltered by high mountains on every side but one, where it is protected by a projecting cape. The town attached to this port is upon a high rocky mountain, rising immediately from the sea; and this, with the Scala below upon the shore, consisting of some shops and houses, forms the only inhabited site of the island. It is deficient in trees, but abounds in flowering plants and shrubs. Walnuts and other fruit trees are grown in the orchards; and the wine of Patmos is the strongest and best-flavored of any in the Greek islands. Maize and barley are cultivated, but not in a quantity sufficient for the use of the inhabitants and for the supply of their own vessels and others which often put in at the harbor for provisions. The island now bears the names of Patino and Palmosa.

Just above Patmos are *Samos* and *Trogyllium* (Acts xx. 15). Paul sailed through the rocky channel between these points, and spent a night at Trogyllium. It is interesting to observe that there is an anchorage which is still called *St. Paul's Port*.

Ephesus, the old capital of *Ionia*, in *Lydia*, was founded about B. C. 1043; and was for many centuries the cradle of Hellenic mythology. It was second only to Jerusalem among holy cities, and second only to Athens in its schools of art. As the supposed home of Homer, the preaching place of Luke, Paul, Barnabas, Polycarp, and others, it was one of the most remarkable cities of the world. It was some ten miles square, and once had half a million of souls.

As Ephesus is prominent among the *Seven Churches of Asia*, and was the radiating point of an extensive territory, let us, with the aid of the accompanying map, obtain an exact idea of its locality and that of the adjacent places.

Back from the Ægean coast is a region watered by two long rivers, the Hermus and the Meander. Near the mouth of one of these rivers is Smyrna; near that of the other was Miletus.

Between the two is a smaller river, named the Cayster, separated from the one by the ridge of Messogis, and from the other by Mount Tmolus. Here, in the level valley of the Cayster, is the district of primeval "Asia" (hence the "Seven churches in Asia" (Rev. i. 4); and



MAP OF THE SEVEN CHURCHES OF ASIA,
AND OF THE ÆGEAN SEA TO TROAS.

here, in a situation preëminent among the excellent positions which the Ionians chose for their cities, Ephesus was located. Its harbor, though frequented by the ships of the world, was always quite indifferent; and now a morass, covered with mud and rushes, extending for miles, must be crossed to get to the sea. The city once covered this marshy river-course, and also the sides and tops of Mounts Priou and Coressus. The course of the River Cayster can now hardly be seen.

From the ancient tracings and ruins, in connection with recent excavations, we can see what were the chief points that drew the eye of Paul, and of Aquila and Priscilla, upon first coming here. They have been well sketched as follows: On the outer edge of the hill Prion was the Stadium, which may have suggested to Paul many of those images with which he enforces Christian duty in the first letter written from Ephesus to Corinth. Farther on, and nearer Coressus, was the vast theatre (the outline of the enclosure is still distinct, though the marble seats are removed), where the multitude,



MAP OF EPHESUS, WITH THE IMMEDIATE SURROUNDING REGION.

roused by Demetrius, shouted out, for two hours, in honor of Diana. (See the cut on next page). Below was the Agora, through which the mob rushed. And in the valley between Prion and Coressus was one of the Gymnasia, where the athletes were trained. Surrounding and crowning the scene were the long Hellenic walls of Lysimachus, following the ridge of Coressus.

But one building at Ephesus surpassed all the rest in magnificence and in fame. This was the *Temple of Arte-*

mis, or *Diana*, which glittered in brilliant beauty at the head of the harbor, and was reckoned by the ancients as one of the wonders of the world. The sun, it was said, saw nothing in his course more magnificent than Diana's Temple.



ALL THERE IS LEFT OF EPHEBUS. GREAT THEATRE IN FRONT. ANCIENT PORT (MARSH) IN CENTRE. MOUNT PRION AT THE LEFT IN THE REAR, AND SITE OF TEMPLE OF DIANA AT THE EXTREME RIGHT.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—REV. ii. 1-8.

This was the temple that kindled the enthusiasm of Paul's opponents, who cried "Great is Diana of the Ephesians!" (Acts xix). The immense quarries of Mount Prion

supplied the marble, and all the Greek cities of Asia contributed to the structure ; even Cræsus, the king of Lydia, himself lending aid. The work thus begun before the Persian war, was slowly continued even through the Peloponnesian war. The fanatic Herostratus set fire to it on the same night in which Alexander was born : but it was rebuilt with new and more sumptuous magnificence, the ladies of Ephesus contributing their jewelry to the expense of its restoration. The national pride in the sanctuary was so great that when Alexander offered the spoils of his eastern campaign if he might inscribe his name on the building, the honor was declined.

The first thing that I especially noticed in coming near to Ephesus was a number of solitary *storks*,

standing in their nests, over their young, on the tops of old dry trees, archways, and other elevations. The place was as still as death. A few shanties, giving shelter to a score or



SOLE INHABITANTS OF EPHEBUS.

so of families, constitute the Turkish village of *Ayasalut* (*Agia Soolouki*), not far from the site of the old city. There are seen also near by the ruins of an old castle, on the right as you approach by rail.

The hours spent here were of absorbing interest. The remains of the Odeon, the Gymnasium, the Agora, the Stadium, holding 75,000 persons, the old Christian church (converted into a mosque), the Great Theatre (six hundred and sixty feet in diameter, and holding 25,000 spectators), and the Temple of Diana, etc., were all visited. On the



TOMB OF LUKE.

east side of Mount Prion, at its base, are the remains of a very chaste and beautiful building, supposed to be the *Tomb of Luke*, from the fact that on the marble door-post are distinctly to be seen the *bull* and the *cross*, the emblems of Luke. It is a circular building, about fifty feet in diameter, and adorned by sixteen columns and pilasters, and was probably covered by a dome. It is supposed that at some late day the Christians were allowed to erect this structure.

Mr. J. T. Wood, in his important excavations here, striking down on the supposed line of a certain road, followed it up to what proved to be the Temple of Diana, already referred to. He says "the road consisted of three openings—two for foot passengers and one for wagons and chariots. The pavement remains intact, with four distinct chariot ruts cut into it. On one of the essential piers is carved a figure of Nemesis, with long wings, embodying the *swiftness* of her

vengeance. I followed up this road for about seven hundred feet, and came upon the stone piers of a portico twelve feet wide. This was undoubtedly the portico of Damianus. We found many tombs, some of which were vaulted chambers finished in stucco or cement and painted, and these had tablets over them. In some of the sarcophagi I found many skeletons, in one as many as fourteen, lying in various directions. I was fortunate enough to find the sepulchre of Androclus, and then I was convinced that I was fairly on my way to the Temple. Next, I hit upon the corner of the Poribolus wall, in which I found inscriptions showing that the wall was built in the time of Cæsar Augustus. At length I came upon the *Temple*. First of all we have the stones of the Temple which was commenced five hundred years before Christ. That was used as the foundation of the columns of the last two temples, one rising above the other. I found, five feet under the ground, on the site of the Temple, *twenty-six hundred coins* of the fourteenth century. These were in a box. Among them were several lumps of metal, which I ascertained contained about twenty-five per cent. of silver. Some of them were found to have the word "*theologos*" on them. Back of the altar was a screen, enriched in entablature. My theory is that the Temple was open to the sky in its central area."

It is probable that there was no religious object in the world around which was centred a greater amount of admiration, enthusiasm, and superstition than that of *the Image of Diana* here enshrined. It was a rude figure carved from wood, more like the idols of India than the statues of Greece. A woman's form above terminated below in a

shapeless block. In each hand was a bar of metal. The dress was covered with mystic symbols, and the small chamber where it stood, within the temple, was concealed by a curtain in front. Such was the rude image which was worshipped with devout veneration at Ephesus. Like one of the statues of Minerva on the Acropolis at Athens, it was believed to have "fallen from the sky." And this belief added to the blind idolatry of the superstitious Ephesians.



DIANA OF EPHEBUS.

"The city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter."—ACTS xix. 35.

The pavement of the temple was found thirteen feet below the present surface. Bases of the columns, six feet in diameter, and with grooves large enough for a man to walk in, may be seen lying where they fell fifteen centuries ago. It is surprising how little of the marble and material of this wonder of the world is left on the site. So much of the remains had been carried away before the filling up of the plain that no mound or elevation whatever on the surface indicated the site.

The platform on which the vast temple stood was $9\frac{1}{2}$ feet high, and 238 feet wide, by 425 feet long. The temple itself was 164 feet wide, by 308 feet long. Ctesiphon is named as the chief architect; and Pliny says there were one hundred and twenty-seven columns, sixty feet high, of Parian marble, furnished by as many kings. The roof was supported by columns of green jasper, eight of which may, at this day, be seen in the mosque (once church) of St.

Sophia at Constantinople, whither they were removed by the Emperor Justinian, after the temple had been destroyed by the Goths. The altar, richly sculptured, was the work of Praxiteles, and here and there were statues from the chisels of the most eminent sculptors. Against the walls were the finest paintings in the world, the masterpieces of Apelles and Parrhasius, both natives of the city. The sacred precincts of the temple, to the extent of a furlong from the building, offered an inviolable sanctuary to all who sought an asylum there. None could go there armed.

It may be added as to Diana, that she was the goddess of rivers, of pools, and of harbors ; and these conditions are satisfied by the situation of the sanctuary at Ephesus. We may refer also to the popular notion that, when the temple was burned on the night of Alexander's birth, the calamity occurred because the goddess was absent. The Oriental character of the goddess is shown by the nature of her hierarchy, which consisted of women and eunuchs. At their head was a high-priest called Esseer. The temple had a large revenue from endowments of various kinds. It was also the public treasury of the city, and was regarded as the safest bank for private individuals.

In his researches and excavations, Mr. Wood discovered remains of the 127 fluted columns, which were each 57 feet high, and $6\frac{1}{2}$ feet in diameter, and ornamented with *sculptures*, the most remarkable of which is here represented. As shown in the engraving (expressly made from a photograph for this work), the figures are life size, in fine marble. These are probably of Mercury (on the right), Hebe, and Mars. It is surprising that any one of the heads is

unbroken, for the Mohammedans generally have a zealous spite against images of the human form.



SPLENDID SCULPTURED BASE OF A COLUMN, FROM THE CELEBRATED
TEMPLE OF DIANA AT EPHEBUS.

"They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not: noses have they, but they smell not. They have hands, but they handle not, feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them: so is every one that trusteth in them."—Ps. cxv. 5-8.

A noted occurrence at Ephesus in the Apostle's labors was in connection with certain "exorcists," who practised magic, or the *Black Art* (see Acts xix. 13-19).

Ephesus was renowned throughout the world for this practice of magic. Though it was a Greek city, the manners of its inhabitants were half Oriental, and the enemy which Paul had to oppose was not a vaunting philosophy, but a dark and Asiatic superstition. The Indians, Persians, Egyptians, Gauls, and Germans, had their soothsayers ; and among the Greeks and Romans this art had been carried to such an extent, that *a hundred different kinds of divination* are enumerated. Great men kept astrologers and soothsayers continually by them in their palaces. The case before us is therefore not a rare instance of the practice.

The study of the magic symbols was an elaborate science, and costly books (parchments) were compiled by its professors. Among the magicians who were then in this city, in the course of their wanderings through the East, were several *Jewish* exorcists. These men, believing that the name of *Jesus* acted as a charm, and recognizing the apostle as a Jew like themselves, attempted his method of casting out evil spirits. But the demons (who were subject to Jesus, and by his will subject to those who preached his Gospel,) treated with scorn those who used his name without being converted to his truth. "Jesus I recognize, and Paul I know ; but who are ye ?" was the answer of the evil spirit. And straightway the man who was possessed sprang upon them with frantic violence, so that they were utterly discomfited, and "fled out of the house naked and wounded" (Acts xix. 13-19). This fearful result of the profane use of that

holy name, soon became notorious, both among the Greeks and the Jews. Consternation and alarm took possession of the minds of many ; and in proportion to this alarm the name of the Lord Jesus began to be revered and honored. A



ANCIENT CHARM, OR AMULET, USED
IN THE "BLACK ART."

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus." "Many of them also which used curious arts, brought their books together and burned them before all men : and they counted the price of them, and found it fifty thousand pieces of silver."—
ACTS xix. 13, 19.

terra cotta. The date, to judge from the style of the letters, must have preceded the Christian Era. The figure in the centre is unquestionably that of Diana of Ephesus, but the inscriptions cannot, and were not intended to be understood.

large number of the sorcerers themselves openly renounced the practice which had been so signally condemned by a higher power ; and they brought together the books that contained the mystic formularies, and burned them before all the people, and their value was found to be fifty thousand pieces of silver, or *drachmas*; i. e., about \$10,000 in our money.

A remnant of this *Black Art* has survived, and is presented to the reader. The original is preserved in the museum at Syracuse. It is not of metal, but of

Among the tradesmen of Ephesus there were none who depended more upon their business than the makers and dealers in silver models and medallions representing the shrine and image of the goddess. Many of the latter exist in public and private cabinets ; and I have caused one of the most striking of them to be copied. The third year of Paul's stay in Ephesus, the makers of these "*silver shrines*" found, to their great consternation, that the demand for their commodity had so materially fallen off as most seriously to affect their interests. Upon this, one of the leading men of this guild convened a meeting of the craft, and, in an inflammatory speech, pointed out Paul as the person who, by his preaching that there were "no gods made with hands," had not only produced this crisis in the trade, but had endangered their glorious temple, and imperilled that magnificence which the world admired. The harangue of Demetrius had all the effect intended. It was answered by a shout, "Great is Diana of the Ephesians !" and kindling at the sound of their own voices into exasperation at the prospect of reduced wages and loss of employment, the crowd of workmen sallied forth into the streets to wreak their vengeance upon the object of their rage (see Acts xix.).



A SHRINE OF DIANA.

"Demetrius, a silversmith, which made silver shrines for Diana."—Acts xix. 24.

From this and other causes the labors of Paul were arrested, and his sufferings and perils were very great. Some hold that Paul's words : "If after the manner of men

I have fought with beasts at Ephesus" (1 Cor. xv. 32), are to be taken literally. Certainly the Romans often punished criminals by exposing them to the rage of the wild beasts. And often they were sent into the arena to fight, and defend themselves, or die. Thus he was "a spectacle (a theatre-scene) unto the world, and to angels, and men" (1 Cor. iv. 9).



FIGHTING WITH WILD BEASTS IN THE AMPHITHEATRE.

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"—1 COR. xv. 32.

Nero selected this mode of executing the Christians at Rome, with the barbarous aggravation that the victims were dressed up in the skins of beasts. Political offenders were so treated, and Josephus records that no less than twenty-five hundred Jews were destroyed in the theatre at Cesarea by this and similar methods. Possibly Paul may allude to

his escape from such a fate in 2 Tim. iv. 17: "I was delivered out of the mouth of the lion."

Dr. Kitto thinks that Paul, in the passage quoted, referred to some *real* combat with the beasts in the circus; since as a *metaphor* it is awkward, and it has all the manner of a real and not a supposititious case.

But abundant fruit was gathered from all this painful sowing. Paul planted the Gospel here about the year of our Lord 54, and abode only a few days, and then went to Jerusalem. He promised the Jews of Ephesus to return thither, which he did some months after, and continued about three years. A supposed ecclesiastical relic exists, held by Mr. Wood to be a "Baptismal Font." It is fifteen feet in diameter, of saucer shape, the centre rising to the level of the rim, leaving a groove between, some fifteen inches deep. Dr. Grant, of Cairo, however, (who examined it with us), believes it to be part of an old mill, or oil-press, as he has seen many similar to it in Egypt.

We have, in the address to the Ephesian elders at Miletus, an affecting picture of the Apostle's labors here. His voice had not been heard alone in the school of Tyrannus, but he had gone among his converts, "from house to house," warning "each one" affectionately "with tears" (Acts xx. 31).

It is sad to contemplate the decline of primitive piety here, and the extinction of the churches formed. So completely has "the candlestick been removed out of its place," that not a living soul resides within Ephesus. Its streets are ploughed by the Ottoman serf, or browsed by the sheeo of the peasant, and its mouldering arches and dilapidated walls but whisper the tale of its departed glory.

Smyrna, among the other seven churches, lies nearest to Ephesus—directly north. We went by rail from Smyrna to Ephesus, a distance of fifty miles. How strange to find a railroad here ! And what a prophecy of progress !

Smyrna has one of the finest harbors in the world, and i



SMYRNA, WITH ITS HARBOR, AND CASTLE HILL.

"And unto the angel of the church in Smyrna write ; These things saith the first and the last, which was dead, and is alive ; I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death."—REV. ii. 8-11.

is a prosperous place, for Turkey, beautifully situated, girt around by mountains, and containing about 100,000 inhabitants. Ships from all nations are in its harbor, and there is much commercial activity. It is one of several places claiming to be the birth-place of Homer. Near by is the river

Miles, immortalized by Homer. The plain of Magnesia (a celebrated battle-field), the statue of Sesostris, and also of Niobe (behind Mount Sypilus, cut in the rock), and an old archway, are other objects of interest.

Most of the houses are built of wood ; and with their balconies and somewhat European roofs, give an appearance to the town very unlike that of the Oriental towns and cities with which our eyes had so long been familiar. In various parts there are fine groves of cypresses, with their feathery spires of dark green—surrounding the many places of sepulture, and throwing a solemn and sombre shade over the otherwise animated scene. The plains which lie near the approaches to the harbor are profusely covered with vines, and with fig and olive trees.

The city of Smyrna is divided into two parts, the upper and lower ; the first being inhabited by Turks and Jews, the second by Armenians, Greeks, and Franks. A stranger would be led to believe that more languages were spoken in Smyrna than in any city that has existed since Babel. On one side caravans and strings of camels pour in from every part of central Asia, Syria, and Arabia ; on the other, fleets crowd the harbor from all the maritime states of Europe and America ; and hence a barbarous jargon is heard, compounded of bad Italian and worse Arabic, together with a plentiful admixture of vulgarisms and nautical phrases from every language of the world.

John, according to ecclesiastical writers, left Jerusalem and Judea about the year 65, and went to Asia Minor and planted churches at Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and other places. It is said that the

church existing here in the time of John has been perpetuated. I could find no evidence of it ; and feel sure that any superstitious and corrupt body claiming to be such is not worthy to be acknowledged a successor of this Gospel church.

Nothing in Smyrna more interested me than a visit to the *Grave of Polycarp*, who, according to Archbishop Usher, was "the angel of the church in Smyrna" to whom the Letter to



TOMB OF POLYCARP.

"Eighty-six years have I served him ; during all this time he never did me any injury ; how then can I blaspheme my King and Saviour."
—POLYCARP.

that church was addressed. He was a disciple of John, and had been bishop (pastor, overseer) of that church more than eighty years, when in one of the Roman persecutions he was summoned to judgment. As he was led out to the place of execution, the proconsul, ashamed to put to death so venerable a man, besought him to blaspheme Christ and save his life. It was then that he uttered those heroic words quoted under the view here given of his tomb and the cypress tree growing by it, which mark the spot where his dust reposes. When

farther urged, his answer was, "I am a Christian!" When threatened with wild beasts, he said, "Bring them forth ;" and when with fire, he reminded them of the eternal fire awaiting the ungodly. His last address to God had more of praise in it than prayer. He expired at the stake A. D. 166. The tree is of moderate size, and the tomb is kept in decent repair. They stand on the side of Castle Hill, overlooking the city.

Some mission work in Smyrna is doing much to introduce a pure Christianity into this dark land.

At *Laodicea*, some sixty miles from Ephesus, there are no houses, nor buildings of any kind. Among the ruins is an



VIEW OF LAODICEA, ASIA MINOR.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."—REV. iii. 14-22.

amphitheatre, with an area of about one thousand feet. Many seats are remaining. There was a vaulted passage for the horses and chariots, about one hundred and forty feet long ; the entrance of which is choked up, and the soil has risen above the pillars of the interior arch. This has an inscription on the mouldings, in large characters in Greek, "To the Emperor Titus Cæsar Augustus Vespasian, seven times consul, son of the emperor the god Vespasian ; and to the people."

Beyond the Odéum are some marble arches, with pieces of massive wall ; the ruin, as is conjectured, of a gymnasium. (See the cut). Westward are three marble arches crossing a dry valley, as a bridge. The Laodiceans boasted of their wealth, and knowledge, and garments ; as we learn from our Lord's message to them. This agrees with their history, as being eminent in polite studies, and possessing wealth in the fleeces of their sheep, and in woollen goods. Dr. Chandler writes that "Laodicea, with Colosse, its neighbor, is enriched by sheep which produce fleeces exceeding the Milesian in its softness." What point it gives to Christ's words: "I counsel thee to buy white raiment, that thou mayest be clothed " (Rev. iii. 18). Instead, however, she continued poor, and finally came to extinction.

It is a fact that out of the Seven Churches not one could be named the overthrow of which has been so severe, and the desolation of which has been so entire, as that of Laodicea. Such is the fate of *lukewarm* Laodicea, of which the Lord said "I will spue thee out of my mouth " (Rev. iii. 16).

Hierapolis (holy city, or city of priests) is near Laodicea. It is now desolate, but its ruins are among the most remarkable in Asia Minor.

Philadelphia is about twenty-eight miles east of Sardis, and about forty-five miles east-south-east of Smyrna. It stands on a part of Mount Tmolus, by the river Cogamus,



PHILADELPHIA, IN ASIA MINOR.

"And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth ; I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly : hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name."—REV. iii. 7-13.

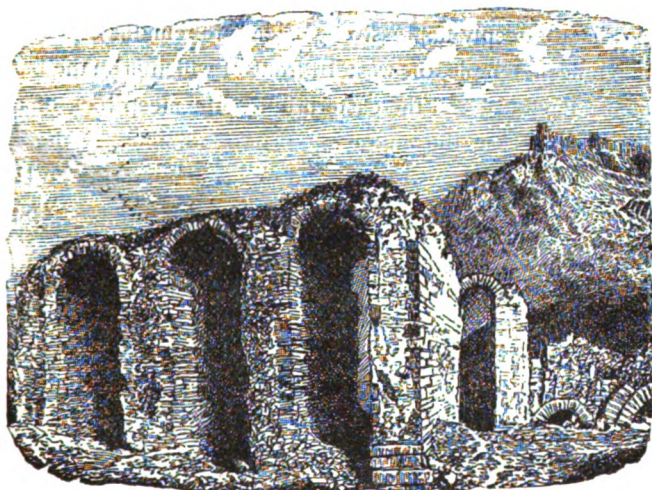
and was founded by Attalus II., king of Pergamos, a century and a half before the birth of Christ. He was called Attalus *Philadelphus*, on account of *his love to a brother*.

The city walls of Philadelphia were never secure from earthquakes, but were often shaken and rent asunder. The inhabitants lived in perpetual apprehension, and were always employed in repairs. They were comparatively few in number, the people residing chiefly in the country, and cultivating the soil, which was fertile. The vine was propagated in this district with great success.

From the situation of Philadelphia one would have said, "It will be the first of the seven cities to come to ruins, and her downfall will be speedy." But history records the reverse, for Philadelphia now stands, and is called by the name of *Allahshehr*, i. e., "*City of God*." It is a mean but considerable town. Of the wall with which it was encompassed many remnants are standing, but with large gaps. On its top are great numbers of storks' nests, such as I saw at Ephesus.

There is still here the *form*, at least, of a Christian church ; apparently kept from the "hour of temptation" which came upon all the world. There are about one thousand "Christians," chiefly Greeks, with some twenty-five places of public worship, five of which are large. It is an interesting circumstance thus to find even a corrupt religion flourishing more here than in most other parts of the Turkish empire. Viewed in connection with the promises made to it, of writing *the name of the city of God* upon its faithful members (Rev. iii. 12), it is a remarkable fact. And to complete the prophecy, we see Philadelphia standing as a "pillar" between Sardis which was dead, and Laodicea which was lukewarm—both now reduced to ruins (Rev. iii. 12). Thus much because she "kept the word of patience" (Rev. iii. 10).

Sardis is now a mere collection of mud huts, called *Sardo* and *Sart*. It was the ancient capitol of Lydia, situated in the spacious valley of the Hermus, on the Pactolus, and about forty miles east of Smyrna and south-east of Thyatira.



ANCIENT RUINS AT SARDIS.

“And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.”—REV. iii. 1-6.

The south side of the valley is bounded by the lofty range of Mount Tmolus, the highest summits of which are generally covered with snow. The most remarkable feature in the site

of Sardis, was the *Acropolis*, i. e., *the highest part of a city*. The word denotes some hill, rock, or fortified elevation, such as is found forming part of the sites of many ancient cities in Greece, and is seen at the right in the cut.

The modern aspects of the now ruined, yet once mighty Sardis are deeply impressive. There are remains of a large, magnificent temple, the western front of which is on the bank of the Pactolus, and the eastern under the steep rock of the Acropolis. See the engraving. Two columns of the exterior order of the east front, and one column of the portico of the pronaos, with their capitals, are still standing. There are the remains of two Christian edifices, one of which is constructed of fragments of older buildings.

A great portion of the ground once occupied by this imperial city is now a smooth, grassy plain, browsed over by the sheep of the peasants, or trodden by the camels of the caravan. Its present state affords a striking illustration of the accomplishment of the prophetic denunciation against the church in this city, as having "a name to live" while really "dead" (Rev. iii. 1). No successors are found to those "few names even in Sardis" who defiled not their garments—who walked with their Redeemer "in white" because they were "worthy" (Rev. iii. 4).

Thyatira, now known by the name *Ak-hisar*, was built by Seleucus Nicator, perhaps about 295 years before Christ. It lay to the left of the road from Pergamus to Sardis, on the southern slope of the water-shed which separates the valley of the Caicus from that of the Hermus, on the very confines of Mysia and Ionia.

Luke, in the Acts of the Apostles (xvi. 14), speaks of

Lydia as a seller of purples from Thyatira. Now it is a striking historical verification of this record that many cor-



VIEW OF THYATIRA.

"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches."—REV. ii. 18-29.

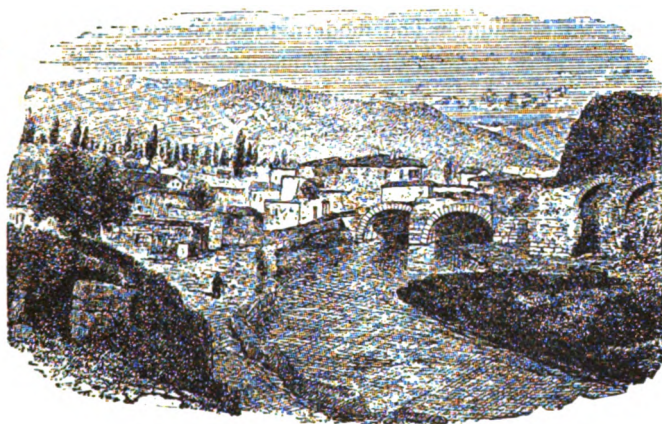
porate *guilds* are spoken of in connection with that city; such as bakers, potters, tanners, etc., prominent among which were *dyers*. Of these last there is a notice in no less than *three inscriptions*; so that dyeing apparently formed an important part of the industrial activity of Thyatira, as it did of that of Colosse and Laodicea. With this guild there can be no doubt that Lydia, the seller of purple (crimson) stuffs, from whom Paul met with so favorable a reception at Philippi (Acts xvi. 14), was connected. The crimson (purple) cloths dyed here now are considered the best in Asia Minor. (See also under Philippi.)

It seems also not improbable that the imagery of the description in Rev. ii. 18, of Christ as a *fire* may have been suggested by the current pagan representations of the tutelary deity of this city as the *fire* god.

The modern Thyatira is a city of some forty thousand inhabitants, embosomed in cypresses and poplars. But the principal inhabitants are Turks, who have here eight mosques, when not so much as one Christian church is still remaining. So terribly have the Divine judgments been poured upon this church for 'committing fornication and eating things sacrificed unto idols' (Rev. ii. 20). God gave her space to repent, and she repented not.

Pergamos was from the first a "sacred" city: *i. e.*, one noted for the presence of the *gods* and of idolatry. This was true both in Persian and Roman times. It had temples for *all* the deities: and its various idolatrous kings had so enriched the city and demoralized public sentiment that its licentious rituals flourished in all the groves and hill-tops. Thus it was 'where Satan dwelleth' (Rev. ii. 13).

The charge that some here were of the school of Balaam, who taught Balak to put a stumbling-block before Israel, enticing them into a licentious worship (Rev. ii. 14), seems to refer to the Dionysus and Aphrodite worship: and the



PERGAMOS, AS NOW SEEN.

"And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. ii. 12-17.

sin of the Nicolaitanes, which is condemned, seems to have consisted of a participation in this, arising out of a social amalgamation with the native population.

Pergamos was situated north of the river Caicus. The

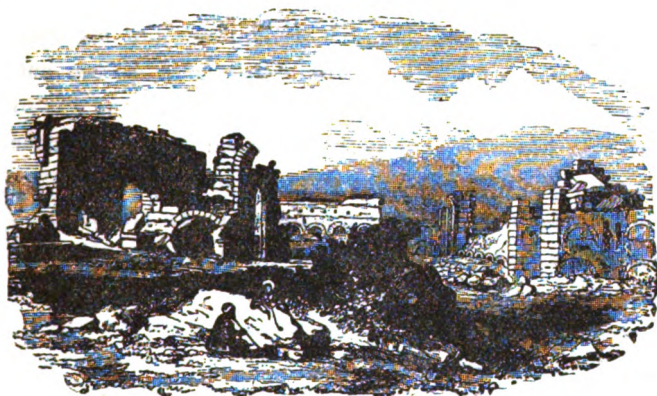
small river Selinus flowed through it. The citadel, which was very strongly fortified, was built on a hill of a conical shape. The name of the city probably was taken from the site on which it stood—*Pergamos* signifying a *hill* or elevated place. The word is used by Homer to express the Acropolis of Ilium. The modern town is called Bergamo, and is still a place of considerable importance, with some 20,000 population. The walls of the Turkish houses are full of the relics of marbles, with ornaments of the richest Grecian art. It contains extensive ruins, such as remains of the temple of Æsculapius, of the theatre, stadium, amphitheatre, and several other buildings. None of them are of special historic interest.

There are some so-called "Christian" churches here; (besides the Mohammedan); but, like those in the several other localities addressed from Patmos, it is at best a nominal, and not a spiritual Christianity.

Chios, by which Paul passed (Acts xx. 15), lies off at the left of Smyrna and *Ionia*; and above it is *Mitylene*, the chief city of *Lesbos*, famous as the birth-place of the musicians and poets, Terpander, Alcæus, Sappho, and Arion.

From this general region it was once in the heart of Paul to go into upper Asia and *Bithynia*, preaching the Gospel there: but "the Spirit suffered them not" (Acts xvi. 7). Instead of this he came to the sea-port town of *Adramyttium*, and thence to *Assos*, when a beautiful road of nineteen miles through oak groves brought him to a spot now of deep and sacred interest, Troas, where he had a vision which called him over into Europe, on the other side of the *Ægean* Sea (Acts xvi. 9).

Alexandria Troas was situated near the scene of the oldest and greatest war of antiquity—the Trojan. The term *Alexandria* distinguishes it from the exact site of the classical, or *Homer's* Troy, a few miles north. Greek and Latin poets have celebrated its scenery. Mount Ida rose behind it with its beautiful woods and sparkling streams—the island of *Tenedos* lay on the bosom of the sea in front of its harbor



PAUL'S TROY, OR ALEXANDRIA TROAS.

"And they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us."—*Acts* xvi. 8, 9.

—while, far off in the blue distance, the nearest land of Europe was in sight—the lofty Grecian *Mount Athos*.

The town itself must have been a very considerable one. It stood on a height sloping gently down to the sea. A deep ravine separated it from Mount Ida, and a large plain stretched on either side by the sea-shore. Large masses of hewn stone walls, that include a circuit of nine miles, and the ruins of piers and arches, remain to this day to bespeak

its former greatness. The situation was so striking in itself, and so renowned in story, that Constantine, before he fixed on Constantinople as the site of his new capital, is said to have wavered between it and Troas. Indeed, at this day, it retains the name of *Eski-Stamboul*, or Old Constantinople. Julius Cæsar, too, in his golden dreams of an universal monarchy, thought of this spot as his capital.

Paul was three times at Troas. Once (on his second journey) he hastened from it on account of Titus' not coming (2 Cor. ii. 13). On his third visit he laid deep and strong the foundations of a church; and when he was to leave on Monday morning he preached till a late hour Sunday night to the anxious company of Christians, when Eutychus fell from an upper window and was killed, to be restored to life at the word of Paul (Acts xx. 10). Here he left some "parchments" (2 Tim. iv. 13).

But Paul's first visit at Troas was the most remarkable, because, as we have said, he was called of God on this spot to visit Europe. Forbidden to go northward and eastward, perhaps he was all day casting a look *westward*; when, at night, a man of Macedonia arose before his vision, and cried, "*Come over into Macedonia, and help us!*" (Acts xvi. 9).

What a call! What consequences attending it!

This shore had been visited on many memorable occasions by the great men of this world; but by no such conqueror as was now here. Xerxes passed this way when he undertook to subdue Greece. Julius Cæsar was here after the battle of Pharsalia. Here the enthusiasm of Alexander of Macedon was kindled at the tomb of Achilles, by the memory of his heroic ancestors, so that he girded on his

armor and started to overthrow the august dynasties of the East. But now a greater than Alexander is here, resting awhile in his triumphal progress, to be inspired by a new heavenly call and to be girded afresh by celestial visitants for still wider conquests.



ALEXANDER THE GREAT.

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will."—DAN. xi. 3.

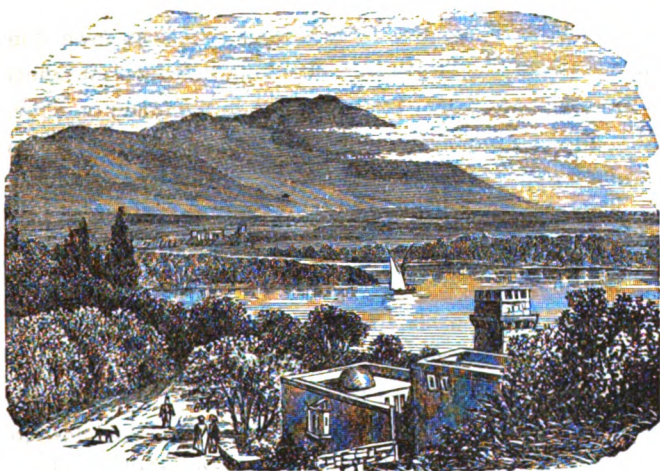
XVI.

HOMER'S TROY, OR ILIUM, AND CONSTANTINOPLE.

IT has been well remarked that of all the discoveries of the last twenty-five years, inestimable as is their collective contributions to our knowledge of the past, not one is more remarkable and unexpected than the recent finding of storied *Ilium*, after a sepulture of more than two thousand years, during which the very site of it had been unknown. It is even more surprising than the re-discovery of Nineveh by Layard, since the mounds of Nimroud and Kuyounjik sufficiently indicated the old Assyrian capital ; while *Ilium* itself, and the whole history of the Trojan war, have narrowly escaped, of late years, being relegated to the region of myths by modern scholarship. All this is suddenly changed. Many a finely-spun archæological theory is rent like a cobweb, and Homer is rehabilitated, and the very arms and ornaments of the Dardan heroes and heroines are delivered into our hands.

The mythical account of *Troy* is briefly as follows : Teucer, the first king of the Troad, had a daughter, who married Dardanus, the chieftain of the country north-east of the Troad. Dardanus had two sons, *Ilus* and *Erichthonius* ; and the latter was the father of *Tros*, from whom the country and people derived the names of *Troas* and *Troes*. *Tros* was the father of *Ilus*, who founded the city, which was

called after him Ilium, and also after his father, *Troja*. The next king was Laomedon, and after him Priam. In his reign the city was taken and destroyed by the confederated Greeks, after a ten years' siege. The date of the capture of the city is uncertain; but it is generally put at 1184 B. C. Homer (claimed as a native by Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, and Athens, but likely born at Smyrna) in his



SITE OF HOMER'S TROY (TROAS), AS NOW SEEN FROM TENEDOS.
MOUNT IDA IN THE REAR.

immortal *Iliad* and *Odyssey*, has especially made the city and plain of Troy illustrious.

Troas, the territory of Ilium or Troy, formed the north-west part of Mysia. It was bounded on the west by the *Ægean* Sea, on the north-west by the Hellespont, on the north-east and east by the mountains which border the valley of the *Rhodus*, and extend to the main ridge of Mount Ida,

and on the south by the north coast of the Gulf of Adramytium, along the south foot of Ida.

As will be seen in the map of the Troad on a following page, *Paul's* Troy was very near that of *Homer*.

The Troad is for the most part mountainous, being intersected by Mount Ida and its branches. The largest plain is that in which Troy stood. The chief rivers were the Satniois on the south, the Rhodius on the north, and the Scamander and Simois in the centre. These two rivers, so renowned in the legends of the Trojan war, flow from two different points in the chain of Mount Ida, and unite in the plain of Troy, through which the united stream flows north-west, and falls into the Hellespont east of the promontory of Sigeum. The Scamandar, also called Xanthus, is usually identified with the *Mendereh-Chai*, and Simois with the *Gumbrek*.

The precise locality of the city of Troy, or, according to its genuine Greek name Ilium, was long the subject of dispute. But the researches of Dr. Schliemann, who made the discoveries above referred to, have resulted in setting this question at rest. We sailed to the right of Tenedos, close to the shores of Ilium, and scanned from the deck all the plain, and most of its noted points; seeming to be almost in the very shadow of Mount Ida, towering 5,000 feet above the sea. At a later date it was my good fortune to be introduced to Dr. Schliemann in Athens, and to have two deeply interesting interviews at his handsome residence, where the "Trojan treasures" were freely displayed, and the history of their wonderful discovery was listened to from his own lips. Dr. Schliemann also presented me with photographs of his treasures, and one of himself, from which the engraving

here given is copied. The likeness is perfect, and I have pleasure in presenting it.

Dr. Schliemann was born in Mecklenburg in 1822, and acquired a love for the story of the Iliad from his father's repeating it to him when but a child ; and at a later day from hearing an educated but dissolute youth repeat a hundred verses of Homer in the original Greek. Acquiring a fortune in business, and a thorough archæological knowledge by reading and travel, he set his mind on these researches in Asia Minor.

In the summer of 1869, with the Iliad and the Odyssey in his pocket, Schliemann started on his first tour of research. Landing on the island of Ithaca early in July, he spent about a week in endeavoring to identify the localities of the Homeric narrative. He then visited Corinth, Mycenæ, and Argos,



DR. SCHLIEMANN, THE EXPLORER
OF ANCIENT TROY. FROM A
PHOTOGRAPH PRESENTED TO
THE AUTHOR.

and finally sailed for the Dardanelles in order to explore the Troad, which he fully accomplished. In ten days Schliemann convinced himself that the Mendere was the Scamander, and not the Simois as had been generally supposed ; that Bounarbashi could not possibly be the site of Troy ; that the huge natural acropolis near it had never borne "Priam's lofty house," and that Ilium Novum had been simply built upon the rubbish of Ilium Vetus—in short, that

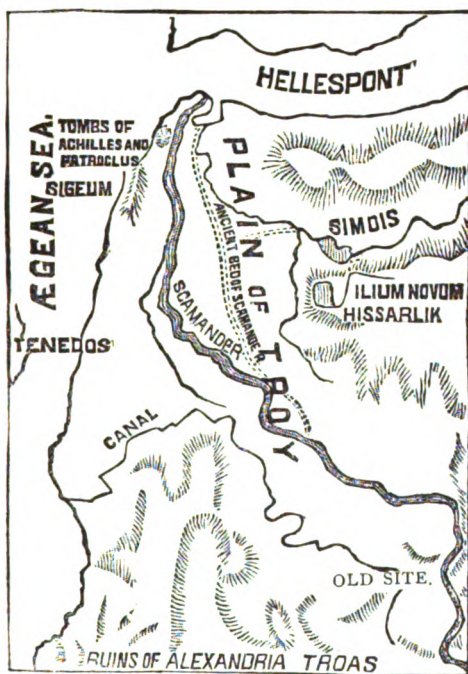
whatever was to be found of the real Troy must be sought for under the surface of the plateau of *Hissarlik*.

This he identifies as the true site of Troy. The situation is grand and imposing, overlooking plain and sea. The circumference of the walls of the latter city is about three miles, which, supposing they indicated the site of the ancient Trojan walls, would not be too great a distance for the triple race of Achilles and Hector as described by Homer. At Bounarbashi the space which must necessarily have been traversed is nearly double. The whole surface of the plateau of *Hissarlik* is covered with fragments of marble and pottery, which can be nothing else than the débris of the later Troy.

In 1870, '71 and '72, Dr. Schliemann pushed still farther his investigations, especially on the spot where he believed the citadel of Priam must have stood. Hiring laborers, he began to dig at the north-western corner of the higher plateau, and at a depth of sixteen feet came upon a wall six feet thick, which is now conjectured to have been a small fortification of the time of Lysimachus (306 B. C). He then struck into the north-east corner of the plateau. Immediately under the surface the workmen came upon the foundations of a building of massive hewn stones, belonging to the first century of our era. These were removed with great labor, and hurled down the steep northern slope of the mound. Under this masonry, which ceased at a depth of six or seven feet, the soil was composed of pottery, ashes, and débris of all kinds, filled with relics of the past of the most unexpected character. The excavations were carried on until the cut had reached an average depth of thirty-three feet. After penetrating about twenty-five feet below the surface, remains

of massively constructed houses appeared, and the anti-quarian yield assumed a very different character.

The results of this beginning may be briefly stated as follows: At a depth of from three to six feet were found



MAP OF THE TROAD, INCLUDING ALEXANDRIA TROAS.

copper coins and medals of Sigeum, Alexander, Troas, and Ilium, an enormous quantity of ornamented terra-cotta disks, and substructions of houses built with Roman cement; from six to thirteen feet, no hewn stones, but ashes and calcined oil, traces of fires everywhere, quantities of oyster and

mussel shells, tusks of wild boar, vertebræ of sharks (which are not now found in the Ægean), and some rude specimens of pottery ; at the depth of thirteen feet, great quantities of stone axes, lances, weights, and other implements suddenly appear ; a little lower, pottery of very elegant form and fine quality, decorated with the owl's head, phallic emblems, knives of flint, needles and spoons of bones, a few copper nails, and a great quantity of curious terra-cotta disks, with a hole in the centre, and adorned with an almost endless variety of decorative lines, many of which seem to have an emblematic character. At a depth of from twenty-three to thirty-three feet the relics again changed. Having already reached the stone period, as he imagined, Schliemann was amazed to find below it weapons of pure *copper* of unusually elegant forms. The vases, urns, and drinking vessels were not quite original in design, but very beautiful, brilliant red, yellow, green, or black in color, but without ornamental designs. At the first-named depth (twenty-three feet) the houses were of large sun-dried tiles, with door-sills of stone ; but ten feet deeper they were wholly of enormous blocks of stone, without mortar. In short, the grade of civilization exhibited by the remains *increased* as the excavation reached an earlier age.

It is a humiliating attestation of Dr. Schliemann, that the finest specimens of art he has discovered convey the worst moral import.

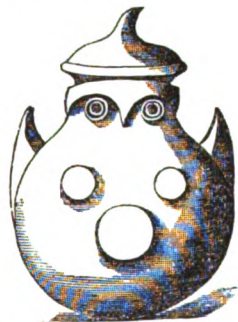
He had found over *twenty-five thousand pieces* dating back, as he affirms, to the sixteenth century before Christ.

The above indications led the party to believe that they had found the real site of the Trojan temple of Minerva ; the

foundations being two hundred and eighty by seventy feet. They had turned up terra-cotta disks, vases, idols, stone weapons, copper knives, needles, household utensils, gold and silver ornaments, and skeletons wearing helmets of copper and holding the warrior's lances—in fact *they had disinterred TROY!*

The figure of the *Owl-headed Minerva*, on vases and other ornaments, became so frequent that Schliemann saw therein a certain symbol of the Trojan goddess. He insisted that the *thea glaukopis Athene* of Homer means, correctly translated, "the goddess Athene with the owl's face," and he drew a new faith in his theory from the discoveries. It proved a valuable clue to his fixing the site of the citadel.

The owl-face on this vase is not to be mistaken. The circles below represent the breasts, rudely hinting at both bird and goddess, in one.



VASE, WITH OWL-HEADED MINERVA, OF TROY.

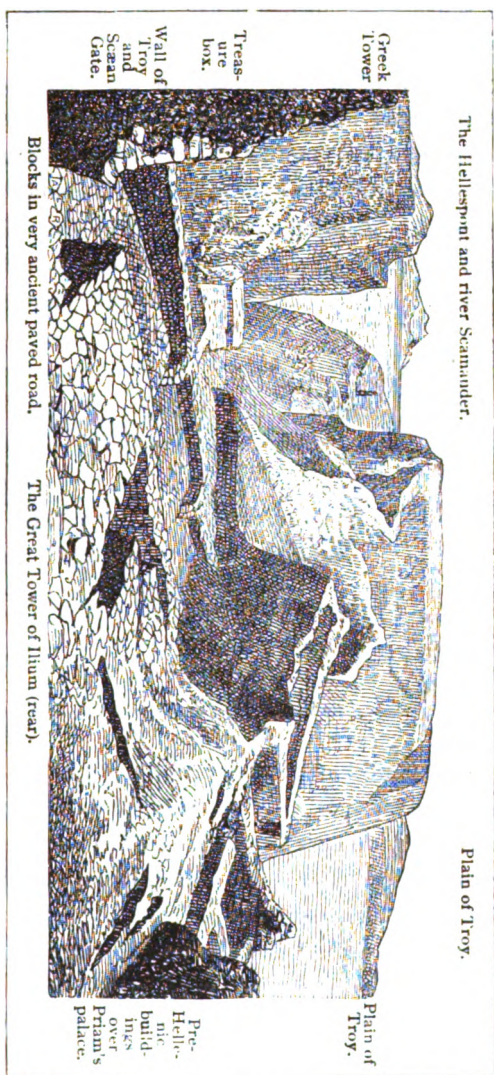
This emblem is repeated, not only on pottery, but on the pendants of the golden ear-drops and diadems which were afterward found in the so-called House of Priam.

By the beginning of the year 1873, the explorer had reached results additional to those named, as follows: 1st. A Doric triglyph had been discovered, with a bas-relief nearly a yard square in the interspace, representing the Sun-god driving his four-horse chariot. This piece of art, certainly of the age of Lysimachus, is purely Greek, and therefore highly beautiful. The horses resemble those on the frieze

of the Athenian Parthenon. 2d. The remains of massive cut-stone houses, copper weapons, vases of elegant form and rare and curious symbolical figures ceased suddenly at the depth of about thirty-three feet ; while, below that depth, to the primeval, undisturbed earth, at forty-five to forty eight feet, a new and apparently much older class of relics were found. 3d. It was found that an important city, filled with a highly civilized people, had stood upon deep rubbish, the masonry of which belonged to the Troy of Homer, but the ruins of which were of some pre-historic race. 4th. *One hundred thousand* (100,000) articles, great and small, had been unearthed since the work began.

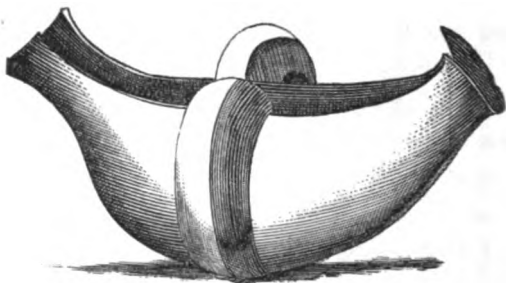
Among the rest, a *street* was discovered. It was thirty feet below the surface, sixteen feet wide, and paved with stone blocks about four feet square. Schliemann immediately wrote, on making the announcement: "Beyond the least doubt it leads to the Scæan Gate, which cannot be more than one hundred and fifty yards distant from the tower." He ordered one hundred workmen to carry on the excavations with all speed in that direction. In order to secure the tower and the adjoining house from spoliation by the Greek and Turkish inhabitants, to whom the walls would have been a most welcome quarry, he informed the workmen that Christ had once visited King Priam, and walked along that very street, on entering Troy. A little shrine with a lamp and a picture of Christ was also placed on the corner of the tower, which, with the ground around it, the Moslems and the Oriental "Christians" alike respected.

Then the Scæan Gate was discovered. The first entrance is about eleven feet wide, with a smooth, massive pavement,



EXCAVATIONS IN ANCIENT TROY (ILION), SHOWING THE SCÆAN GATE AND PAVED ROAD, THE TOWER OF ILION, CITY WALL, PALACE OF PRIAM, THE WALLS OF THE GREEK AGE, ETC., AS RECENTLY UNEARTHED BY DR. SCHLIEMANN, FROM DRAWINGS MADE BY HIMSELF.

from which a roughly paved way leads to the second entrance, twenty feet further to the north-east. The foundations of the large Trojan house lying between the gate and the tower proved to have been built upon a mound artificially formed of the ruins of the pre-historic city. Its situation, its stately dimensions, and the treasures afterward found in its chambers, seem to justify the discoverer in calling it, if not "the House of Priam," certainly the house of a prince or ruler of the Trojans. A great quantity of beautiful and curious vases



KING PRIAM'S DOUBLE-MOUTHED, TWO-HANDLED GOLDEN CUP; FOUND
IN HIS PALACE AT OLD TROY.

(The mutual friends, sitting, could drink at either end.)

of the finest workmanship were found in this house. Among them were several of a peculiar form, with two flaring handles and two ears for drinking. One of these, evidently the *king's cup*, is of gold. Schliemann sees in these the *depas amphikupellon* of Homer, which, he insists, ought to be translated simply as "cup with two handles." The position of the Gate corresponds to the description of the Iliad, and from the high tower near it, old King Priam could have had a clear and complete view of the battle-field on the plain,

behind the Scamander and the Simois. Dr. Schliemann thinks the ancient city did not extend beyond the hill now called Hissarlik, and that Homer exaggerated the modest exploits of his countrymen, and immortalized the Greek heroes by his poetic genius.

Among other interesting things disturbed in their sleep of ages, an *altar* was found, for bloody, and perhaps human sacrifices. The block on the top, where the heads were stricken off, is seen in the cut, and the platform for the presentation, to the gods, of the offering. Also a mysterious inscription on the front side. What if this stone could speak!

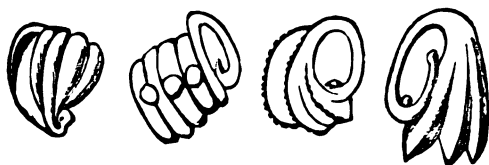


A PRIMITIVE ALTAR FOUND
ON THE SITE OF ANCIENT
TROY BY DR. SCHLIEMANN.

What next happened the explorer himself shall relate. "Immediately beside the House of Priam I came upon a copper object of a most remarkable form, which attracted my attention so much the more because I fancied I saw something golden glimmering behind it. In order to secure the treasure from the greed of my workmen, and save it for human knowledge, the greatest haste was necessary; so, although it was not yet time for breakfast, I immediately proclaimed 'rest!' to all. While they were eating and reposing I cut out the treasure with a large knife, not without the greatest exertion and the most fearful danger. The transportation of the found treasure would have been impossible without the help of my wife, who stood ready, and packed in her shawl the articles as I

cut them out and carried them away. The first object was a large oval shield of copper, with a raised rim, and a boss in the centre. Then came a copper pot, nearly eighteen inches in diameter, with two handles; a copper tray, a golden flagon, two gold goblets, pieces of silver, fourteen copper lances, and the same number of battle-axes, two large two-edged copper daggers, and other articles."

All these objects were found closely packed in a quadrangular space, surrounded with wood-ashes, and near them lay a copper key, four inches in length—whence Schliemann conjectured that they had been packed in a wooden chest, which, left behind in the terror of the conflagration, was



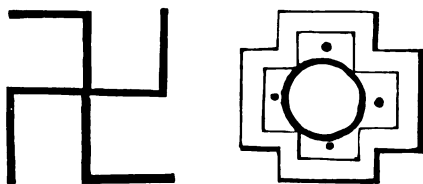
GOLDEN RINGS FOUND IN THE HOUSE OF PRIAM.

afterward covered by the ruins of the falling beams and walls. The box was two or three feet long.

Within the House of Priam, on the inside of the city wall, he found a helmet and a silver vase about $7\frac{1}{2}$ inches in height, in which were two diadems of golden scales, a golden coronet, 56 *golden ear-rings*, and 8,750 small *gold rings*, buttons, etc. The fashion has no resemblance to the ancient Egyptian or Assyrian ornaments. The Trojan jewelry, no less than the pottery, is entirely original. The value, by weight alone, of all the gold and silver found in or near the House of Priam has been estimated at \$20,000.

Dr. Schliemann divides the ruins into four strata, each

of which represented a long historic period. The *third* of these represents the Troy of Homer. The topmost stratum seems to begin about the year 700 B. C. Next intervenes a stratum of seventeen feet. Then comes the site of Troy proper, with a stratum of ten feet, and averaging twenty-seven feet from the upper surface. Since the founding of the city is conjectured to have taken place about 1400 B. C., and its fall and destruction by fire to have occurred about 1100 B. C., this would give three centuries for the formation of ten feet of ruin—which is quite sufficient, if we imagine a small but crowded city, with houses of more than one story



ANCIENT ARYAN SYMBOLS—THE CROSS.

and much wood-work, of which the ruins give ample evidence. Marks of intense heat are everywhere manifest. The fourth stratum, averaging seventeen feet in depth, represents an age purely conjectural. This was the *first* Troy.

Dr. Schliemann holds that during this first period, the inhabitants were certainly *Aryans* (from the central part of Asia; see Index). This fact is illustrated in their manner of building, and also in the frequency of the earliest Aryan religious symbols, upon the terra-cotta disks—especially the two forms of the *cross*.

The first of these symbols (at the right), it is held, refers to Fire, or rather the *birth* of fire, the legend of which in

the Sanscrit *Rig-Veda*, has some striking resemblances to Christian truths; no doubt coming down from the primal Divine revelations to the race in its Eastern home, and travelling thence to the regions of the West. These two forms of the cross constantly occur among the relics of the Aryan period of Troy, and often farther up; for the Aryans appear to have lived here again, upon the ruins of Priam's city. The *cross*-symbol likely intimates that the *friction* of the two sticks *produces fire* (held to be sacred).

The Greek settlement (which Schliemann conjectures to have taken place about 700 B. C.), has left but few relics anterior to the age of Lysimachus (306 B. C.). But we know that Xerxes, in 480 B. C., on his way to Greece, came to the Troad; that he landed at the mouth of the Scamander, visited the "citadel of Priam," and sacrificed one thousand beeves to the Trojan Minerva. We also know of the Macedonian Alexander's pranks at the mound of Achilles; so that the age of the Greek city may be tolerably well ascertained without consulting its ruins.

What reflections crowd upon the thoughtful mind as one leaves these disentombed mementoes of the hoary past!

Passing into the *Helléspont* ("bridge of Greece") we enter the *Propontis*, or *Sea of Marmora*—150 miles long and 50 wide, and soon bear around to the left into the entrance of the Bosphorus, and thence into the *Golden Horn*, where we anchor at last before old *Byzantium*, or *Stamboul*, now *Constantinople*.

The first remarkable thing in approaching Constantinople is the splendor of its situation. As is true of Damascus and Jerusalem, one never forgets the first sight of Constantinople.

At a glance it is seen to be a city of *mosques*. Towering above all the rest is the *Mosque of St. Sophia*. It was at first a wood church, built by Constantine when he made this place his capital, and then rebuilt by Theodosius, and later



GREAT MOSQUE OF ST. SOPHIA IN CONSTANTINOPLE.

by Justinian, in 538. It was here that *Chrysostom* (about A. D. 400) astonished and swayed the masses by his eloquence as he had done in Antioch (Syria) where he was born. This mosque is the most perfect structure of its age and size in the world. It covers about *two acres* of ground, and

is nearly square, with a magnificent dome over the centre, one hundred and seven feet in diameter and one hundred and eighty feet high. At the very top is written this verse from the Koran, in golden Arabic letters: "God is the light of the heavens and the earth."

The *Bosphorus* is the connecting link between the Black Sea and the Propontis, or Sea of Marmora. In the museum we saw the huge chain that of old stretched across the stream to keep back alien fleets. At the narrows, the Persians, Goths, Latins, Greeks, and Turks have at times passed between the two continents that almost touch, prepared for bloody conquest. Here Darius crossed into Europe by a bridge of boats. Near here Jason came, after drugging to sleep the dragon that guarded the Golden Fleece. Just there, Io, the daughter of Inachus, crossed in the form of an *ox*, thus giving the name *Bosphorus*. And down near the Propontis is the old *Chalcedon*, where was held the Fourth General Ecclesiastical Council.

We spent six days in Constantinople, and examined the place pretty thoroughly. In the *Old Seraglio* the wives of the Sultan's father live. The main gate is an awful place, and has borne witness to the rivers of blood shed by Turkish tyranny. On each side are arched recesses in the wall where the heads of condemned persons were heaped together after decapitation. They were usually exposed on a silver dish (see Matt. xiv. 8-11) placed upon a low marble column, still standing between the first and second gates. The Effigies of the *Janizaries* are a curious sight. They were a sort of body-guard to Mahmood II; but really a ruling class; so he took off their heads.

The Dervishes, a sort of unassimilated pagan-Mohammedans, keep up their "worship" in Constantinople. I attended the performances of both the *dancing* and the *howling* Dervishes. Both were as strange and grotesque as they could be. The former were assembled when we arrived, in



THE DANCING, OR SPINNING DERVISHES PERFORMING "WORSHIP" IN CONSTANTINOPLE. (SCREENED WOMEN'S GALLERY AT LEFT; MEN'S AT RIGHT; PRIEST IN CENTRE.)

a large room, with a wooden floor smoothly polished. They began one by one slowly to revolve, as if on a pivot; till at length all were in rapid motion, like so many tops. Each with arms extended, turned "on his own axis;" keeping up, at the same time, a movement about the area. After this

they wheeled off by degrees, and formed into a circle, bowing to the superior. Then, filing off to the right of him, they kissed the hands of each other, and parted. The women looked on through the gallery *screens*, seen on the left in the cut.

It was at *Scutari* (part of the city), that we had the opportunity of witnessing the ceremonies of the *Howling Dervishes*—a scene, the very remembrance of which inclines the Christian heart to say, “Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty” (Psalm lxxiv. 20).

We found the room hung with the various *instruments of torture*, which, until prohibited by the late sultan, were used for self-infliction.

The exercise consisted of chanting in a heavy, monotonous tone, bowing rapidly till their foreheads almost struck the floor, and then together all swaying from side to side. Suddenly the tones changed, and sounds like the hoarse low barking of large dogs followed, with a perfectly frightful vehemence of action, in which every fibre of their bodies was strained to the very utmost. At length, in the midst of this excitement, one of them appeared perfectly frantic. He fell heavily on the floor, striking it with his head and hands, writhing about with hideous contortions, and frothing at the mouth. The rest caught him, and held him fast, and soon took him out of the room. And thus ended the ‘bodily exercises,’ which ‘profit not’ (1 Tim. iv. 8).

A man’s wealth is here known by his corpulence, and by the number of his wives. The officials are mainly fat men. Some of them have to be moved by their servants.

The dogs here, as in other Eastern cities, belong to nobody, and yet are the "privileged class." And one has but to see the packs of these repulsive, wolf-eyed, pointed-tailed, long-haired, shaggy-sided, thin-bellied, sharp-boned, blood-thirsty creatures, that growl at the passers-by and prowl and yowl by night, in order to apprehend the peculiar force of many allusions in Scripture. Thus the Psalmist (Psalm



DOGS IN STREET OF CONSTANTINOPLE.

"They are greedy dogs, which can never have enough."—ISA. lvi. 11.

lix. 14, 15), 'At evening they return, and make a noise like a dog, and go around about the city; they wander up and down for meat.' And again, "Dogs have compassed me" (Ps. xxii. 16). Isaiah (lvi. 10, 11) says, 'The watchmen of Israel are dumb dogs, they cannot bark' (from laziness). And Paul says, "Beware of dogs" (Philip. iii. 2).

Notwithstanding the possession of a plurality of wives, the wealthy Turks have few children. Many a man has not as many children as he has wives. This is one of God's curses upon polygamy and licentiousness.

Turkish *baths* are an "institution" here. They chime in admirably with the indolent habits of the people. A "gentle man" or "lady" will spend three hours a day twice a week in the manipulations and loungings of the bath-house.

Although the Koran forbids the use of wine, intemper-



TURKISH BATHING SCENE IN CONSTANTINOPLE.

"For whom thou didst wash thyself and paint thine eyes."—Ezek. xxiii. 40.

ance is common with the Mohammedans. They drink *arak* and whiskey; but *never* till after "the third hour of the day," in accord with Peter's allusion to drunkenness (Acts ii. 15).

A favorable chance presented itself for seeing the late Sultan—Abdul Aziz, born 1830. He came out of the gate of his palace on the Bosphorus, at one o'clock, Friday, amid the booming of cannon, and sailed down in a splendid *caïque* or barge to his mosque, which was surrounded by soldiers. There were four barges besides the one the Sultan occupied; all of burnished gold and glittering in the sun, the bows and

sterns sloping up gracefully. He was a little over medium size, and had about three hundred wives. The Sultan sat a horse splendidly, and his stables were almost palaces, holding some of the best blooded animals in the world. It was his wont to steal out quietly, once in awhile, for a private ride, much to the admiration of the rustics.

A fundamental law of the empire forbids the Sultan taking a wife except one bought with money. She must be a *slave* in this sense ; and all the wives have slave-women, who are also the Sultan's concubines. The sons of any



THE LATE SULTAN ON A PRIVATE RIDE.

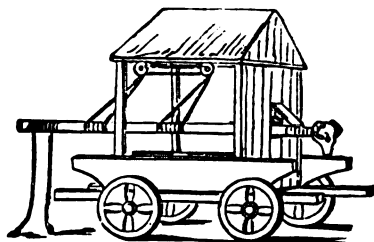
sisters or daughters of the Sultan are killed at birth. This is to prevent lateral branches on the royal stem, and make sure the succession of the throne.

I found here a Bible-house, two splendid colleges, one for boys and one for girls, and a band of faithful missionaries, with four evangelical native churches, and several religious periodicals, in Turkish, Armenian, Bulgarian and Arabic.

Thus is the way of the Lord being prepared even in Constantinople ; and so throughout Turkey.

The "Sublime *Porte*" (the Turkish Power) means the "Magnificent *Gate*," and this religio-political system is one of the "gates of hell" (Matt. xvi. 18) that shall not much longer prevail against Christ.

It is true the influences of these several agencies are silent, and not demonstrative ; spiritual, and not carnal ; but for that they are not the less sure and effective.



AN ANCIENT BATTERING-RAM.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. Casting down imaginations and every high thing that exalteth itself against the knowledge of God."—2 Cor. x. 4, 5.

XVII.

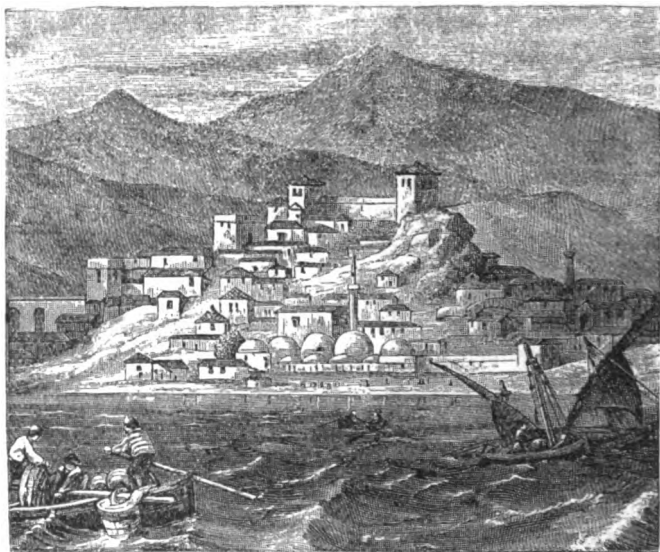
GRECIAN PROVINCES AND ISLANDS, WITH ATHENS AND CORINTH.

PLACING ourselves back again before Troas (from our trip to Constantinople), we are to trace the fortunes of the missionaries in obeying the Macedonian call to go over to the European shores. From what is incidentally mentioned, we learn that Luke (the writer of the Acts, and probably a native of Antioch in Pisidia) accompanied Paul and Silas (Sylvanus).

They might have taken the land route to Macedonia (see the next map), crossing the Hellespont, and pursuing the great national military road through *Thrace* to Philippi. Instead of this they took the nearer and usual way across the upper part of the *Ægean* Sea, direct from Troas. "The sun rose and spread the day over the sea and the islands as far as Athos and Samothrace. The men of Troas awoke to their trade and their labor. Among those who were busy about the shipping in the harbor were the newly-arrived Christian travellers, seeking for a passage to Europe—Paul, and Silas, Timotheus, and that new companion, "Luke the beloved physician," who, whether by prearrangement or by a providential meeting, or (it may be) even in consequence of the apostle's delicate health, now joined the mission, of which he afterward wrote the history. God provided a ship

for his messengers and—to use the imagery of a more sacred poetry than that which made these coasts illustrious—‘He brought the wind out of his treasures, and by his power he controlled the south wind, and so prospered the voyage of his servants’ ” (Ps. cxxxv. 7).

Samothracia, an island some eight miles long by six



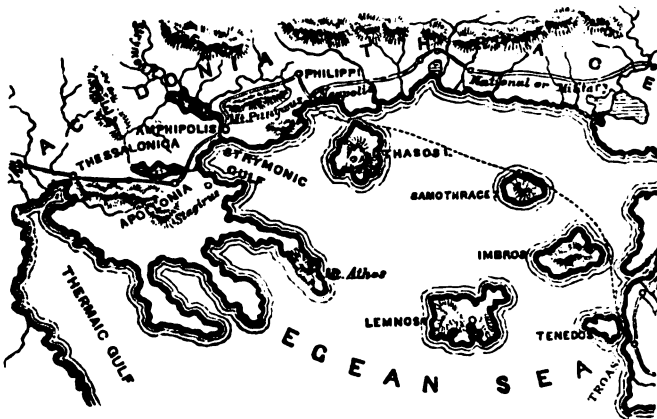
VIEW OF NEAPOLIS. THE FIRST EUROPEAN SOIL TOUCHED BY PAUL.

‘And the next day we came to Neapolis.’—Acts xvi. 11.

broad, laid midway between Troas and Neapolis. Homer is true to a possible fact in representing the battle-field of Troy as surveyed from the lofty ridges of this island. The ship of the Apostles anchored in its harbor for a night (Acts xvi. 11), but likely they did not land. The next day, passing *Thasos*, they landed at *Neapolis*, a considerable town on

the peninsula of the European coast, and the seaport of Philippi, ten miles inland.

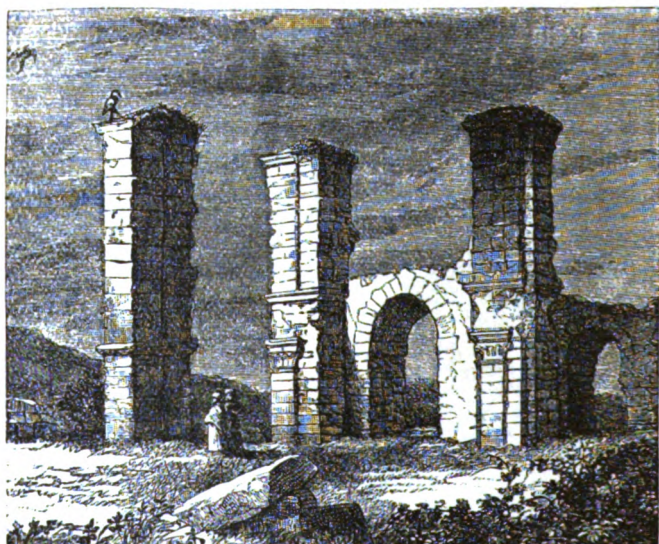
Macedonia at this time was divided into four districts, the capital of one of which was *Philippi*. It was a colony and strong military outpost. A *colony* was a miniature resemblance of Rome, with special powers and privileges. It was called Philippi from Philip of Macedon, father of Alexander the Great. Approaching it from the shore we come upon a



UPPER PART OF THE ÆGEAN SEA, SHOWING THE SHIP-COURSE TO NEAPOLIS, AND THE CITIES OF MACEDONIA.

district famous for the last battle of the Roman republic, where Brutus and Cassius were defeated, and slain at their own request. On some part of this very ridge were the camps of Brutus and Cassius. The stream before us is the river which passed in front of them. Below us is the marsh which Antony crossed as he approached his antagonist. Opposite is the hill of Philippi, where Cassius died. Behind us is the sea across which Brutus sent the body of Cassius to

the island of Thasos, lest his death should dishearten the army before the final struggle. The city of Philippi was itself a monument of the end of that struggle, and the victory over Brutus. And now a Jewish Apostle had come to the same place, to win a greater victory than that of



MARKET-PLACE (AGORA) AT PHILIPPI, WHERE PAUL WAS SCOURGED.

"To all the saints in Christ Jesus which are at Philippi."—PHILIP. I. 1.

Philippi, and to found a more durable empire than that of Augustus or Alexander.

The principal ruins in Philippi to-day are those represented in the engraving. They are the remains of a *forum*, or seat of justice (market-place), and are supposed to be traces of the very structure within which Paul and Silas were scourged when here.

There were not many Jews in Philippi, and they had no synagogue. They met to worship in a small rude structure (perhaps in an abandoned dwelling), which, for its shelter and retirement, they had selected, called a *proseuchæ*, or *prayer-place*. Such plain worship-places are met with to-day in Mohammedan countries, and one is here pictured. They were generally situated in a grove, or under a tree, either by the sea-side, or, more commonly still, by the banks of a river, as many of the Jewish ceremonial observances required water for performing ablutions. The one at Phil-



JEWISH PRAYER-PLACE (PROSEUCHÆ).

"Where prayer was wont to be made."—Acts xvi. 13.

ippi was outside the city, by the banks of the river Gaggitas, or *Zygactes*—a word which means "pole-break," and which is said to have been so called by the Greeks from an absurd legend that one of their false gods, *Pluto*, in crossing here broke the pole of his chariot.

A few Jewish women, and some "proselytes of the gate," as they were called, believers in the God of Israel, Sabbath after Sabbath had been accustomed to meet here for prayer. And among the women there was one by the name of *Lydia*, a seller of "purple" fabrics, a travelling merchant-woman.

man, with her servants, residing now here awhile, but belonging to Thyatira, in Asia Minor. At home Lydia probably had another name. She was here called *Lydia*, from the province from whence she came ; a common custom in those times. What her real name (at home) was, we have no means of knowing. Thyatira, as we have seen, was remarkable for its brilliant dye and the manufacture of purple, or crimson goods (see Index). An inscription, in Greek, was recently found at Thyatira, reading "*The Dyers.*" So far back as the time of Homer we read of the Lydian purple, or crimson—

" And as by Lydian, or by Carian maid,
The purple dye is on the ivory laid."—*Iliad*.

Lydia and her household believed, and were baptized ; and these, with other converts, constituted a church, to which many were added—all growing out of a prayer-meeting in this humble oratory on the river-side ! It may be, too, that Lydia, returning to her native place, aided in the establishment of the church at Thyatira, to which the Apostle John afterward wrote in the Revelation, and which he commended for charity, and faith, and patience (Rev. ii. 18, 19).

The conversion of a female slave, who had " a spirit of divination " (Acts xvi. 16), soon resulted in the arrest and imprisonment of Paul and Silas. This woman, by wild gestures and words and ravings (called "*oracles*"), practised on the weakness of the ignorant by pretending to reveal the events of the future. The Greeks and Romans supposed such unhappy persons to be possessed by the god *Apollo*, and that through his agency they had this " spirit of divina-

tion." Apollo was often called by the title of the "*Pythian Apollo*"—*Python* being a serpent which he was said to have destroyed with arrows as soon as he was born. These diviners, or soothsayers, or ventriloquists, therefore, were said



A MODERN GREEK SERVANT GIRL.

"A certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying."—Acts xvi. 16.

to be possessed of *the spirit of Python*, or of *Apollo*. Sometimes those supposed to be possessed of this spirit were of the highest rank of society; sometimes they went about the streets like insane impostors of the lowest rank. Very often

they were slaves, and the value of such a demoniac slave was sometimes so great that two or more persons were partners in owning the property. This was the case here. (See farther, under *Python* in Index).

The masters or owners of this slave had much gain from this source. Paul and Silas seem, after the conversion of Lydia, to have been in the habit of going for some time to the oratory at the river side ; and the "possessed" had followed the Apostles several times on their way thither, crying out : "These men are the servants (slaves) of the Most High God." She may possibly have been herself a Jewess, and had some idea about the coming of the Christ ; and the preaching of Paul may have produced some singular effect on her mind, for she added, "They show unto us the way of salvation." Day after day she seems to have returned to the same spot, repeating her wild ravings, until Paul bade the spirit come out of her (see Acts xvi. 18, etc.).

Seeing the hope of their gain lost, her masters procured the arrest of Paul and Silas on the charge of throwing the city into confusion, and they were dragged into the *forum*, or *market-place*, seen in the foregoing cut. In the midst of the violence of the mob, the civil authorities ordered the lictors to strip the Apostles, and examine them by scourging. The *scourge* sometimes consisted of a bundle of small rods, which were the badge of the magistrates' attendants, and with which, on a signal from the bench, the officers chastised the insolence or obstinacy of offenders at the bar. In such cases, the infliction was comparatively light and gentle. But much greater severity was used when, in the progress of trial, it was resorted to as a means of ex-

torting from the lips of accused persons a confession of their guilt.

The Roman scourging was more severe than the Jewish, where the number of stripes was limited by law to forty (Deut. xxv. 3). To prevent the possibility of excess, by mistake in counting, the legal number was reduced by one. Paul was thus beaten five distinct times (2 Cor. xi. 24). The offender was stripped down to his middle, and tied by the arms to an inclined pillar, that the executioner might more easily come at his back. The whipper often mounted upon a stone to have a better chance to strike.

By the Romans the scourge was made of cords or thongs of leather, and especially of ox-hide. There was one sort with which slaves were beaten, the use of which was particularly severe. It was knotted with bones, or heavy indented pieces of bronze. Sometimes two or three of the thongs terminated in hooks. Such an instrument of torture was called a *scorpion*. It was the *Roman* scourging to which our Lord was subjected (Matt. xxvii. 26). It had no legal limit, and often was merciless, resulting in death on the spot.

Paul, in referring to the ills he had endured at the hands of his countrymen, says, "Five times I received forty stripes



LICTOR, WITH BUNDLED RODS.

"And the magistrates rent off their clothes, and recommended to beat them."—Acts xvi. 22.

save one." In the case of the Roman rod-scourging, he speaks of suffering stripes "*above measure.*" He was in this way "thrice beaten" (2 Cor. xi. 25).

In this case at Philippi we can almost hear the rough voice of the Prætors, "*Go, lictors! off with their garments, and beat them!*" And it was done.

The Prætors, in the present case, not contented with the scourging, gave the jailer strict orders to keep them "safely." It was a significant hint to deal as harshly with them as he might. Hence they were thrust into "the inner prison." This was doubtless one of those dark cells that had such a terrible name in the Roman world, where the heavily bound captives were left to endure the tortures of a living death. The inner prison was a dark and loathsome cell; the door of which was so narrow that a person had to be violently thrust through in order to enter; the bottom of which consisted of such an accumulation of mud and filth that he sank almost to the knees. It was altogether so horrible a place that no soldier was mean enough to be appointed to the degrading office of mounting guard there. Not even the jailer was required to remain in it, but was furnished with a small sentry-box at the entrance, in which he sat, to be within hearing if any commotion was made by the prisoners. It was into such a cold and disgusting hole that Paul and Silas were thrust.

Nor was this all. Their feet were made fast in the *stocks* (Acts xvi. 24). The *stock* was a wooden block furnished with holes, into which the feet, and often the hands were put, and, in case of proposed torture, stretched from one another in a most painful manner.

It is generally held that the stocks at Philippi were the *cippi*, or pieces of wood used among the Romans, which not only loaded the legs of the prisoners, but sometimes distended them in a very painful manner. It is highly probable that the situation of Paul and Silas here was made more painful than that of an offender *sitting* in the stocks ; especially if (as is very possible), they lay with their bare backs, so lately scourged, on the dirty ground.

But the spirit of joyfulness was yet within these good men, and at midnight, with heart and voice, they sang praises



A PRISONER IN THE STOCKS.

"Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."—ACTS xvi. 24.

"Thou putttest my feet in the stocks."—JOB xiii. 27.

to God. *What* they sang we do not know ; but likely words such as these :

'Let the sighing of the prisoner come before thee :
 Preserve thou those appointed to die,
 For I am brought very low.
 Bring my soul out of prison,
 That I may praise thy name.
 Happy is he that hath the God of Jacob for his help,—
 Whose hope is in the Lord his God.
 For he hath broken the gates of brass,
 And cut the bars of iron in sunder.'—(Ps. lxxix. cxlii.)

At that very moment an earthquake shook the prison walls, and the bands of the prisoners were loosed, and the doors flew open. The keeper, holding a blazing torch (*Greek* "lights"), rushed into the cell with the anxious question, "What must I do to be saved?" and is told, "*Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.*"



MAP OF ANCIENT GREECE ENTIRE, WITH ITS HISTORIC POINTS.

And soon the jailer and his whole house are baptized, rejoicing in the Lord (Acts xvi. 25-30).

We must next see Paul and Silas, sore from their scourging, moving along on the great paved road from Philippi to Thessalonica, a distance of ninety or one hundred miles. At this time the country now commonly called Greece

was divided into *Illyricum*, *Macedonia*, and *Achaia*. If Paul did not preach in Illyricum he went to the very borders of the province. *Amphipolis* and *Apollonia* divided the distance between Philippi and Thessalonica into three nearly equal parts. The journey from one place to another was about a day's travel.

Thessalonica was so named from a sister of Alexander the



SALONICA, ON THE THERMAIC GULF: THE OLD THESSALONICA.

"Even in Thessalonica ye sent once and again unto my necessities."—*PHILIP iv. 16.*

Great, and was the capital of Macedonia. Ruins of ancient buildings are found here now ; among others a Turkish mosque containing an old and singular marble pulpit, from which, tradition says, Paul preached. The walls of the present city are five miles around ; and as one sails up the *Bay of Thermæ* they have a very striking appearance, as seen in the engraving, being whitewashed and painted, and lying up the hill-side in the form of an amphitheatre.

Out of some 80,000 inhabitants, more than one-half are Jews, of whom many are engaged in the manufacture of *cloth for tents*—a circumstance which is curious in connection with the employment of the Apostle during his residence here, in *making tents*. Late at night, no doubt, the Apostle might have been seen by lamp-light, working at the rough tent-cloth, so as to be “chargeable” to no one (see 1 Thess. ii. 9).

Persecution drove Paul hence ; but a church was formed, to which two Letters were addressed.

Passing out by the arch at the western gate, Paul went sixty miles’ distance to the lovely city of *Berea*, situated, among its gardens, streams, and groves of palm and plane trees, on the eastern slope of a chain of mountains of which *Olympus* is the chief. This town was founded by one Pheres, and called *Pherea*. Many were converted here. and there is this memorable record of them: “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so” (Acts xvii. 11). We know little of this city as it was, but at this day it is one of the most pleasant towns in the region. Plane trees spread a grateful shade over its gardens, and streams of water abound in every street. There are some few remains of Greek and Berean antiquities.

But the Jews at Thessalonica, stirred with envy on hearing of Paul’s success, pursued him to Berea, and compelled him to leave this place also.

From Berea the missionaries made for the Thermaic Gulf, and thence passed into the Ægean Sea. They soon landed in southern Greece, being found at Athens.

As we sailed along down the shores of Greece, it was easy to figure to the mind these voyagers as looking upon the same beautiful islands which we saw.

"The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose and Phœbus sprung :—
Eternal summer gilds them yet,
But all except their sun is set !"



THE GRECIAN ISLE OF DELOS, AN ANCIENT SEAT OF APOLLO-
WORSHIP. MOUNT CYNTHUS IN THE REAR.

Delos was consecrated in a special manner to Apollo and Diana, who each derived a name from Mount Cynthus. Here was a magnificent temple dedicated to Apollo, erected by the united labors of all the Grecian potentates, who also jointly contributed to its preservation in suitable splendor. Here was also a colossal marble statue of Apollo, twenty-four

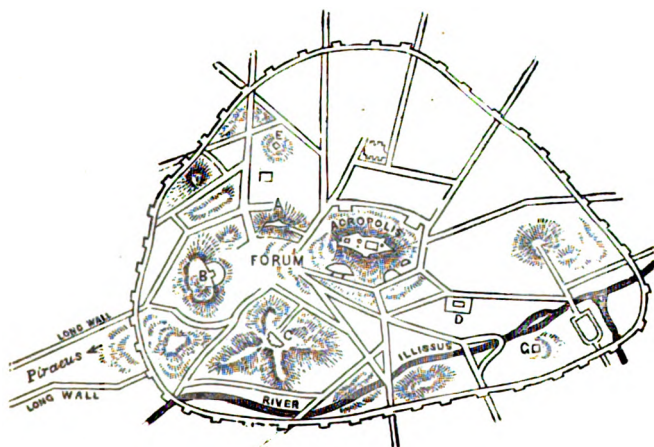
feet high, presented by the inhabitants of the island of *Naxos*. It is now mutilated and in fragments ; but the pedestal, a huge block of polished marble, and dedicatory inscriptions, yet remain. The chief temple of *Apollo* here is said to have been founded fifteen hundred years before Christ.

Passing on in our journey, what thoughts and associatious crowd upon the mind as one approaches *Athens* !

"Athens, the eye of Greeee ! Mother of arts
And eloquence ! Native to famous wits !
See there the olive groves of *Academe*.
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long ;
There—flowery hill—*Hymettus*, with the sound
Of bees' industrious murmur, oft invites
To studious musing ; there *Ilissus* rolls
His whispering stream. Within the walls then view
The schools of ancient sages—his who bred
Great Alexander to subdue the world,
Lyceum then, and painted *Stoa* next."—MILTON.

It is the city of *Socrates*, and *Plato*, and *Xenophon*, and *Aristotle*, and *Miltiades*, and *Themistocles*, and *Demosthenes*, and *Sophocles*, and *Phidias*, and *Praxiteles*!—and more ; it is the city where the great Apostle to the Gentiles so ably and eloquently expounded to the intellect of the world the doctrines of revelation. And we are here ! While the luggage was being loaded we strolled through the village of *Piræus*, one of the three ports of old *Athens*, and admired the mountains of *Morea* and the glimpses of *Bæotia*. In our wagons we rode over a turnpike for forty-five minutes, across a level plain, with green trees on the wayside, until we reached *Athens* itself, with its 40,000 inhabitants.

At the south-west of Athens are the waters of the *Saronic Gulf*, and about it are the mountains *Lycabettus*, *Hymettus*, *Pentelicus*, and *Parnes*. The road running off west to Eleusis is the *Sacred Way*. The beds of the two rivers which we can trace (generally nearly waterless) are the *Cephisus* and *Ilissus*. Off in the grove at the north-west was the *Academy of Plato*. That of *Aristotle* was on the *Ilissus*.



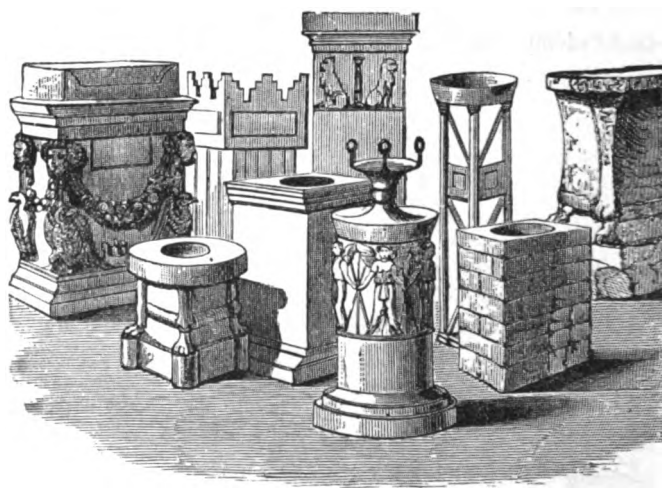
PLAN OF THE CITY OF ATHENS.

By a look at the plan given, the Acropolis is seen in the very centre. A is the Areopagus, or Mars' Hill. B is the Bema, or Pnyx. C is the hill Museum. D marks the Temple of Jupiter Olympus. At its right is the Stadium.

We will now come to particulars, and examine the chief wonders of the Grecian Capitol.

Paul, with his fine classical taste and education, must have been attracted by the ten thousand objects of beauty

about him. But he did not turn aside to these. His mind was on greater things ; and "his spirit was stirred within when he saw the city *wholly given to idolatry*" (Acts xvii. 16). It was a common saying that it was easier to find a *god* in Athens than a *man*.



ALTARS TO KNOWN AND UNKNOWN GODS.

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an Altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts xvii. 16, 22, 23.

The Athenians were peculiarly *observant* of *unseen influences*. Paul refers to this in saying they were "*very devout*" (Acts xvii. 22), a better rendering for "too superstitious." Their reverence went out to *fancied* objects, making them gods. They even went so far as to dedicate altars to *unknown* gods—"I found an altar to the UNKNOWN GOD" (Acts xvii. 23).

When any public calamity was not removed by the invocation of the gods known to the laws, it was customary to let victims loose into the fields, or along the public ways, and whenever they stopped there to sacrifice them "to the propitious unknown god."

There is a reasonable probability that by "The Unknown God" in this case was actually meant **JEHOVAH**.

Among the antiquities at Rome is a very old altar to the Unknown God. It is inscribed: "*Sacred, to either a god or goddess.*"

Having spoken of the "religion" of the Athenians, we may refer to their *philosophy*; which indeed is little else than another name for their religion. When Paul came here there were four great schools, the *Lyceum* and the *Academy*, the *Garden* and the *Porch*. Among the other philosophers the Stoics and Epicureans would more especially be encountered; for the "Painted Porch" of Zeno was in the Agora itself, and the "Garden" of the rival sect was not far distant.

In opposite directions are the two memorable suburbs where Aristotle and Plato, two pupils of Socrates, held their illustrious schools. Their positions are defined by the courses of the two rivers. Near the base of Lycabettus was a sacred enclosure. Here was a statue of Apollo Lycius, represented in an attitude of repose, leaning against a column, with a bow in the left hand, and the right hand resting on his head. The god gave the name to the *Lyceum*. Here among the groves the philosopher of Stagirus, the instructor of Alexander, used to *walk*, and here he founded the school of the *Peripatetics*.

Here are some of Socrates' words when on trial:

"Now for the first time, at the age of more than seventy years, I appear at the bar of the court. Let us take the accusation. It runs to this effect: 'Socrates hath violated the laws by corrupting the youth, and by acknowledging, not the gods whom the city acknowledges, but other strange deities.' Ye men of Athens! I am obliged to you, and thank you; but I must obey deity rather than you. This which hath befallen me will, I doubt not, turn out a blessing, and it cannot be that their opinion is right who esteem death to



SOCRATES (BORN B. C. 469) AND PLATO (BORN B. C. 429). SOCRATES ON THE LEFT, AND PLATO—HIS PUPIL—ON THE RIGHT.

be an evil. The dead are more happy than the living, in other respects than this that thenceforth they die no more forever; at least if we may believe what is said of them. And now the hour is come for us to depart; I go to death, and you to life, but *which of the twain is the better choice is known only to divinity.*"

The venerable sage was tried by the court of the Areopagus, and condemned by a large majority, and the cup of hemlock was placed in his hands. He drank it with an equanimity worthy of the noblest heathen that the world has

produced. His reputed tomb is pointed out a short distance from the Pnyx.

Plato seems to have had, with all his errors, an almost divine sagacity, or supernatural foresight. Here is one of his remarkable utterances: "This just person (the inspired Teacher of whom he had been speaking) must be poor, and void of all qualifications but those of virtue alone. A wicked world will not bear his instructions and reproofs; and therefore, within three or four years after he begins to preach, he should be persecuted, imprisoned, scourged, and at last be put to death." How much it represented Christ!

The "philosophy" of these and other great teachers, "falsely so-called," of which Paul taught the Christians to "beware" (Col. ii. 8), was a chief obstacle to the success of the Apostle. Hence the *Stoics* and *Epicureans* "encountered" him (Acts xvii. 18).

Zeno, the founder of the *Stoic* school, was a native of the same part of the Levant with Paul himself. The Stoics condemned the worship of images and the use of temples, regarding them as nothing better than the ornaments of art. But they justified the popular polytheism, and, in fact, considered the gods of mythology as minor developments of the Great World-God, which summed up their belief concerning the origin and existence of the world. The Stoics were Pantheists; and much of their language is a curious anticipation of the phraseology of modern Pantheism. In this view God was merely the Spirit, or Reason, of the Universe. The world was itself a rational soul, producing all things out of itself, and resuming them all to itself again. Matter was inseparable from the Deity. The soul was, in fact, corporeal.

The Stoics said that at death it would be burned, or return to be absorbed in God. Pleasure was no good ; pain was no evil ; and right and wrong had no meaning.

If Stoicism, in its full development, was utterly opposed to Christianity, the same may be said of the very primary principle of the *Epicurean* school. If the Stoics were Pantheists, the Epicureans were virtually Atheists. Their philosophy was a system of materialism, in the strictest sense of



**EPICURUS (BORN B. C. 342), FOUNDER OF SECT OF EPICUREANS (LEFT).
ZENO (DIED B. C. 264), FOUNDER OF STOIC PHILOSOPHY (RIGHT).**

"Death is nothing to us ; for what is dissolved is insensible, and what is insensible is nothing to us."—EPICURUS.

"Let us eat and drink, for to-morrow we die."—1 COR. xv. 32.

"Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbling say ? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection."—ACTS xvii. 18.

the word. In their view, the world was formed by an accidental concourse of atoms, and was not in any sense created or even modified, by the Divinity. They did indeed profess a certain belief in what were called gods ; but these equivocal divinities were merely phantoms—impressions on the popular mind—dreams, which had no objective reality, or at least exercised no active influence on the physical world or the business of life. The Epicurean deity, if self-

existent at all, dwelt apart, in serene indifference to all the affairs of the universe. The soul was nothing without the body ; or rather, the soul was itself a body, composed of finer atoms, or at best an unmeaning compromise between the material and immaterial. Both body and soul were dissolved together and dissipated into the elements ; and when this occurred, all the life of man was ended.

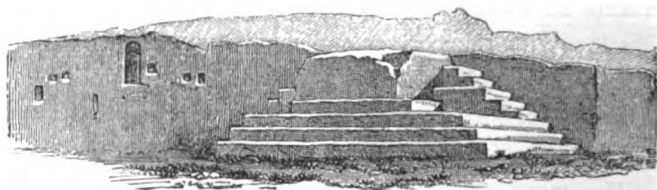
The essential principle of the Epicurean philosopher was that there was nothing to alarm him, nothing to disturb him. His furthest reach was to do deliberately what the animals do instinctively. His highest aim was to gratify himself. With the coarser and more energetic minds, the principle inevitably led to the grossest sensuality and crime. In the case of others, whose taste was more pure, the system took the form of a selfishness more refined.

The moral result of such a creed was necessarily that which the Apostle Paul described : " If the dead rise not, let us eat and drink : for to-morrow we die " (1 Cor. xv. 32).

Thus the Gospel met in the Garden an opposition not less determined, and more insidious, than the antagonism of the Porch. The two enemies it has ever had to contend with are these two ruling principles of the Epicureans and Stoics—*Pleasure* and *Pride*. Such, in their original and essential character were the two schools of philosophy with which Paul was brought directly into contact.

It was in the " market-place," or *Agora*, that the Epicureans and Stoics encountered Paul. On its edge is the *Bema* or *Pnyx*, from which the multitudes were addressed. It was a quadrangular projection of the rock, eleven feet broad, rising from a graduated basis. The summit is broken ;

its present height is about ten feet. The area of the platform was capable of containing from 7,000 to 8,000 persons. From 5,000 to 7,000 seem to have been the greatest number ever assembled. To be heard from the pulpit must indeed have been so difficult that we need not wonder that Demosthenes, who often spoke from this rostrum, found it necessary to strengthen his voice. It is proper to add that some few writers hold that this *Bema* was rather a great altar-shrine than a platform for the orators; and that the altar to the Unknown God stood here.

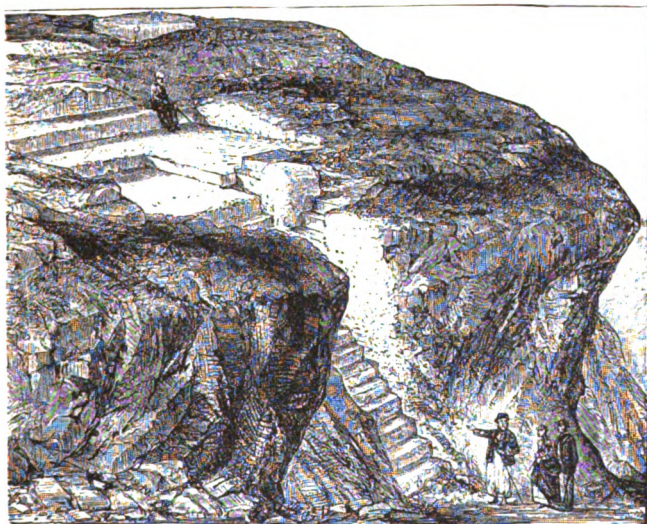


THE BEMA, OR PNYX, AT ATHENS, ON EDGE OF THE OLD "MARKET-PLACE," FROM WHICH DEMOSTHENES AND OTHER ORATORS SPOKE. WITH ANCIENT TOMBS (LEFT.)

"Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.—ACTS xvii. 17.

The Epicureans treated the preaching with contempt, saying to one another, "What doth the babblers mean?" The Stoics, as if they had caught a glimpse of his meaning, observed to him, "Thou seemest to be a setter forth of strange gods!" This, the sacred historian informs us, was "because he preached unto them Jesus and the Resurrection;" meaning, it would seem, that these two words, so frequent from his lips, were taken by them for names of the gods, male and female, Jesus and *Anastasis* (the *resurrection*), whose worship he proposed to their acceptance.

From the market-place they led Paul to the *Areopagus*. Of all the antiquities in Athens nothing took a deeper hold upon me than this *Mars' Hill*, or the *Areopagus*. I visited it again and again ; and all alone, before the glorious sun-rising, sat with open Bible and drank in Paul's magnificent



MARS' HILL, OR AREOPAGUS: FROM A MODEL MADE ON THE SPOT.

" And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is ? Then Paul stood in the midst of Mars' hill."—Acts. xvii 19, 22.

sermon (Acts xvii.) delivered on this very spot ; every word of which now seemed charged with a new force. As seen in this excellent engraving, sixteen stone steps, cut in the rock, lead up to the hill top. Immediately above the steps, on the level of the hill, are benches of stone, excavated in the limestone rock, forming three sides of a quadrangle,

like a triclinium. The great and solemn Areopagite Council sat here in the open air. The court was composed of the most distinguished men in Athens. An additional solemnity was given to the place by the sanctuary of the *Furies* in a broken cleft of the rock, below the judges' seats. (See at the right in the cut).

As Paul stood here there was everything to incline the auditors to a reverent and thoughtful attention. It is probable that Dionysius, with the other Areopagites, were on the judicial seats; and a vague tradition of the dread thoughts associated by poetry and romance with the Hill of Mars may have solemnized the minds of some of those who crowded up the stone steps with the Apostle, and clustered round the summit of the hill to hear his announcement of the new divinities. Close to the spot where he stood was the temple of Mars. That of the Eumenides was immediately below him, with the Parthenon of Minerva facing him above, and the surrounding splendid piles.

What a scene ! what an auditory ! His pulpit was Mars' Hill, the tribunal where Socrates had once spoken, at the age of seventy, on the same charge of introducing strange gods. His canopy was the intense blue of an Attic sky. And the craggy mountains all around, and the waters he had lately crossed, and the crowded monuments of art—these were before and on every side ! He looked above them all, and proclaimed that *his* " God, who made the world, and all things therein," owns, as the most hallowed of temples, the *hearts* of those who devoutly " seek " Him ; and that the noblest forms of their marble and gold and silver were but poor mockeries of the majesty of his glory.

How impressively, but with what peril, must he have uttered the words, "God that made the world, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in *temples made with hands!* Forasmuch as we are the offspring of God, we ought not think that the Godhead is *like unto gold, or silver, or stone, graven by art and man's device*" (Acts xvii. 23, 29).

It is an interesting fact that we have the portrait of *Aratus*, quoted in this address of Paul, and the very connection of the citation. Aratus was a Greek poet, a native of Cilicia; a circumstance which would, perhaps, account for Paul's familiarity with his writings. He flourished about the year 270 before Christ. His astronomical poems were so celebrated that Ovid declares his fame will live as long as the sun and moon endure. How little did the Athenian audience imagine that the poet's immortality would really be owing to the quotation made by the despised provincial who addressed them! Nearly the same words occur also in the hymn of Cleanthes, a stoic of Assos in Troas. Cleanthes, in his *Hymn to Jove*, sings:



PORTRAIT OF ARATUS, THE CILICIAN POET, AUTHOR OF THE PHÆNOMENA. QUOTED BY PAUL IN HIS ADDRESS ON MARS' HILL.

"Doth care perplex? is lowering danger nigh?

We are his offspring, and to Jove we fly."—ARATUS.

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."—ACTS xvii. 28.

“Great Jove! most glorious of the immortal band!
 Worshipped by many names alone in might!
 Author of all! Whose word is Nature’s law!
 Hail! Unto thee may mortals lift their voice,
For we thine offspring are. All things that creep
 Are but the echo of the voice Divine.”

Aratus, in his hymn of 732 verses, entitled *Phænomena*, thus says:

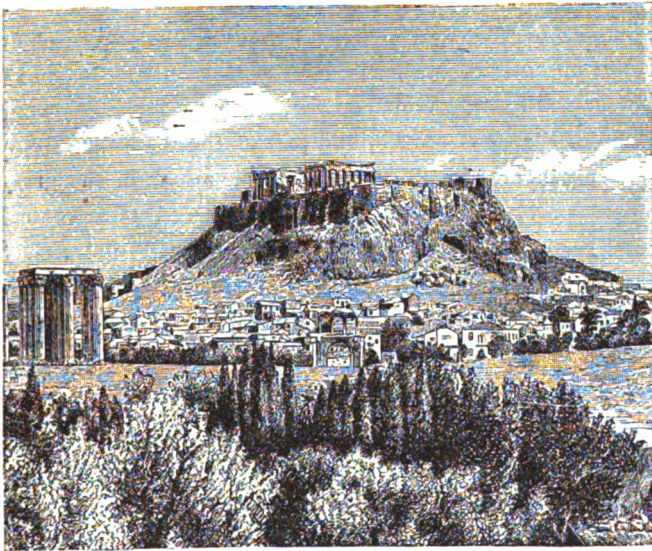
“From Jove begin we—who can touch the string
 And not harp raise to Heaven’s eternal King?
 He animates the mart and crowded way,
 The restless ocean and the sheltered bay.
 Doth care perplex? Is lowering danger nigh?
We are his offspring, and to Jove we fly.”

There are no sublimer utterances from pagan poets than those of the hymns here referred to; and it was a master-stroke of the Apostle in thus introducing them into an address before the literary men of the Grecian metropolis.

The words, “for in Him we live, and move, and have our being,” are also regarded by some as a quotation, and an old iambic to the same effect is cited by commentators. But the sentiment is not infrequent in ancient writers; and a large number of parallel quotations might be adduced.

Close to the Areopagus is the *Acropolis*. You can pass from one to the other in five minutes. The feeling of the Athenians with regard to the Acropolis was well expressed by a rhetorician, who said it was “The middle space of five eccentric circles of a shield, whereof the four were Athens, Attica, Greece, and the world.” It is *the* point of Athens. In the six days which I spent at the Grecian capital, I visited

this place every day, and sometimes twice a day, never tiring of its wonders. Let us look at it with Paul's eyes. He came up from the Piræus by the very way we came. He approached the Acropolis almost in a direct line, coming in, as we believe, between the Pnyx, or Bema, and the Hill of the Muses. Let us suppose that he at once ascended the



THE ACROPOLIS AT ATHENS, WITH VIEW OF THE PARTHENON, AND AT THE BASE THE ANCIENT THEATRES. RUINS OF THE OLYMPIAN TEMPLE AT THE LEFT.

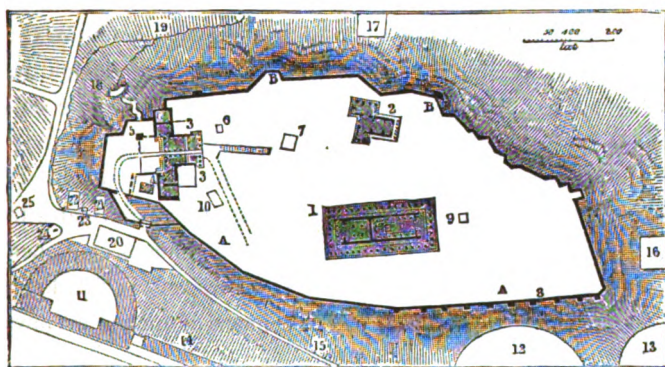
"God, that made the world and all things therein, dwelleth not in temples made with hands."—Acts xvii. 24.

Acropolis. In doing it he passed near the building where were laid up the vestments used in the annual processions of Minerva, and a statue of Neptune on horseback, hurling his trident, and a temple of Ceres, with inscriptions tell-

ing that it was the work of Praxiteles. Jupiter and Apollo, and Mercury and the Muses, are seen near the sanctuary of Bacchus. He comes, as we have seen, into the Agora, the meeting-place of philosophy, idleness, conversation, buying and selling. Within a few rods of the Acropolis, at his left as he goes up, is the Areopagus just described. The *Gateway*, or *Propylæa*, cost \$2,250,000, a sum which, in the difference of values now, would probably equal *ten millions*. It was approached by a lofty flight of sixty marble steps, 70 feet in width, and divided in the centre by a chariot road. Many of the steps remain, and part of the road-way, which is deeply indented with *ruts made by the wheels* in the great processions. The Propylæa itself consisted of a central porch, with two wings. The porch, 65 feet wide and 48 feet deep, was faced with six majestic Doric columns, surmounted with heavy frieze and pediment.

High upon the area of the Acropolis, itself 500 feet above the sea, was seen towering 85 feet, the colossal statue of *Minerva Promachus*, made by Phidias of the spoils of Marathon, with shield and spear flashing in the light. Its height was such that the glittering crest of the helmet and the point of the spear might be seen at sea as ships approached Athens after coming round Cape Sunium. The statue must have appeared to the left hand of the Parthenon, and was probably as high as the summit of that temple; we cannot allow less than 50 feet for the height of the statue, and 20 for that of the pedestal. What was most remarkable in this statue was an image of Victory four cubits high, which stood on the outstretched right hand of the goddess. The surrounding rocks are all covered with little sanctuaries—

shrines of Venus, and Bacchus, and Æsculapius, and Earth, and Ceres, and the gem of all, the Temple of *Unwinged Victory*. The platform of the Acropolis was but a brilliant museum of art, of history, and of religion. The whole was "one vast composition of architecture and sculpture, dedicated to the national glory and to the worship of gods."



PLAN OF THE ACROPOLIS.

The points marked in the plan are as follows : AA. Southern or Cimonian Wall. BB. Northern or Pelasgic Wall. 1. Parthenon. 2. Erechtheum. 3. Propylæa. 4. Temple of Niké Apteros : beneath is T. of Ge Curotrophus and Demeter Chloe. 5. Pedestal of the Statue of Agrippa. 6. Quadriga. 7. Statue of Athena Promachus. 8. Gigantomachia. 9. Temple of Rome and Augustus. 10. T. of Artemis Brauronia. 11. Odeum of Herodes or Regilla. 12. Dionysiac Theatre. 13. Odeum of Pericles. 14. Stoa Eumeneia. 15. Grave of Talus or Calus. 16. Eleusinium. 17. Aglaurium. 18. Grotto of Pan. 19. Pelasgicum. 20. Asclepiæum. 21. T. of Aphrodite Pandemus. 22. Temple of Themis. 23. Grave of Hippolytus. 24. Statues of Harmodius and Aristogeiton. 25. Altar of the Twelve Gods.

The statues of Theseus contending with the Minotaur, Hercules strangling the serpent, the Earth imploring showers from Jupiter, would draw the eye. So would Minerva causing the olive to sprout, while Neptune raises the waves. But what is that magnificent building at the right, in the

extreme distance westward? It is the *Parthenon*, the chief glory of this area, the pride of all Greece, the admiration of the world. The Parthenon is, as the Bishop of Lincoln well calls it, "the finest edifice on the finest site in the world, hallowed by the noblest recollections that can stimulate the human heart." In this temple, an architecture which had gone on through centuries of refinement, until it culminated here, was combined with the work of the greatest sculptor the world ever produced. Observe the pure Pentelic marble of which it is composed, and those finely fluted Doric columns, 46 in all, and 37 feet high, surrounding the building. Measure the proportions. It is 266 feet long, and 108 feet wide. In its glory each of the 92 metopes was adorned with a representation in high relief, while the pediments contained some 40 statues, over life-size, and the frieze, 613 feet long, was ornamented with the finest specimens of ancient art anywhere to be seen.

Phidias adorned the Parthenon with paintings and sculpture. Pericles built it. It was finished 438 B. C., the cost being about *four millions* of dollars of our money. It stands on the site of an older temple of Minerva, and is the highest point on the Acropolis. To the north of the Parthenon, on the same area, is situated the *Erectheum*. The external form is easily traceable. Three vestibules led to the interior, which is 74 feet long by 38 feet wide. A chief charm is the variety of its architecture. The temple was of the Ionic order, and was completed about 400 B. C. The exquisite temple of Athené Niké, or Niké Apteros, *i. e.* "*Unwinged Victory*," arose in the beautiful conception that Victory took up her abode in Athens, folding her wings, never to depart. She

is represented in a sculpture kept within, as at rest, fastening her sandal. It is a little gem, only 32 feet by 21, having four Ionic columns on either façade, 16 feet high, and 2 feet in thickness. The Turks pulled down this lovely specimen of art ; but it was reconstructed by German architects in 1835.

Some of the finest ornaments of the Parthenon have been



PRESENT APPEARANCE OF THE PARTHENON, OR TEMPLE OF MINERVA, ON THE ACROPOLIS AT ATHENS (438 B. C.): COLUMNS OF THE ERECHTHEUM ON THE LEFT.

taken to England by Lord Elgin. Recent investigations have revealed the secret of that unapproachable symmetry and grace which distinguishes the Parthenon and the other Athenian temples. There are *no actually straight lines*: all *curves*, and the lines and angles of the entire structure are adjusted according to the most delicate laws of optics,

showing an advance in the application of science to art far beyond that of modern architecture.

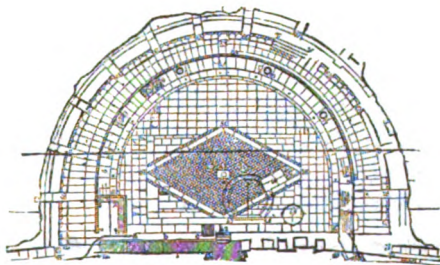
But enough, we must leave this pride of grace and perfection of all art. It *was* the fortress of the city, the treasury, the shrine of all offerings, and the museum of art for the Athenian people. It *is*—what? An area of ruins and wild plants—a field of chiselled fragments. It is the haunt of hawks and kestrels, and owls, and ravens. Once this spot and all around it spoke of genius and national greatness. How different now!—a mighty witness to the insufficiency of civilization without the Gospel!

Just at the left, in the view here given of the Acropolis, is seen all there remains of the far-famed *Olympicum Temple*. There are few remains of antiquity more impressive than this. It is referred to in these well-known lines :

“ Here let me sit upon this massy stone,—
The marble column’s yet unshaken base.
Here, son of Saturn ! was thy fav’rite throne,
Mightiest of many such ! Hence let me trace
The latent grandeur of thy dwelling-place.”

It stands quite alone, and although only 15 columns are now erect out of the 124 which formed the porticoes and peristyles of the temple (there were 16 until the storm of Oct. 26, 1852), yet their happy disposition conveys to the spectator no inadequate idea of the original size of the building. The fallen column, although its loss detracts from the grouping, as a vast fragment serves to give a scale to the rest. The temple was 354 by 170 feet. Other particulars as to the temple need not be given.

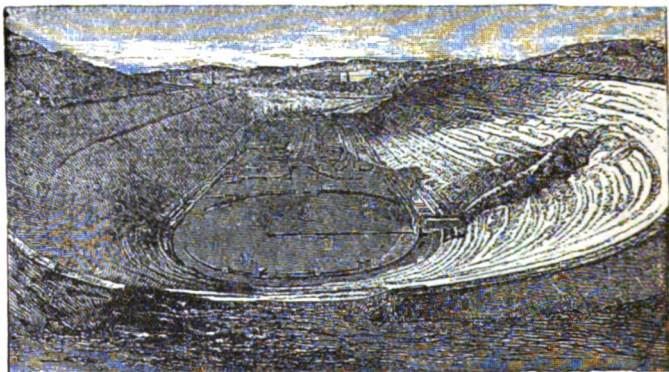
The *Dionysiac Theatre*, clinging to one side of the Acropolis, is also an antiquity of interest. This noted structure was begun five hundred years B. C., and finished one hundred and sixty years afterward. The dramas of Æschylus, Sophocles, Euripides and Aristophanes were exhibited here. The remains now visible belong to the time of Hadrian (117–138 A. D.) In the centre of the semicircle we may see the spot where stood the altar of Dionysius, round which the chorus moved. The middle of the floor of the orchestra is paved with small pieces of gray marble, arranged on a



DIONYSIAC THEATRE, WHERE THE NAMES OF THE OCCUPANTS OF
ASSIGNED SEATS STILL REMAIN.

slope to carry off the rain and the *blood* of the victims on the sacrificial altar. A thick wall fences off the front row of seats from the orchestra, forming the places of honor for religious and other official dignitaries. *The name of each occupant is perfectly distinct in Greek characters.* In the centre of the middle compartment (assigned to the tribe of Hadrian) is the beautifully carved *throne* of the priest of Dionysius, the giver of freedom. Behind these are the marble seats for the rest of the people of Athens. It is one of the most remarkable ruins of the kind to be found.

The *Great Stadium* (called the *Athenaic*) interested me much, and I carefully took its measurements. It is on the gently sloping bank of the *Ilissus* (now nearly dry), and was laid out by the orator Lycurgus (B. C. 340), who obtained the ground, which was well calculated by nature for the purpose, and from which he excavated a quantity of earth equivalent to 80,000 cubic metres, or 2,720,000 cubic feet. The wealthy Athenian citizen, Herodes Atticus, whose name is preserved by the Odeum underneath the south-west end of the Acrop-



THE GREAT AMPHITHEATRE AT ATHENS, ON THE ILISSUS.

"We are made a spectacle [show, exhibition] unto the world, and to angels, and to men."—1 COR. iv. 9.

olis, was crowned in the games of the Stadium five hundred years after its completion; and he promised on this occasion to the assembled spectators that when they next should witness the celebration of the Panathenaic games they should view them in a stadium of *white marble*—a promise fulfilled in four years. The size is 663 by 100 feet.

It is supposed that 50,000 persons could be accommodated in the Stadium, and for the convenience of so many it is

believed that admission to the space allotted to the spectators was attained from above. At the further end of this portion of the Stadium are remains of a Doric stoa, 104 feet in length and 32 feet in breadth. It is supposed that the judges sat here.

The remains of an immense cavern (artificial) are found, where the wild beasts were confined until wanted to be let loose in the arena. Socket holes of the iron lattice gates are seen. When Hadrian presided at the Panathenaic games he caused *one thousand* beasts to be hunted and fought with in the Stadium. Drains throughout the edifice were constructed to carry off the blood. Many portions of these are preserved.

Near the Acropolis is a pretty round tower, of ancient date, within which is the celebrated fountain *Clepsydra*; so called because it was intermittent, the supply being greatest at the commencement, and least at the falling off, of the Etesian winds. It was anciently called Empedo, and was supposed to have a subterranean communication with Phalerum. There is a tradition to the effect that Socrates used to take his stand at the foot of this clock tower and here instruct the rising youth of Athens.

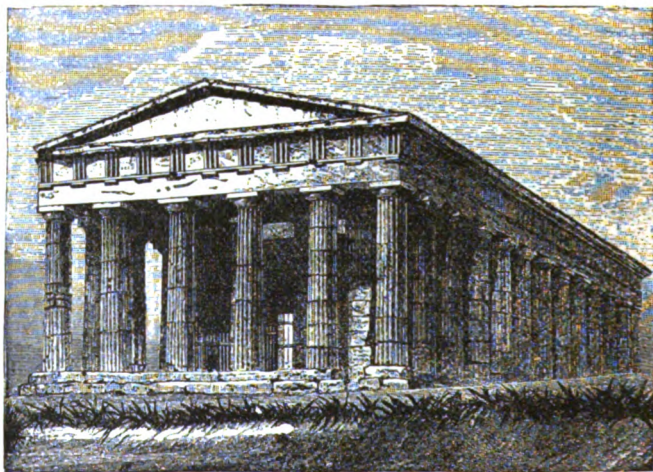
The *Theseum* is the most perfect architectural relic, for its age, of all antiquity. It was preserved during the dark ages by having been converted into the church of St. George, which occupied the whole area of the cella. It is peripteral



CLEPSYDRA, OR WATER-CLOCK, TO TELL THE HOUR IN CLOUDY WEATHER. FROM AN ANTIQUE GEM.

and hexastyle, and each flank shows thirteen columns. The length is 104 feet 3 inches, and the breadth 45 feet on the upper step.

The temple stands quite detached, on a little point of land running out from the hill of the Areopagus, a site admirably selected to display its architecture. The place it stands on is so little elevated that a person might leave



THESEUM AT ATHENS: (ABOUT 500 B. C.): THE MOST PERFECT ARCHITECTURAL ANTIQUITY, FOR ITS AGE, IN THE WORLD.

Athens without perceiving it to be placed on any hill at all; yet nobody can fail to observe that it is a conspicuous object, and looks well from every point of view.

This splendid relic of the past, and others like it, painfully reveal the inherent weakness of the fascinating civilization which here culminated. The mythological system of Greece (substantially its *religion*), with all its beautiful

imagery, and all its ministrations of poetry and art, left man powerless against his passions, and only amused him while it helped him to be unholy. Art was little else than the handmaid to Lust. It would be the worst delusion to judge favorably of the Grecian religion from the virtue and wisdom of a few great Athenians whose memory we revere. Nothing could be further from the truth. Religion was a deification of voluptuousness. The most shameless profligacy was encouraged by the popular belief concerning the character of the gods, and by the ceremonies of the established worship. Authorities might be crowded in proof of this statement, both from Heathen and Christian writings. It is enough to say with Seneca, that "no other effect could possibly be produced ; and that all shame on account of sin must be taken away from men if they believe in such gods." Augustine truthfully affirmed that "Plato himself, who saw well the depravity of the Grecian gods, and seriously censured them, better deserves to be called a god than do those ministers of sin themselves."

And thus the whole superficially splendid system of religion, or philosophy falsely so called, went down, bearing eternal testimony to its utter insufficiency.

"Ancient of Days! august Athena! where—
Where are thy men of might, thy grand in soul?
Gone—glimmering thro' the dreams of things that were.
First in the race that led to Glory's goal,
They won, and passed away—and this is the whole :
A school-boy's tale, the wonder of an hour.
The warrior's weapon and the sophist's stole
Are sought in vain, and o'er each mouldering tower,
Dim with the might of years, gray flits the shade of power."

Something is being done to build the present Athenian civilization on a better basis. As Athens can never become a great commercial or manufacturing city, the Greek Government is wisely seeking to make it an educational centre. Its university is rapidly gaining a high reputation ; having four faculties, embracing 66 professors, and about 1200 students. Its library, which is admirable both in the selection and management of books, numbers 120,000 volumes. The new Academy of Arts and Sciences is very beautiful. The school system in Athens is comprehensive, and so adjusted as to stimulate the students to the highest culture.

The Greek church (the State establishment) is not more orthodox, practically, than the Roman Catholic. Superstition and sacramentalism prevail. There is some missionary effort here, but evangelical work is very slow and difficult. The Greeks are proud of their opinions and of their antecedents. Their history is identified with their religion. Yet the field should not be abandoned, for Greece presents a noble sphere for usefulness to any Christian denomination which will carry on a mission with vigor.

One sees here the contrast between Athens and Jerusalem. Athens represented the world without a revelation ; Jerusalem the world with a revelation. Athens was the metropolis of the god of this world ; Jerusalem of the Mighty Jehovah. Athens was where Satan captivated men's souls ; Jerusalem was where Christ redeemed them. And how mighty the power of that Gospel, whose first trophies in Athens were Dionysius, the Areopagite, and a woman named Damaris, and others with them, and which finally overturned the whole system of idolatry having here its seat ! And it

shall yet farther be displayed ; and songs shall ascend even from Athens to the *One God* whom Paul here preached.

A glance at this map will show the positions of Marathon, Corinth, Cenchrea, Delphi, Mount Parnassus, and other interesting sites.

Marathon, with its historic acres, is but twenty-two miles north-east of Athens. It can be seen about as well from the peak of Pentelicus as by descending to the plain. From here



MAP OF THE ISTHMUS, WITH MARATHON, CORINTH, DELPHI, MOUNT PARNASSUS, AND THE SARONIC AND CORINTHIAN GULFS.

the hamlet of Marathon is in sight at your feet, and in front of it lies

“ The battle-field, where Persia’s victim horde
First bow’d beneath the brunt of Hellas’ sword.”

Toward the sea is the mound raised over the Athenians who fell in the battle against the Persians. On the left appears the Marathonian shore, where the Persians landed ;

and close to the shore is a marsh where may still be found the remains of trophies and monuments.

Corinth should be visited by the Christian traveller at Athens. It is forty miles off, and can be reached by land or the sea. Our way was the latter. Paul went thither (Acts xviii.) upon leaving Athens ; probably by the sea-voyage. The famous *Isthmus*, lying between the two points of Athens and Corinth, is itself a sufficient inducement for the journey. It connects the *Peloponnesus* with Northern Greece. It is properly the *roadway* (the only one) between the waters of the *Ægean* and *Ionian* seas ; or between the *Saronic* (*Ægina* or *Salamis*), and *Corinthian* gulfs. It is ten miles long, and from seven to nine wide.

The great importance of this isthmus is therefore seen at a glance. The phrase of Pindar is that it was "the bridge of the seas." It formed the only line of march for an invading or retreating army. Xenophon speaks of it as "the gate of the Peloponnesus," the closing of which would make all ingress and egress impossible.

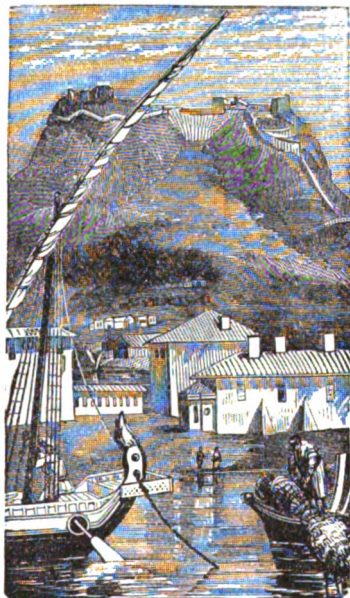
A little steamer, running daily, will take you from the Piræus to the Isthmus in four hours. On the right you have *Eleusis*, the birth-place of *Æschylus* (still a considerable village), and *Salamis*, where the great maritime battle was fought, in which the Persian fleet of Xerxes was defeated by the Greeks. The reputed *seat* of Xerxes is pointed out on a crag of the Attic coast, where he erected a lofty throne to survey the battle ; and, as it turned out, to see his own defeat. Ajax from hence accompanied the Greeks, with twelve Salaminian ships, to the Trojan war. Other points of interest are also seen.

Corinth was not properly on the sea-coast, but had two ports; *Cenchrea* (*Celchries*) on the Saronic Bay, and *Sechæum* (*Suthraki*) on the Corinthian Bay. It was a half-mile from Sechæum to Corinth, and some eight miles from Cenchrea. The present port in the Saronic Bay is *Kalamaki*, quite a stirring little place.

It was at Cenchrea that Paul stopped a little, on leaving these parts to sail to Syria, for the performance of a ceremony connected with a *vow* previously assumed (Acts xviii. 18). Some hold that Aquila, not Paul, is to be understood as having taken this vow; but it is next to certain that *Paul* is meant. The nature of the vow is not known. If

it was a *Nazaritic* vow the head should have been shorn in the temple at Jerusalem (Numb. vi. 2, etc.), and Paul's case must have been excep-

tional. Probably Paul had bound himself by one of those vows which the Jews often voluntarily took, even when in foreign countries, in consequence of some mercy received, or



PORT OF CENCHREA AS PAUL SAW
IT. CASTLE OF CORINTH IN
DISTANCE.

"Having shorn his head in Cenchrea; for he had a vow."—ACTS xviii. 18.

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea."—ROM. xvi. 1.

some deliverance from danger, or other occurrence which had produced a deep religious impression on the mind. The obligations of these vows were *similar* to those in the case of Nazarites,—*i. e.*, as regards abstinence from strong drinks and legal pollutions, and the wearing of hair uncut till the close of a definite length of time. Here Paul, who had been for some time conspicuous for the long hair which denoted that he was under a peculiar religious restriction, came to the close of the period of obligation, and laid aside the tokens of his vow. Cenchrea at that time was a place of some size. Scarcely a ruin now marks the spot.



AN OLD COIN OF CENCHREA.

From the top of the stage-coach conveying us from Kalamaki to Corinth, I had a fine view of the isthmus; and as Paul passed just here his eye must have rested on the same natural objects that caught ours. Behind his back are the peaks of Athens. At his right, only farther west are Parnassus and the cliff of Thermopylæ. Before his face are Mount Sknona and Acrocorinthus, and farther, at the left, the highlands shutting off the valleys of the river Styx, and (farther on) of the Eurymanthus and Alpheus rivers that water the plain of Olympia. And straight at his left are the rugged elevations of the Peloponnesus.

Two objects on the isthmus here interested me much;

namely the ruins of the old *fortifications*, and the *stadium*, with olive and pine groves still growing near, from which of old were plucked the garlands of the victors. We rode close by the *Broad Canal* which Nero left unfinished at the time of Paul's death ; and in many places saw traces of the *Isthmic Wall*, so noted in history. In the Persian war, when consternation was spread among the Greeks by the death of Leonidas, the wall was first built. In the time of the Theban supremacy it again appears as a fortified line from sea to sea. When the barbarians poured in from the North,



AN ANCIENT MEDAL, COMMEMORATIVE OF THE ISTHMIAN OR CORINTHIAN GAMES.

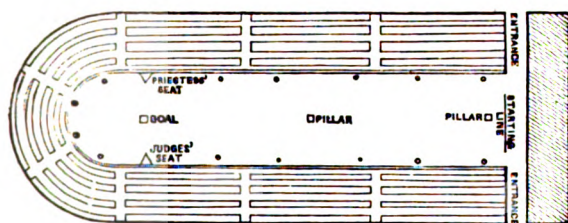
like the Persians of old, it was repaired by Valerian ; and again it was rebuilt by Justinian, who fortified it with a hundred and fifty towers.

We are here introduced into a prominent feature of Grecian life, often referred to by Paul ; namely, the national *games and contests*. They were designated, chiefly, as the Olympic, Pythian, Isthmian, and Nemean ; and may again be divided into chariot races, foot races, and wrestling or boxing. *Olympia* (hence Olympic), in Elis, near the western coast of Greece, seems to have been the original seat of these games. There is now hardly a human habitation on the site

of Olympia ; but columns and other parts of the Temple of Jupiter (one of the wonders of the world) of enormous size are found in good preservation. The Olympic Games exercised an immense influence on the character and fortunes of the whole Hellenic nation. For upward of one thousand years, the full moon after the summer solstice, every fourth year (hence an *Olympiad* is *four years*), witnessed the celebration of these games. The first Olympiad coincides with B. C. 776, and the last with A. D. 394, or the 16th of the Emperor Theodosius. To the Olympic Games we owe, not only the Odes of Pindar, but the chronology of all Hellenic history, literary and political. The *chariot races* had a specially large stadium, or course, laid out for them. It supposed that Paul refers to these in 2 Thess. iii. 1 : " That the word of the Lord may have free course, and be glorified." Perhaps the words "*glorified*" (praised, applauded), and "*free course*" (an open, smooth way), are both borrowed from this ancient custom.

The *stadium* for the other exercises might be a part of a gymnasium, or a *theatre* (especially where boxing or wrestling was to be performed) ; but it was generally a prescribed and prepared place, some 600 to 700 feet long, and one-third as wide. Traces of that at Corinth are entirely distinct, and I paced it, finding it the usual size. A stadium equals 607 English feet ; that is, a little over one-eighth of a mile, or about a furlong. The *race* itself was also called a stadium. Around the course were seats. At one end was the starting-place ; at the other the goal. Opposite the goal, on one side, were the seats of the judges ; and on the other an altar for priestesses, the only women allowed to be present.

Crowds attended these contests, including the most distinguished men of the nation. On each side of the stadium and its extremity, ran an ascent or kind of terrace, covered with seats and benches, upon which the spectators were seated, a vast multitude from all parts of Greece. These eager and honored spectators gave Paul this figure: "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight" (Heb. xii. 1). Certain persons were appointed to take care that all things were done according to custom; to decide controversies that happened among the antagonists, and to adjudge the prize



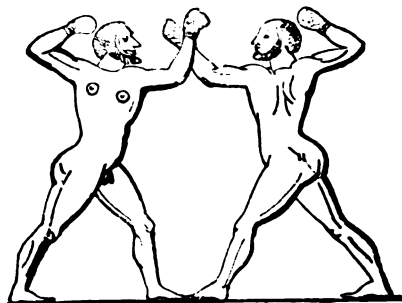
VIEW OF THE STADIUM AT CORINTH (RESTORED).

to the victor. Some eminent writers are of opinion that Christ is called the "Author and Finisher of faith," in allusion to these judges (Heb. xii. 2).

The *athletæ* took care to disencumber their bodies of every article of clothing which could in any way hinder or incommode them, and to carry as little weight as possible. In later times they stripped themselves of all clothes. The Christian also must "lay aside every weight, and the sin which doth so easily beset" him (Heb. xii. 1).

Only certain persons could become contestants. They must have been from early years *designed* for this, and

trained for it ; by a severe regimen, living upon dried figs, nuts, soft cheese, heavy bread and the like ; and observing abstinence from wine and all self-indulgence. Farther ; no man failing to report himself at a given time could enter the lists, nor any one who was either a criminal or had had a bad pedigree. Any bribing or violating any rule was severely punished, and the offender forfeited his rights. So the heavenly contestant is well born : "not of corruptible seed, but of incorruptible, by the word of the Lord, which



ANCIENT BOXERS.

"So fight I, not as one that beateth the air."—1 COR. ix. 26.

"I keep under my body" [strike it under the eye].—1 COR. ix. 27.

liveth and abideth for ever." He must be free : "a citizen with the saints, and of the household of faith." He must "abstain from fleshly lusts, and "walk in all the statutes and commandments of the Lord, blameless." "If a man also strive for masteries, yet is he not crowned except he strive lawfully" (1 Pet. i. 23 ; Gal. vi. 10 ; 1 Pet. ii. 11 ; Luke i. 6 ; 2 Tim. ii. 5).

The *boxing* and *wrestling* games furnish Paul with many of his metaphors. In order to attain the greater agility and

dexterity, it was usual for those who intended to box in the games, to exercise their arms, having on the gauntlet. As they had no real antagonist, this was but *beating the air*. The skill of the combatant was likewise shown in avoiding the blows of his adversary so that they were expended on the air: and Paul says, "so fight I, *not* as one beating the air" (1 Cor. ix. 26).

There was an officer among those employed in the supervision of the games whose business it was with his voice or with a trumpet to summon the competitors to the exciting struggle. Paul seems to refer to this practice, when, in speaking of the possibility that some who have instructed and warned others may lose their own souls, he says (1 Cor. ix. 27): "I keep under my body (hit it under the eye), and bring it into subjection; lest that by any means, after having been a *herald* ('preached') to others, I myself should be a cast-away." The *rejected* claimant of a prize was called *disapproved*; a word here rendered "*cast-away*."

Wrestling was a bloody and dangerous practice. The combatants received bruises, fractures, and gory and disfigured faces; and sometimes they fell down dead on the sand. And Paul said to the Hebrew converts (xii. 4) "Ye have not yet resisted unto *blood*, striving against sin." The combatant who gave up before he had lost a drop of his blood, merely because he had received a few contusions, or been roughly handled, would have been branded with infamy. So without "*continuance* in well doing" (Rom. ii. 7) we have shame and not glory. Wrestlers taxed all their energies and wits to throw the antagonist on the ground; and then to hold him there. They seized each other by the

arms ; drew forward ; pushed backward ; used distortions and twistings of the body ; locked their limbs ; seized violently the throat ; squeezed by their arms ; struggled ; plied on all sides ; lifted from the ground ; dashed their heads together like rams, and twisted one another's necks. To such combat the words of Eliphaz in Job (xv. 25) seem to apply : ' For he stretcheth out his hand against God,' like a wrestler



ANCIENT WRESTLERS. FROM A RARE ANTIQUE.

" And there wrestled a man with him until the breaking of the day."—**GEN. xxxii. 24.**

" We wrestle not against flesh and blood."—**EPH. vi. 12.**

challenging his antagonist to the contest by throwing abroad his arms, clapping his hands together, springing into the middle of the ring, and taking the attitude of defiance. And such wrestling and struggling but shows how *we* are to " strive (*agonize*,) to enter " heaven (Luke xiii. 24) ; *i. e.* to be in an agony to do it.

In the account of Jacob's wrestling with the angel, the word *wrestle* carries with it the idea of *dust* ; as if *in* the

dust: and it intimates that the contestants were struggling on the ground, where one had thrown the other.

Foot racing was, however, the most common form of the games; and the references to it are many. The lists, or course, where the *athletæ* exercised themselves in running, was at first but one stadium in length, or about six hundred feet; and from this measure it took its name, and was called the *stadium*, whatever might be its extent. This, in the language of Paul, was "the *race* (stadium) which is set before us," (Heb. xii. 1).

The racing was within *prescribed limits*; and Paul writes to the Corinthians, "We will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ" (2 Cor. x. 13, 14). This *measure of the rule* alludes to the path marked out and bounded by a white line for racers in the Isthmian games; and so the Apostle represents his province as the compass, or stage of ground, which God had distributed or measured out for him to work in. Accordingly, "to boast without his measure," and to stretch himself beyond his measure, refers to one that ran beyond his line. "We are come as far as to you," alludes to him that came foremost to the goal; and, "in another man's line," signifies in the province that was marked out for somebody else.

The *goal* was in full view, and the *prize*; and the racer was thus animated and inspired by the sight. So we are to be found "looking unto Jesus" (Heb. xii. 2), and Paul

says, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high-calling of God in Christ Jesus." L'Enfant thinks that the Apostle here compares our Lord to those who stood at the high place at the end of the course, *calling out* the racers "*(high calling)*" and encouraging them by holding out the crown, ("the prize") to exert themselves with vigor.



ANCIENT GRECIAN RACERS.

"I therefore so run, not as uncertainly."—1 COR. ix. 26.

"Let us run with patience the race set before us."—HEB. xii. 1.

"Lay hold on eternal life."—1 TIM. vi. 12.

When in his sermon at Antioch in Pisidia (Acts xiii. 25) the Apostle speaks of John the Baptist as "fulfilling his course," he means that the forerunner was hastening to the end of his appointed "race," and that this race, though brief, was energetic. So also in Acts xx. 24, the substitution of "race" for "course" brings out a similar allusion to the struggles of the runner for the crown of victory: "I count not my life dear unto me that I may finish my *race* (my life-task) with joy."

Many that ran did not hold out, or in some way failed of the prize. And Paul says, "Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain" (1 Cor. ix. 24).

Rewards animated the contestants in all the games. During the strife they were encouraged in their course by the rapturous applauses of the countless multitudes that lined the stadium, and waited the issue of the contest with eager anxiety; and their success was instantly followed by reiterated and long-continued plaudits. These were only a prelude to the appointed rewards, which, though of little value in themselves, were accounted the highest honor to which a mortal could aspire. They consisted of different wreaths of wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. The crown in the Olympic games was of wild olive; in the Pythian, of laurel; in the Isthmian or Corinthian, of pine tree; and in the Nemean, of smallage or parsley.



A VICTOR'S CROWN.

"Now they do it to obtain a corruptible crown; but we an incorruptible."
—1 Cor. ix. 25.

After the judges had passed sentence, a public herald proclaimed the name of the victors; one of the judges put the crowns upon their head and a branch of palm into their right hand, which they carried as a token of victorious courage and perseverance. As one might be victor more than

once in the same games, and sometimes on the same day, he might also receive several crowns and palms. When the victors had received their reward, a herald, preceded by a trumpet, conducted them through the stadium, and proclaimed aloud their name and country; while the delighted multitudes, at the sight of them, redoubled their acclamations and applauses. Then they returned to their own homes in a triumphal chariot, and made their entrance into their native city, not through the gates which admitted the vulgar throng, but through a breach in the walls which were broken down to give them admission.

To all this we find Scripture references like these: "Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. ix. 25). Paul's converts are spoken of by him as "his joy and crown" in the Lord's coming (Philip. iv. 1.; 1 Thess. ii. 19). And Peter says to the faithful, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter i. 11).

Palm branches were seen by John in the hands of the victors (Rev. vii. 9). And these beautiful references will be recalled, as to the saved saints: "More than conquerors through him that loved" them, and washed them from their sins (Rom. viii. 37). "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands" (Rev. vii. 9). "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord,

the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 7, 8).

We may also here refer to Paul's figure, in Ephesians vi. of the spiritual *armor*, drawn from that of a Roman soldier who was completely armed. The "helmet," "shield," "breast-plate," "girdle," "sword," etc., enumerated, are spoken of by Josephus and other writers; making Paul's pen-picture historically correct. "Darts" were made to carry fire ("*fiery darts*") in various ways; e. g., by a bundle of lighted tow about the point. The feet 'shod with the *preparation* (*readiness*) of the Gospel looked to Israel's being ready to march' (Ex. xii. 11), and the shoes (sandals) were hob-nailed, so as not to slip or wear out. It has been observed that the Apostle here omits one part of the soldier's armament, viz. the spear; and this, perhaps, designedly, as the Christian is not to use offensive, but only defensive weapons. He is to "stand," and "having done all, to stand;" but not to attack, or advance on Satan.



ROMAN SOLDIER WHOLLY ARMED.

"Put on the whole armor of God."—EPH. vi. 11.

Leaving now the Isthmus, we come to the site of its once famous city.

Corinth was the seat of government, and was situated at the south-western extremity of the isthmus, on an elevated

table-land at the foot of *Acrocorinthus*, a mountain which towered on the south, and overlooked the city spread along its northern base. It was five miles round, and where not sufficiently defended by nature was fortified by a wall. Corinth had always possessed great importance, not only as a military position, as holding the keys of the Peloponnesus,



CORINTH AS NOW SEEN. ACROCORINTHUS AT THE RIGHT.

"After these things, Paul departed from Athens, and came to Corinth."—
ACTS xviii. 1.

but also from the extensive trade that flowed thither both by land and sea ; for all the land traffic between Peloponnesus and northern Greece necessarily passed here. Acrocorinthus is one of the most imposing heights in the world. It is nearly 2000 feet above the sea, and the ascent was so circuitous as to make the distance four miles ; so that a few

soldiers could hold the castle on the top. It was said to Philip, when he wished to acquire possession of the Morea, that the Acrocorinthus was one of the *horns* he must seize, in order to secure the *heifer*. As is readily seen, the prospect from it is grand.

Ancient Corinth had been entirely destroyed before Paul's time. The citadel on Acrocorinthus had been burned to ashes, and the numerous statues that studded the rock being melted on that occasion by the heat, formed in their fused state the well-known and highly prized "Corinthian brass." The town lay thus in ruins for one hundred years; but Julius Cæsar had built it afresh, and peopled it with a Roman colony.

It is affecting to think that Paul worked with his hands for his support while prosecuting his missionary labor here. If, as some suppose, Aquila and Priscilla, whom he now first met here, had a workshop, with a number of workmen employed, we may well believe that Paul would form among them his "church in the house,"—preaching, as he advised another, "in season and out of season" (2 Tim. iv. 2).

Corinth had the reputation of being the most dissolute city in Greece; and that it deserved this reputation is shown, not only by many of the allusions in the two epistles which Paul wrote to the church in this place from Rome, but from the simple fact that the temple of Venus here boasted of a thousand sacred harlots, who screened their depravity under the cover of religious rites. By what a scene of idolatry, and of lasciviousness in its obscenest revels, was Paul now surrounded! "Such was the Augean stable which the Christian Hercules now addressed himself to purify."

As Paul was entering the city he would see under the cypress groves the burial ground of Corinth ; and among the tombs that of *Lais*, the famous courtesan, surmounted with the emblem of a lioness with her fore-paws upon a ram. It was but one symbol of voluptuousness.

Paul labored in Corinth at this time two years ; and although the unbelieving Jews were constantly on the watch to take his life, the word had free course, and the Apostle



TOMB OF LAIS, AS PAUL SAW IT ON ENTERING CORINTH.

was delivered. During the first year and six months that he continued at Corinth his career was undisturbed, and the disciples multiplied daily. Nowhere did he make more converts than at Corinth. Besides Justus and Crispus, we read of Stephanus, Fortunatus, and Achaicus, Erastus, Caius, and Chloe, to whom we may perhaps add Quartus and Tertius.

When Gallio came hither to assume the government of Achaia, the Jews grew bold and indicted Paul. But he "cared for none of these things" (Acts xviii. 17), and Paul

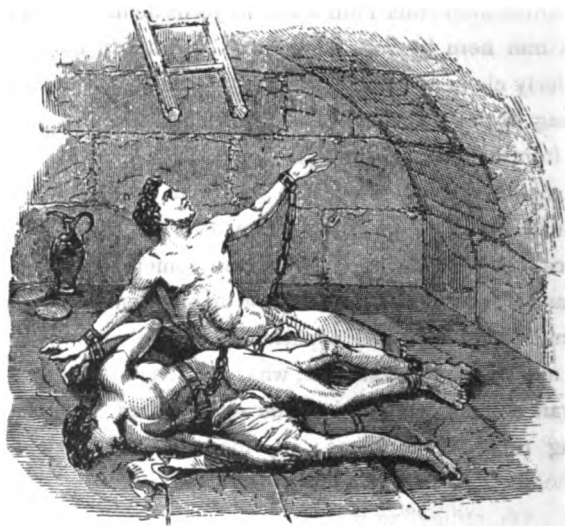
was not convicted nor held. Some suppose that upon this deliverance he made the vow (promise, perhaps that of a Nazarite, above referred to), as a thank-offering to God: polling his head at a later date at Cenchrea, then carrying the locks to Jerusalem to burn them, as the law prescribed, under the caldron where his peace offering was boiling. A few months after this Paul went to Jerusalem. But we are to see him here in Corinth again; returning to correct the disorderly element that had sprung up (2 Cor. xiii. 2, etc.). Hearing of the defection of the Galatians also, he wrote to them from here the epistle bearing that name. During this three months he also wrote the Letter to the Romans, and sent it by Phebe of Cenchrea (Rom. xvi. 1).

I cannot tell how impressively the remembrance of this busy and troublous life of Paul came up before me when standing on the spot where he experienced it. To take only the three months of his last visit, what an inventory of toil and endurance: 1st, disciplining the church; 2d, visiting and writing to other churches; 3d, looking after of his own livelihood; 4th, collecting money for the suffering saints in Judea; 5th, struggling with inward corruption, lest while he preached to others he should be himself a cast-away. For it was *here* that he said, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—this dead body (Rom. vii. 22-24).

If not at Philippi, at least in some of his prison experiences, Paul had witnessed the method of Roman punish-

ment here referred to—that of *chaining the prisoner to a dead body*. And this loathsome carcass he takes as the type of the corrupt nature to which the spirit is bound.

Was it strange that he afterward wrote to the Corinthians, “I was with you in weakness, and in fear, and in much trembling!” (1 Cor. ii. 3).

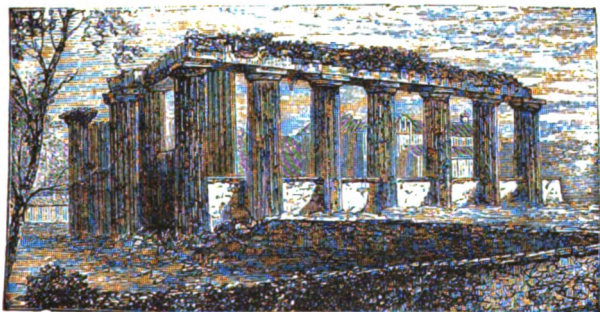


PAUL'S SPIRITUAL CONFLICTS AT CORINTH. IMPRISONED CAPTIVE
CHAINED TO A DEAD BODY.

“O wretched man that I am! who shall deliver me from the body of this death?”—ROM. vii. 24.

But the holy man could not forget that vision when the Lord here spake to him one night, saying: “Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city” (Acts xviii. 9), and ‘in all things he was more than conqueror’ (Rom. viii. 37).

I found very few vestiges of ancient remains at Corinth. The most imposing are the handsome ruins of a temple seen in the engraving; and some of these columns have lately fallen. It is a singular fact that the Corinthian order of architecture takes its name from Corinth, and yet no specimen of the style is to be found here. The ruins of two other buildings of the Roman town still exist, viz., 1st, a large mass of brickwork on the northern side of the bazaar of Modern Corinth, probably a part of one of the baths built by Hadrian; 2d, an amphitheatre, principally excavated



RUINS OF DORIC TEMPLE AT CORINTH.

on the eastern side of the modern town, not far from the left bank of the torrent which separates the Acrocorinthus from the heights to the eastward. At one end of the amphitheatre was a subterraneous entrance for the wild beasts. We drank of the famous *Pirene* fountain, celebrated for the salubrity of its waters. There is now nothing in the shape of buildings on the site of Corinth except some twenty scragged hovels, inhabited by a semi-heathen, poverty-stricken people. There is a poor village of some size near by; but the whole scene

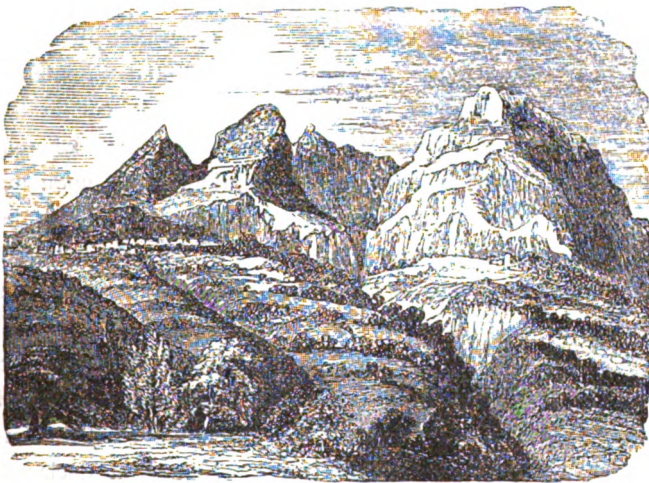
is one of a dreary desolation. Acrocorinthus, however, stands just as when Paul was moving under its shadow.

There are several localities near Corinth which the traveller naturally desires to visit ; but which the presence of prowling brigands forbids. Dr. Schliemann (with whom I spent several hours at Athens), lately explored the locality of the *River Styx*, a few miles to the west of Corinth. The road he describes as horrible ; and the river is small. He says the rock from whence flows the Styx is of a reddish color ; the part over which runs the river is black, and without doubt it is for that reason that the river takes its name of 'the black waters of the Styx.' "It is true the water is very cold, owing to its great elevation of two thousand metres ; but in the meantime I can positively affirm that its waters are not dangerous to drink ; they are clear and delicious."

Dr. Schliemann thinks that it was from the wild surroundings and frightful solitude and mysterious silence which reign now, and must have always reigned in the midst of these gigantic rocks and mountain fastnesses, that the little cataract of the Styx took its importance in the superstitious ages of the past. On account of its frightful character Homer made the gods swear by the Styx. This is the chief river of the under-world in the Grecian mythology.

Mount Parnassus was also visited by Dr. Schliemann. He states that he found the ascent very difficult. He encountered heavy snow in the wild ravines at an elevation of six thousand feet. On the highest peak the outlook is magnificent. The vales are green in the spring and summer, and grazed by flocks of sheep. Everywhere upon the summits

of Parnassus one sees large stones of different forms set up as marks for the shepherds, in order that they may find their way during the season of fogs. Dr. S. examined the ruins of the temple of the Graces, at Orchomenus, so celebrated in antiquity. Very near to this is the treasury of the King My-nias ; built of immense blocks of marble, beautifully cut.



MOUNT PARNASSUS, AND DELPHI, SEAT OF FANCIED POETIC AND
PROPHETIC INSPIRATIONS.

"They have spoken lying words in my name."—JER. xxix. 23.

"We have also a more sure word of prophecy."—2 PET. i. 19.

"All Scripture is given by inspiration of God."—2 TIM. iii. 16.

Delphi is at the foot of Parnassus. A village of some size (*Castri*) occupied the site till lately, when it was destroyed by an earthquake. The foundations of the terraces on which the city of Delphi stood may still be traced. It occupied a semicircular curve of the mountain, and presented the appearance of a vast natural theatre. Near the fountain

and church of St. Nicholas is an inscription in marble in honor of the Emperor Hadrian.

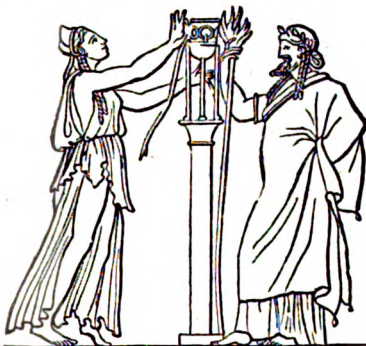
The *Castalian Fountain* is situated on the eastern side of the village, beneath a precipice nearly two thousand feet in height, upon the top of which a chasm in the rock separates it into two pointed crags, towering above Delphi, which are so famous in the writings of the ancients. This fountain is fancifully identified with the inspiring source of Greek poetry. The remains of the spring exhibited till lately a large, square, shallow basin, with steps to it cut in the limestone rock, supposed to be either the bath wherein the Pythia used to bathe before seating herself upon the Tripod in the Temple, or for the use of pilgrims. Upon the opposite side is a stone seat, *vivoque sedilia saxo*. In the perpendicular precipice which rises behind the basin are niches for the votive offerings.

The town of Delphi owed its origin and importance to the *Oracle of Apollo* and the Temple, which were revered till the downfall of paganism. The oracle played a most important part in the history of Greece. No war was declared, or enterprise undertaken, without consulting the Pythia. Hence Delphi became the national centre of the Hellenic race; and "the spirit of divination," or of *Python*, which possessed the slave woman at Philippi (Acts xvi. 16-19) and persons in different places, is traceable to the Delphic worship.

Seated on this *Tripod*, over a cleft to a cavern below which sent up intoxicating vapors, the priestess became "inspired," and delivered responses and prophecies. The tripod, when not in use, was elevated upon an altar in the shape of a pillar, as represented in the engraving; where also

a priest and priestess of Pythian Apollo are seen. The Delphic priestess was the proper pythoness, as receiving the supposed inspiration. When *possessed* she pretended to be beside herself, and cried out (as did Cassandra):

“O! O! hu! hu! alas!
The pains again have seized me! my brain turns!
Hark to the alarum and prophetic cries!
The dizziness of horror swims my head!”



TRIPOD OF THE PYTHIAN APOLLO, AT DELPHI, UPON ITS PILLAR.

“Possessed with a spirit of divination (*python*).”—ACTS xvi. 16.

“Cunningly devised fables.”—2 PET. i. 16.

“The oracles of God.”—ROM. iii. 2; HEB. v. 12; 1 PET. iv. 11.

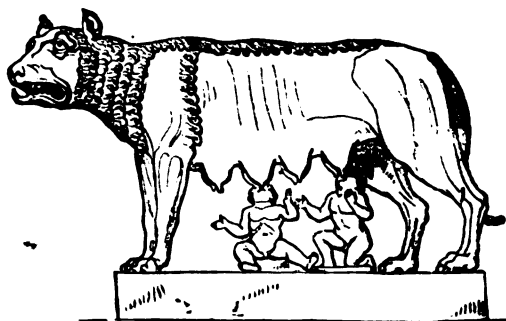
All this is changed now.

“The oracles are dumb,
No voice or hideous hum
Runs thro’ the arched roof in words deceiving:
Apollo from his shrine
Can no more divine,
With hollow shriek the steep of Delphos leaving.”

The deep solemnity now brooding over the scattered ruins of Delphi, tell us that the oracles are indeed dumb,

and afford a striking contrast to the "lively oracles" (Acts vii. 38), a part of which Paul penned in sight of this very spot.

As to the Apostle, we shall next see him on his way to Rome; not indeed as he expected to go thither, but as a *prisoner*, sent by ship from Cesarea. And thus he is permitted to gratify a long-cherished wish to see the Metropolis of the world.



THE BEGINNINGS OF ROME.

(*Romulus and Remus suckled by the wolf; from a bronze statue in Rome.*)

"I must also see Rome."—Acts xix. 21.

XVIII.

SEA OF ADRIA, SOUTHERN ITALY AND ROME.

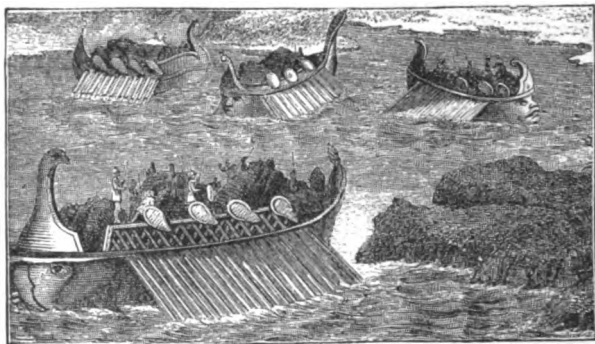
WE are now to accompany Paul on his journey to Rome, and to his death. The account is given in Acts xxvii. and xxviii. He leaves Cesarea as a prisoner, in charge of Julius, the Roman centurion, with some other prisoners, in a ship bound for Adramyttium (near Troas, on the upper Ægean Sea). They touched at Sidon, passed Cyprus at the left, and landed at "*Myra*, a city of Lycia" (Acts xxvii. 5)—now a desolate waste—about two-thirds the distance between Cyprus and Rhodes. As this vessel would now take them out of their way, they went on board an Alexandrian grain-ship that happened to be there, bound for Italy (Acts xxvii. 6).

From severe weather they were "many days" in going the few miles to *Cnidus* (the extreme southern point of Proconsular Asia, between Rhodes and Coos), and when off that point they were driven out of their course southward to *Crete*, by its eastern Cape *Salmonë*. They put into *Fair Havens* in Crete; but concluded to make for *Phenice* (Phœnix) in Crete, when a fierce north-east wind ("Euroclydon," *i. e.*, an *east wind and waves*), drove them south twenty-three miles to *Claudia*, and then east, where, on the "*Sea of Adria*" (Adriatic, in part then in the Mediterranean) they drifted fourteen days. Wrecked on Malta, after

three months they left in another grain-ship, and passed up by Syracuse and Rhegium to Puteoli (Acts xxviii. 13).

We thus see that Paul made the voyage in three different ships: first, the Adramyttium vessel; secondly, a large Alexandrian grain-ship; and thirdly, another Alexandrian grain-ship, in which he sailed from Malta by Syracuse to Puteoli (xxviii. 11, 13).

Some particulars are in place as to the ships of the



HANDSOME ROMAN SHIP OF THE MEDITERRANEAN; SHOWING THE
"EYE" ON EACH SIDE OF THE BOW.

"And when the ship was caught, and could not bear up into the wind (~~eye~~ the wind), we let her drive."—Acts xxvii. 15.

Mediterranean at that time. In size they did not differ much from our trading vessels. The ship in which Paul was wrecked had two hundred and seventy-six persons on board (Acts xxvii. 37), besides a cargo of wheat; and all these passengers seem to have had ample room.

It was common then as now, to *personify* ships; and carrying out the idea they gave them *eyes*. And this gives vividness to the word which is used (Acts xxvii. 15) where

it is said that the vessel could not "bear up into the wind" (literally "*look*" on it, or "*eye* it").

Ancient ships were not steered by rudders fastened to the stern, but by two *paddle*-rudders (see stern of ship next page). One paddle was often used. Hence James likens the tongue to the "helm" (paddle) which turns the ship as "the governor listeth" (James iii. 4).

Ancient *anchors* were similar in form (as may be seen on coins) to those which we use now, except that they were without flukes. Two allusions to anchoring are found in the New Testament; one in a very impressive metaphor concerning *Christian hope*. And it is interesting here to quote what an English sailing book says of St. Paul's Bay in Malta: "While the cables hold there is no danger, as *the anchors will never start*." This is Christian hope "*sure and steadfast*" (Heb. vi. 19). The rig of an ancient grain-ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with a large square sail fastened to a yard of great length. Sometimes there were several of these. They were "the tackling" (Acts xxvii. 19).

Every large merchant-ship must have had one or more *boats* towing behind. It is with this sort of a boat that one of the most lively passages of the narrative of Paul's shipwreck is connected. When the ship was at anchor the night before she was run aground, the sailors *lowered the boat* with the selfish desire of escaping; on which Paul exclaimed, "Except these abide in the ship, ye cannot be saved." And with his usual tact he spoke to the *soldiers* (and his friend the centurion), and with military promptitude they decided the matter by immediate action. With that short sword with

which the Roman legions cleft their way through every obstacle, they "cut the ropes;" and the boat fell off (Acts xxvii. 30-32).

The best idea of one of these "corn-ships" is afforded by a painting in Herculaneum, here copied. It represents a ship so strictly contemporaneous with that of Paul, that "there is nothing impossible in the supposition that the



ANCIENT ALEXANDRIAN GRAIN-SHIP, SUCH AS PAUL WAS WRECKED IN. SEEN IN A STORM, WITH SAILORS ON DUTY AMONG THE "TACKLING." (FROM A RECOVERED ANTIQUITY OF HERCULANEUM.)

"Except these abide in the ship, ye cannot be saved."—Acts xxvii. 31.

artist had taken his subject from that very outbound ship, on its loosing from the pier at Puteoli."

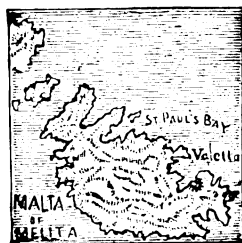
Malta (Melita), where Paul was shipwrecked, is south of Sicily, from the nearest point of which it is fifty-eight miles distant. Its circumference is about sixty miles, its length twenty, and its breadth twelve. It was colonized by the Phœnicians, from whom it was taken by the Greek colonists in 736 B. C. The Carthagenians took possession of it 402,

and the Romans 242 B. C. England now holds it. The population is about one hundred and twenty thousand.

Ample memorials of Paul's visit exist in Malta. Dr. Kitto well says: "There is, perhaps, no piece of land of the same extent in the world which is made to contain reference so diversified and so numerous to any one person as the island of Malta to Paul, who is in fact, the tutelary saint of the island." To the place where it

is supposed the shipwreck took place, the name of *St. Paul's Bay* has been given, and this bay exactly answers the description given in the Scripture narrative. There is also a creek with a sandy beach and a place of two seas (Acts xxvii. 39. 41). The apostle tarried on the island three months, during which the "barbarous people" showed him much kindness, while Paul in turn performed some miraculous

cures (Acts xxviii. 1-11). By the term "barbarous" as applied to the islanders, it is not meant that they were savage, uncultivated, and cruel. They did not speak the Greek language; and therefore to one who, like Paul or Luke, made use of the ordinary division of all mankind into Greeks and barbarians, they were "barbarous people." All were "barbarians" who were not by descent Grecians or Romans; and these were Phœnicians, from the west of Palestine. This explains Paul's words, "I am debtor both to the Greeks and Barbarians" (Rom. i. 14).



VIEW OF MALTA; WITH
THE EXACT SPOT OF
PAUL'S SHIPWRECK.

"And when they were
escaped, then they knew that
the island was called Malta."
—Acts xxviii. 1.

It is an interesting fact that the Maltese alone still **speak** the old Phœnician dialect ; substantially the ancient Syriac, or Chaldaic ; in which the older Hebrew Scriptures were written. Christ's exclamation on the cross (Mark. xv. 34), quoted from Psalm xxii. 1, was in this tongue, "*Eloi, Eloi, lama, sabachthani*" is Chaldaic ; while the Hebrew would be, "*Eli, Eli, lama, azabtani*." Abraham, who was an Aramean (Syrian), spoke this language. Thus is little Malta a shining link between us and the father of the faithful.

Syracuse, the largest and wealthiest town in Sicily, was the next point touched. It is a hundred miles from Malta. Here the vessel rested three days for the purpose of trade ; and Julius, the centurion, who had been so kind at Sidon, and who had learned to respect Paul still more in the storm and shipwreck, would not refuse to let him go ashore. The tradition may be true that Paul was "the first founder of the Sicilian church." At the end of three days the Castor and Pollux again set sail ; but as the wind was westerly, they "fetched a compass"—made a circuitous sweep—and came to Rhegium (Acts xxviii. 12, 13).

Rhegium lay on the extreme southern coast of Italy ; and the narrow strait between it and Sicily is famous in the mythological annals. The headland here on the east coast is the fabled abode of the monstrous Scylla, who, with her six long necks and heads, was continually howling and barking like so many dogs at the passing mariner ; and just opposite the headland, near the Sicilian coast, was the no less celebrated whirlpool called Charybdis.

Puteoli (the present *Pozzuoli*) was in the bay of *Naples* (*Neapolis* or *Newtown*), which was one of the finest harbors in

the world. The splendid sheet is of an amphitheatric form, and about twenty-five or thirty miles across. The southern horn of the crescent was formed by the promontory of Minerva, and the northern by the promontory of Misenum. Off the headland of Minerva was the island of Capræ (now Capua), the residence of the gloomy Tiberius; and as the Castor and Pollux passed it, the voyagers might have seen the



MAP OF THE BAY OF NAPLES, SHOWING PUTEOLI, VESUVIUS, HERCULANEUM, POMPEII, AND THE CANAL AND ROAD TO ROME; WITH APPII FORUM, THREE TAVERNS, AND ROME ON THE TIBER.

precipitous rock, frowning over the sea, from which the tyrant, after putting his foes to exquisite torture, was wont to plunge them.

Puteoli was then the great sea-port of Rome. Here voyagers embarked and disembarked, and through this port passed the immense exports and imports of the metropolis

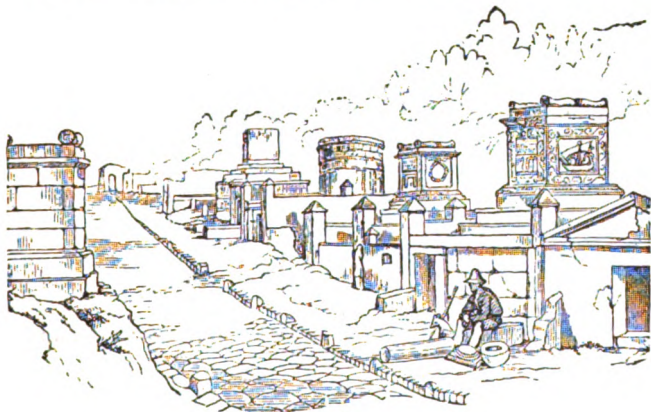
of the world. Paul, coming here in the spring of A. D. 61, saw on the right *Vesuvius*, then a sunny slope covered with vines, and at its base the ill-fated *Pompeii*, eighteen years later to be suddenly consigned to its ashy tomb.

I was not prepared to find so large and so beautiful a city as I found Naples to be, with its 500,000 inhabitants. Here everything is antique and picturesque, and "only man is vile."

But the great antiquities are the exploded *Vesuvius*, and the unearthed cities once buried beneath its lava. As all know, *Herculaneum* and *Pompeii* (not far apart) were buried in the year A. D. 79, by a terrible eruption of *Vesuvius*. Not much of interest is seen on the former spot ; but *Pompeii* is one of the most wonderful places of the world. Since 1748, excavations have been going on, and now a city as it was two thousand years ago is presented to our view ; its streets, houses, shops, utensils, works of art, and even some of the inhabitants. One seems to be walking in an actual city, only it is *so still* ! He can scarcely believe but the people will be seen coming out of the doors. We went all through these silent temples, theatres, gateways, avenues and narrow lanes, observing the fountains, the tombs, the walls, the towers, the statuary, the wine-tanks and coolers, the bakeries and ovens, and the frescoes and wall-paintings, (some of which, it must be added, publish the shame of the corruptions of the old pagan nations as clearly as does the opening of Paul's letter to the Romans). The palace of *Diomed* (see *Last Days of Pompeii*), the street of the Tombs (where the soldier was found dead on duty), the Amphitheatre (capable of seating ten thousand persons), the

bodies of men and women in the exact posture where they were overtaken by the death-flood, pens, inkstands, thimbles, women's bracelets, rings, rouge and false hair, distaffs, tear-bottles, lamps and extinguishers—these, and thousands of other relics now stored away in the museums here or elsewhere, are full of interest to the visitor.

The Street of the Tombs here seen was the great military road from Capua to Naples, Herculaneum, etc. The first



THE SILENT CITY OF POMPEII, AS NOW SEEN: STREET OF THE TOMBS, WITH ITS PAVEMENTS, ETC.

"The wrath of God on the children of disobedience."—EPH. v. 6.

structure on the right, with a recess and seats, is the Tomb of Cerinius. It has been alleged that this was a sentry-box, and that the skeleton contained in it was that of the sentinel who is said to have expired at his post.

Pompeii had by estimate thirty thousand souls. About one-third of the town has been excavated. The streets, bordered by flag-stones, are admirably paved with large

blocks of lava. The wagons and horses' hoofs have left deep ruts in the causeways.

Among the numerous specimens of antiquity discovered in Pompeii is one represented in this engraving. It pictures a contest where the conquered one places his hand upon the victor's thigh, as the sign of subjection and promised obedience; and seems to throw light upon the passages of Scripture quoted under the figure.



HAND UNDER THE THIGH, AS A TOKEN OF SUBJECTION AND OBLIGATION.

(From a representation of Roman gladiators found in Pompeii.)

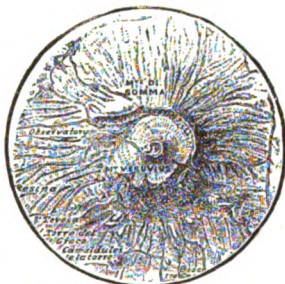
"And Abraham said, put, thy hand under my thigh."—GEN. xxiv. 2.

"He touched the hollow of Jacob's thigh."—GEN. xxxii. 25.

Our ascent of *Vesuvius* was decidedly romantic. Shortly after beginning to climb, our ponies were having all they could do to scratch their way up the steep sides of the mountain. We several times stopped, and looked back into the valley below, and upon the splendid panorama extending before our view. To add to the effect of the scene, the sun was pouring itself from the west through the gorges of the old crater of the *Somma*, lightening up its recesses, and casting a glory over its ragged sides, in an effulgence seldom

seen. It is strange how the dwellers in the villages and plains can consent to live here in perpetual peril.

When the way became so sharp that the horses were unable to proceed, we dismounted, and made the vain effort to ascend the rest of the way on foot. The "hangers-on," who had followed us from Pompeii, here came into requisition ; and with one of them pulling, and another pushing, I made out to lift the feet, and climb, climb, climb the weary way up. During the last half-hour of the ascent, we were in the midst of the cloud which, in Pompeii and on the way, we had seen looming up around the summit. It proved to be sulphurous vapor, and was almost suffocating. Indeed, one of the party was overcome by it.



BIRD'S-EYE VIEW OF THE
CRATER, TOP AND SIDES OF
VESUVIUS, AS NOW SEEN.

Pressing on, with handkerchief over the mouth and nostrils, we at length reached the rim of the crater. What a situation! What a sight! We stood near four thousand feet above the Mediterranean, which stretched out below us, and looked down into the crater's yawning, seething abyss. Only eight days before the red flames were throwing up ashes, scoria, and lava. A part of the crater fell in and choked the opening; but the intense heat, and the occasional rumbling, and the burning sulphur issuing in furious and dense columns of smoke and vapor, told of the agitation that was going on. In fact, the mountain seemed ready to belch forth again at any moment.

We thrust our walking-sticks into an oven-like place, and they kindled into a flame in less than a minute. Water thrown in made a violent hissing. The yellow substance under our feet made them hot. How clear that it is perilous; yet how rewarding this glimpse at the terrible and the sublime! Once my guide held me back (and the man at my other arm), saying, "Don't go nearer, or you'll never get



PRISONER CHAINED TO
A SOLDIER.

"For the hope of Israel I am bound with this chain."
—ACTS xxviii. 20.

"He was not ashamed of my chain."—2 TIM. i. 16.

"Such as I am except these bonds (*chains*)."—
ACTS xxvi. 29.

back, and we shall be put into the stocks!" Perhaps God has given us such things to show vividly how he can burn up this globe, and what poor nothings we are apart from his restraining power. Sure it is that the wickedness of these buried cities, like that of Sodom and Gomorrah, cried out to God, who then swept them from the earth, as he now resurrects them to warn the living.

After a week spent at Puteoli, Julius and his soldiers, with their prisoners, set forward on their route of one hundred and forty-one miles to Rome. We now see Paul on foot, and walking (as represented in the cut), *chained to the soldier* who had him specially in charge. As was customary, around the arm of the prisoner was attached a long and ponderous chain and ball, which at the other extremity was fastened to the wrist of the soldier; so that the one could not move a step, nor alter his position, without a corresponding movement by the other.

When they had proceeded thirty-one miles, they found themselves upon the famous *Appian Way*, the track of which still remains. The foundation of this road, which was thirteen or fourteen feet broad, was of concrete or cemented rubble work, and the surface was laid with large cut blocks of the hardest stone, and so nicely fitted to each other that the whole seemed the work rather of nature than of art. The distances were marked by mile-stones ; and at intervals of twenty miles were mansions or post-stations, where vehicles, horses, and mules were provided for the convenience of travellers, and the transmission of government despatches. On each side of the road were disposed, at the distance of every forty feet, low columns as seats for the weary, and to assist in mounting on horseback. The road was ornamented with statues of Mercury, Apollo, Bacchus, Ceres, Diana, Janus, Hercules, etc. The carriages in use were wagons, and cars with two wheels and as many horses, besides coaches drawn by six horses. The wheel-ruts of these vehicles are still visible.

It was interesting to reflect, as I passed along on this road, that over it had marched the heavy legions of the Cæsars, with their cumbrous wagons and ponderous catapults, and over it the male and female charioteers had driven their fours-in-hand to the sunny Adriatic Sea. But *most* interesting to feel and know that the *great Apostle's feet had pressed these very stones*.

In the East it was, and is, a custom for friends to go forth and meet those whom they would honor. As the Christians at Rome had heard from Puteoli of Paul's expected approach, when he arrived at the *Appii Forum* he found that

a large party of them had come the whole distance of fifty-one miles, to honor him as the Apostle of the Gentiles, and to testify their appreciation of his services and sufferings in the cause of Christ. When he saw them he "thanked God,



FIRST MILESTONE FROM
ROME ON THE AP-
PIAN WAY.

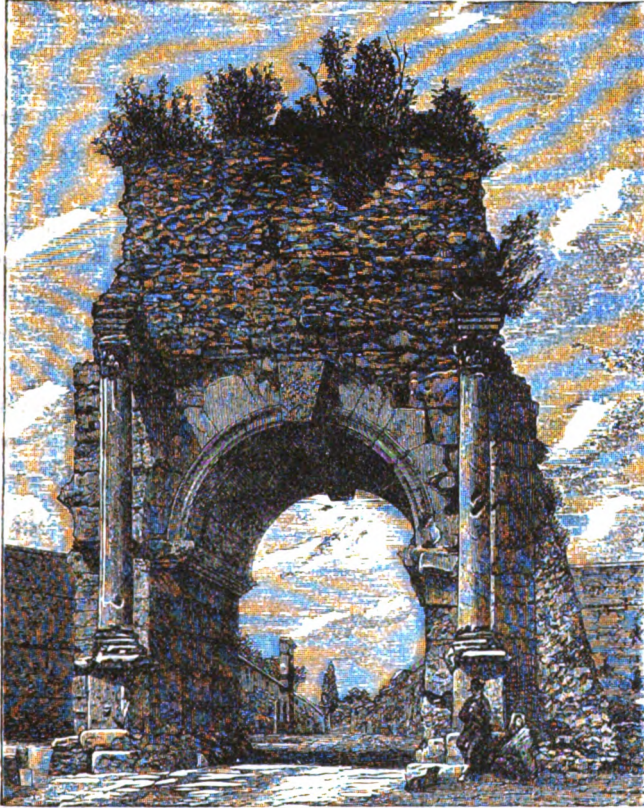
and took courage" (Acts xxviii. 15). The reason of their not advancing beyond Appii Forum probably was because of not knowing whether he would come by the road or the canal through the Pontine marshes ; so that they might possibly miss him by the way.

From Appii Forum the united company advanced along the Via Appia to *Tres Tabernæ*, or the *Three Taverns* ; a well-known station, distant from Appii Forum ten miles ; and here another party of Roman brethren bade welcome to the Apostle.

There are no remains of the *Three Taverns* by that name at the present day ; but my search for some object of identification was one of interest.

Fortunately the *first milestone* from the Roman city gate (Porta Capena, or Capuan gate), just as Paul saw it, has been recovered, and it shows us exactly how these famous way-marks looked to his eyes as he counted them off in his eagerness for the journey's end. The Romans were great road-builders, and the distances were always thus carefully marked.

The *Arch of Drusus*, just without the Porta Capena, still stands, and is in excellent preservation. Paul undoubtedly



THE ARCH OF DRUSUS, THROUGH WHICH PAUL ENTERED ROME.

“And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.”—Acts xxviii. 16.

passed under this archway, dripping from the leakage of the ancient water-course (aqueduct) which was carried across it.

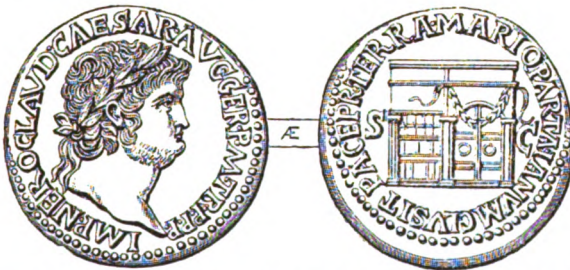
The arch was erected twenty years before, by Drusus, the father of the *Claudius* who "had commanded all Jews to depart from Rome" (Acts xviii. 2).

We can almost see the pale and footsore Apostle, chained to his soldier, wearily passing under this venerable fabric, and almost hear his mighty heart throb, in at length realizing, though in bonds, the long cherished expectation of a visit to Rome.

Rome stands on the Tiber, fifteen miles from its mouth, in the plain which is now called the *Campagna*. It was founded, according to tradition, in 753 B. C., by Romulus, to whom mythology ascribes a divine parentage. By degrees the city was extended from the Palatine Hill, on which it was founded, to six other hills, making it the "City of the Seven Hills." In B. C. 390 the city was entirely destroyed by Gauls; but it was immediately rebuilt. Augustus Cæsar boasted that he had found the city of brick and left it of marble. In Nero's reign occurred the great fire (A. D. 64) which destroyed nearly two-thirds of Rome. Nero rebuilt the city with great splendor. The population has been computed to have been, in the time of Augustus, at least one million three hundred thousand; and in the reigns of *Vespasian* and *Trajan*, about two millions.

The name of Rome does not occur in the Old Testament; but the prophet Daniel mentions the Empire under the name of "the fourth kingdom" (Dan. ii. 40; vii. 7, 17, 19; xi. 30-40). Compare Matt. xxiv. 15; Dan. ix. 27; xii. 11; and Deut. xxviii, 49-57. John calls Rome "that great city which reigneth over the kings of the earth" (Rev. xvii. 18). There is no scriptural evidence that Peter was ever in Rome.

Once within the city, Julius delivered his prisoners to *Burrhus*, who was the Prefect of the Prætorian Guard, or "the Captain of the Guard," as he is called in Acts xxviii. 16, whose duty it was to hold parties about to be brought before the Emperor. The word which Paul uses in his letter from Rome to the Philippians (i. 13) for "palace" ("in the "palace") is "*prætatorium*"; and it was a *part* of the palace where *Nero*, then on the throne, resided, under the special protection of his body guard.



PORTRAIT OF NERO, THE "CÆSAR" BEFORE WHOM PAUL WAS BROUGHT
(A. D. 61). FAMOUS TEMPLE OF JANUS ON THE RIGHT.

"Hast thou appealed unto Cæsar? unto Cæsar shalt thou go."—ACTS xxv. 12.
"Thou must be brought before Cæsar."—ACTS xxvii. 24.

The word *Prætor* meant Commander-in-chief; and *Prætorium* was the name of the headquarters of the *Prætorians*, consisting of nine or ten cohorts of a thousand soldiers each.

Of course so notorious a character as Paul was soon brought into Nero's presence. Who Nero was, history abundantly informs us. There are many portraits of him, but none more striking than that on the beautiful coin (from the British Museum) here presented. His character can be read in his face—voluptuous, tyrannical.

On assuming the purple Nero was a mere stripling of seventeen years of age. He soon discovered himself to be a monster. Immediately on his accession he caused the death of Narcissus, the famous freedman ; and the following year he poisoned Britannicus, the son of Claudius. His crimes grew by degrees to such enormity that human nature could endure the curse no longer.

Two years before Paul's arrival Nero perpetrated the crime of matricide. He tried to drown his mother ; but fail-



NERO AND HIS TRAINER, A CARICATURE. SENECA (HIS TUTOR) IS REPRESENTED AS A BUTTERFLY DRIVING A DRAGON (NERO).

(From a gem in the Museum of Naples).

“ Whosoever killeth you will think that he doeth God service.”—JOHN xvi. 2.

ing, he commanded Anicetus to use violent means, and he, accompanied by two officers, forced his way into the villa, and dispatched Agrippina with the sword. Burrhus and Seneca were then Nero's subordinates ; the one in the military and the other in the civil department.

Returning now to the fate of Paul, Burrhus must have perceived that the prisoner was but the victim of Jewish persecution ; and so, in the exercise of all possible lenity he allowed Paul to find a lodging for himself ; where, after

three days, he began to preach to the Jews, whose favor he was naturally anxious to obtain. At length the Jews broke with him, and most of them became bitterly hostile ; upon which he turned attention particularly to the Gentiles ; and for two whole years he went on winning converts to Christ. There is a reasonable tradition that Seneca himself was converted ; and it is certain that members of the Imperial family " Cæsar's household "—believed (Phil. iv. 22). Paul wrote that through his bonds the word was manifest " to the Prætorium and to all others " (Phil. i. 12, 13).

We must not forget, however, that he was still a prisoner under military custody—chained by the arm, both day and night, to one of the imperial body-guard—and thus subjected to the rudeness and caprice of an insolent soldiery. Our knowledge of the incidents of his residence in Rome, and of his subsequent history, must be gathered mostly from the letters of the Apostle himself. We shall recur to them after a little.

The Rome of to-day is not a large city, (some 25,000 inhabitants), and the rapid influx of Americans and English with their enterprise and improvements, schools, churches, daily papers, telegraphs, railroads, and the like, are fast transforming it into a modern city. But *old Rome* seems touched here ; and one fancies Æneas and his companions landing at the mouth of the Tiber, and sailing up hither to solicit the friendship of Evander, the aged Arcadian king, whose city was in the low ground beneath the Palatine Hill ; and the infant city of Romulus being traced out by a ploughshare ; and Remus, because of his contempt of the rising wall in leaping over it, being struck down and killed.

And thus Rome regal, Rome republican, Rome imperial, Rome papal—each era unfolds itself before the mental eye, and you find yourself the passive participant in the glorious pageants which traverse in succession the field of vision.

With this *plan of the city* before us, some of the chief points of interest are readily located. The “Seven Hills” of Rome are here seen in their relative position: only it



PLAN OF ROME, WITH ITS SEVEN HILLS.

must not be supposed they are prominent; for none are high, and most of them are hardly discernible to one overlooking the city.

Ascending the Capitol (on Capitoline hill) just below us once stood the Temple of *Jupiter Capitolinus*, in the old church occupying whose site Gibbon conceived the idea of writing the “Decline and Fall of the Roman Empire.” Here are still seen the old wide and well-worn steps up to the tem-

ple; and close by are ancient statues of *Castor* and *Pollux*, and the noble equestrian statue of *Marcus Aurelius*. There yet remain parts of the *Tabularium*, where Rome kept her archives when a republic.

Looking to the south-east we see the old Roman Forum (oblong ring), close to which is the *Mamertine prison*, where Paul is said to have been confined, and where we were shown the hole through which the prisoners were let down to be starved to death. A little way off is the *Temple of Concord*. The *Titus Arch* is seen just below the Forum (open oblong), and the *Colosseum* is still lower, at the foot of the *Aventine hill*.

Thus from the *Aventine of the Kings*, to the *Palatine of the Emperors*, with its crowded ruins, and from the *Republican Capitol* away past the *Cælian*, *Esquiline*, *Quirinal* and *Viminal Hills*, to the *Vatican*, crowned by *St. Peter's*—the whole area of Roman struggle and centralization is here distinctly visible, and the intelligent observer is charmed by the spell of the historic situation.

The next engraving will still farther assist in obtaining a correct idea of the position of some of the important antiquities. In the foreground is the *Forum*.—

"The *Forum*, where the immortal accents glow,
And still the eloquent air breathes—burns with *Cicero* !
The field of freedom, faction, fame and blood.
Here a proud people's passions were exhaled,
From the first hour of empire in the bud
To that when further worlds to conquer fail'd."

The solitary shaft in the centre is the *Column of Phocas*. At the left begins the *Via Sacra* (sacred way), stretching

off toward the right, which led to the Capitol, and along which the Roman generals marched when they received the honor of a triumph, and along which also the miserable captives followed in sad procession. At the end of Via Sacra



RUINS OF ANCIENT ROME, AS NOW SEEN (SUBSEQUENT TO THE EXCAVATIONS IN THE FORUM).

"That great city which reigneth over the kings of the earth."—*REV. xvii. 18.* is the Arch of Titus. The Colosseum is on the rear of the cut, at the left. The three columns (right edge) are of the *Vespasian Temple*. The view as a whole in the engraving is as accurate as it is striking, and it gives one a good idea of the old Roman centre as seen to-day.

On the *Arch of Titus* are seen, inside, in sculpture, the candlestick, table of shewbread, trumpet, etc., as carried in triumph by Titus at Rome after the capture of Jerusalem. The candlestick is supposed to have been lost in the Tiber at



ARCH OF TITUS: PATTERNS OF JEWISH TEMPLE FURNITURE.

“Look that thou make them after their pattern which was showed thee in the Mount.”—Ex. xxv. 40.

the defeat of Maxentius by Constantine. The arch was erected by the Roman Senate to commemorate the conquest and fall of Jerusalem.

While at the head of the army before the walls of the Holy City, Vespasian, on the death of Nero, was proclaimed

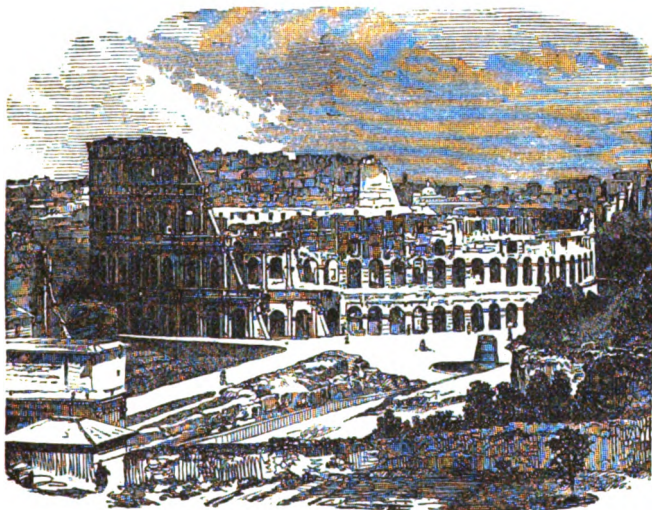
emperor. He hastened back to Rome, leaving Titus in command, who, upon the fall of the city and the destruction of the Temple, made a triumphal march into Rome, bringing with him a long train of captive Jews, together with the spoils, among which were the sacred vessels of the Temple ; and it is this procession which is commemorated in the beautiful arch here described.

Here is found the only visible representation that exists of those sacred objects in the temple, the exact patterns of which were *received from heaven*. Little did those ancient pagans—the Roman senate and the Roman people—when decreeing and erecting this monument to a deified warrior, imagine that they were erecting a monument to the true God in the verification of prophecy and divine history ; and little did they suppose that, after nearly two thousand years, the disciples of that faith which they had already begun to persecute even unto cruel death, would come from distant lands to read the record, and to be confirmed in their faith. Not one of the Jews of modern Rome will pass under the Arch of Titus, although it spans a great thoroughfare of the city. They shun it as a memorial of national subjection.

The Colosseum, or Flavian Amphitheatre, was dedicated by Titus (A. D. 80), ten years after the taking of Jerusalem, but not finally completed until the reign of his successor, Domitian. It is held to have seated 87,000 spectators, and accommodated 22,000 more in its arena and passages. At its dedication 5,000 wild beasts were let loose, and 100,000 captives were slain.

Recent excavations show that a theatre existed here very much earlier than is generally supposed. Traces of Nero's

time are distinct, and some point to the "insane works of Scaurus." The height of the outer wall, according to Messrs. Taylor and Cresy, is 157 English feet ; the major axis of the building, including the thickness of the walls, is 584, the minor axis, 468. The length of the arena is 278, the width



GREAT COLOSSEUM AT ROME, COVERING ABOUT SIX ACRES. SCENE OF THE SLAUGHTER OF THE SAINTS BY WILD BEASTS.

"If we suffer with him we shall reign with him."—2 TIM. ii. 12.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—REV. i. 14.

177 feet. The superficial area, on the same authority, is nearly six acres. Alas for the toils of the Hebrew captives, in piling these walls ! Alas for the agonies of the Christians here torn to pieces for the sport of the Romans ! Two fountains scarcely sufficed to wash off their blood after an exhibition. The blood-gutters are still visible.

Among our visits paid to the Colosseum was one by moonlight ; when there were half-frightful, fantastic shadowings among the gloomy recesses, quite in keeping with the fallen might of Rome. One cannot but feel the contrast between this view and such acts of worship and scenes of horror as have been enacted here ; and he almost hears the cry, "*Christianos ad leones !*" ("Christians to the lions !") with which these walls have re-echoed, while every seat was crowded with an eager multitude of men and women—of the rank and fashion and beauty of Imperial Rome—and the Christian martyrs stood on this *very spot* awaiting the spring of the wild beasts, whose roar was heard in the subterraneous dens where they were starving for their prey. It is found that there were swing-gates, which, when closed, formed so many pens, one behind the other, from which groups of animals could be let loose in succession into the arena.

The animals were brought through a long central passage and by the side communications into the lateral corridors as far as the first gate, which was closed. Having been driven up to this, the second gate was closed upon them ; and thus they were brought forward.

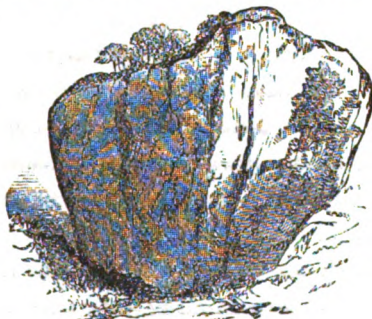
I must not omit to mention the discovery of a number of marble slabs, portions of wall panelling or pavement, on which are some most interesting graphites deeply incised, representing gladiators in the arena. Some of the figures are as much as two feet six inches in height. On one slab is a spirited representation of a contest between gladiators or *bestiarii*, and tigers. On another are two men with lances attacking four bears ; and the like.

The *Tarpeian Rock* was close by the Capitol. It is traditionally the spot where Rome executed criminals by plunging them headlong to sudden death.

“Tarpeian ! fittest goal of Treason’s race ;
The promontory whence the Traitor’s leap
Cured all ambition.”

Here Cassius was thrown, and down from its top the Gauls were hurled by Manlius Capitolinus, being awakened by the cackling of some few geese kept in the Temple of Juno ; thus saving the capital from its assailants.

There are two precipices, however, which lay claim to this celebrated name. Both consist of a mass of red volcanic tufa, belonging to the most ancient igneous productions of the Latin volcanoes ; and they are not very far apart. Our next antiquity is thus described :



THE TARPEIAN ROCK.

“ Simple, erect, severe, austere, sublime—
Shrine of all saints and temple of all gods
From Jove to Jesus—spared and blest by time,
Looking tranquilly while falls or nods
Arch, empire, each thing round thee, and man plods
His way through thrones to ashes—glorious dome !
Shalt thou not last ? Time’s scythe and tyrants’ rods
Shiver upon thee—sanctuary and home
Of art and piety—PANTHEON ! pride of Rome ! ”

The *Pantheon* was the shrine of all the gods, and a place was once proffered here for *Christ*. Its dedications at one time have been estimated at *three hundred millions*.

The interior of the temple is a rotunda, covered by an open dome. The circular hall is 142 feet in diameter, exclusive of the walls, which are said to be 20 feet thick in some



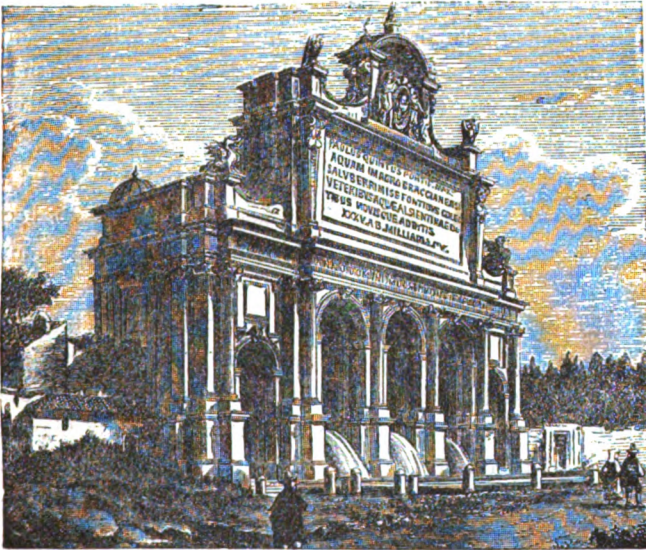
THE PANTHEON (OF ALL-GODS), AS PAUL SAW IT. BUILT B. C. 26.

"There be gods many, and lords many."—1 Cor. viii. 5.

places. The height from the pavement to the summit is 143 feet, and the dome occupies half of the height.

Raphael, who was a great admirer of this sublime structure, requested that he might be buried within its walls; and his dust lies here, a simple tablet telling the tale.

The Pauline Fountain (La Fontana Paolina) was erected in 1612. It is the most imposing of all the Roman fountains, and is really a restoration of an aqueduct by Trajan. There are six columns, between which are five niches. In the larger ones three cascades fall into an immense basin, and in the smaller niches are two dragons, and the armorial bear-



THE PAULINE FOUNTAIN AT ROME.

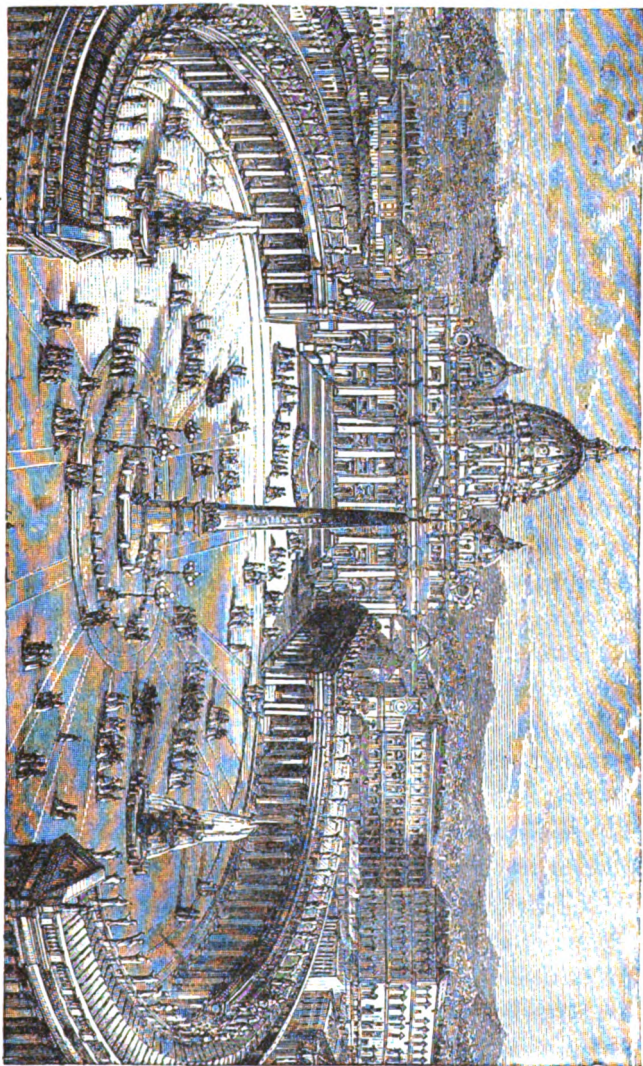
ings of the pope, each of which pours out a stream of water into the same basin. The water is collected from springs about the lake of Bracciano, and conveyed to Rome by the aqueduct called the *Acqua Paola*, which after forming this noble fountain, serves to turn the chief part of the city flour-mills. The great volume and force of these waters strikes every beholder.

St. Peter's is the largest church edifice in the world. Its dome, towering 528 feet ; its semi-circular portico, formed by 284 huge columns in four rows ; its splendid façade of eight columns and four pilasters and seven galleries, 149 feet high and 370 wide, surmounted with 13 colossal statues ; its naves (three of them) 575 feet from the door to the tribune ; its transept of 417 feet ; its magnificent arches ; its statues ; its paintings ; its high altar, supported by four spiral columns of bronze, and its chapels and niches too numerous to mention, all combine to make it the most wonderful of modern religious structures. The extreme length is 1098 feet, by 625 in breadth. The great *Obelisk* in the piazza before it is the sole monument of the kind here that has never been overthrown. It originally stood in the circus of Nero, and is therefore now not far from its original situation. It was brought from Heliopolis in Egypt to Rome in the reign of Caligula, and at a later day removed a short space, with extreme care. From the top of the dome we get the best view of the *Vatican*—its shape and extent, its courts, piazzas, etc. ; and after several visits to it I am amazed at the richness of the treasures which it contains. To enter, tickets of admission are required ; and we pass a Swiss Guard, kept there at the public expense, as a show of defense for the Pope, who has his apartments in one of its wings.

It is claimed that *St. Peter's* was founded by Constantine ; and at the beginning of the 17th century the cost had amounted to nearly *fifty millions of dollars*. The present annual cost of its maintenance is *three millions*.

Nothing can exceed the richness and beauty of the marbles lavished in costly profusion everywhere in the interior,

ST. PETER'S AND THE VATICAN (RIGHT) AT ROME; ON THE OLD SITE OF NERO'S GARDENS.



and the whole is kept with a degree of care and attention more like what might be expected in a drawing-room than in such a gigantic edifice.

As you go up the nave on the right hand, before coming to the cupola, there is a very old bronze statue called St. Peter, the toe of which is devoutly kissed by every Roman Catholic who passes it. I saw the ceremony performed with great fervor; and the frequency has quite worn the toe away. There is reason to believe that this statue is of pagan origin, and that it formerly did duty for Jupiter, whose thunderbolt was replaced by the keys.

The Catacombs in some respects excel in interest any object in Rome. About sixty have been enumerated in all directions (though mostly south and east) of the city, and outside the city walls. It is very doubtful whether any exist within the precincts of modern Rome. It is supposed that these have, on an average, *one hundred thousand graves*; which would make the number of the dead deposited here *six millions*. The avenues extend, in all, eight or nine hundred miles. They are seen by the white lines of the next engraving; being labyrinths hewn out of living rock, crossing and recrossing each other, and here and there opening into small chambers of various shapes and sizes. The walls have in them series of shelves, one above the other; now open and empty for the most part, but once containing the bodies of the dead (placed laterally and not endwise), and closed with facings of tile or marble.

In order to enter the catacombs official passes or permits have to be obtained, with some little ceremony. At the entrance you meet the man in charge, who supplies you with

candles, or twisted wax tapers. Lighting them, you step down carefully, following your guide, and are soon amid the graves on the right and left. The side walls are generally very close, so that two cannot walk abreast, and the roof is low, never much above your head. You often go down into different galleries, three or four of them, one under the other.

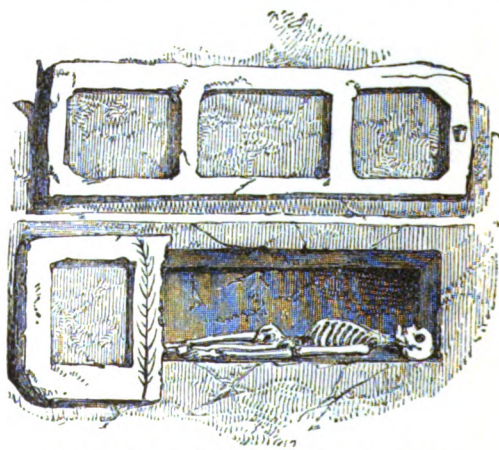


INTERIOR VIEW OF THE CATACOMBS AT ROME.

Any real danger is only imaginary *if you follow the guide*. If lost, one would likely wander hopelessly until compelled by weariness and weakness to lie down and die. Some thrilling incidents are related as warnings to those who enter, and to repress the curiosity of such as might wish to exceed the limits which prudence has assigned to the exploration of these subterranean passages. The air is not bad, and there

is not excessive dampness. The soil will not fall in, for it is rock,—volcanic or otherwise (of course with exceptions), and the guides, or custodians, are regularly appointed, and held responsible to the authorities. Soon after entering you forget where you are, in absorbed attention to the surroundings.

The niches for dead bodies are seen in this figure, where



VIEW OF THE SIDES OF THE CATACOMBS.

the slabs, or shutters, are unremoved, except the one at the lower right.

Bishop Burnett asserted that the catacombs were simply burial places of the Puticoli (the meanest sort of slaves). Some have held that they were for Pagan and Christian interment—the general *cemeteries* of the Roman people. Writers of note have believed them to be sand-pits and quarries, excavated long before the Christian era, perhaps coeval with the foundations of the city, and afterwards

arranged and enlarged, and made available for sepulture. Recent light has pretty much exploded all these opinions, and made it clear that they were first excavated by the Christians, and by them alone, and simply for burying their dead ; and used afterwards as secret resorts from persecution, and for worship. They have often been repaired.

Evidence of their design is found in the *inscriptions*, of variable dates. Those here drawn are on a Christian tomb. The upper words are: "In peace Here lies Faustina."



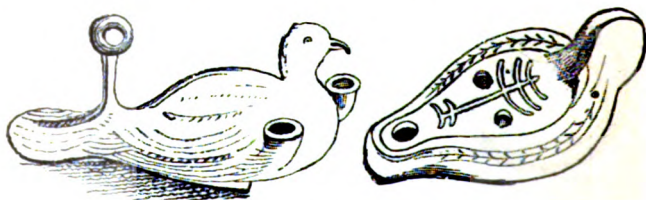
INSCRIPTIONS IN THE CATACOMBS.

I translate a few other specimens of multitudes of inscriptions: "Valeria dormit in pace" (Valeria sleeps in peace). "In pace Domini dormit" (He sleeps in the peace of the Lord). "Lannes the martyr of Christ rests here: He suffered under Diocletian." "O Donilius! mayest thou rest in peace: Leo did this." "Aphthona! mayest thou live in God." "Irene, in peace; Her mother Agapa set up this; In Christ." "Nicephorus, a sweet soul, in the place of refreshment." "Lawrence, to his sweetest son Severus, borne away by angels on the seventh Ides of January." "Here lies Damalts; So God wills."

"In pace" and "In Christo" occur frequently. The constant recurrence of the word "sleep" as in 1 Cor. xv. 51, and 1 Thes. iv. 14, as the synonym for death, is striking.

Very many of the inscriptions have an admixture of papistic errors, and cannot be relied upon as interpretations of the faith of the primitive disciples. They do show, however, and but too plainly, the perversions from the simplicity of the Gospel which arose at a very early day.

Lamps have been found in the Catacombs, of a great variety of patterns ; some of them very elegant. Drawings of a couple are here given. Of course they were necessary to



CURIOUS LAMPS FROM THE CATACOMBS.

those secreted here. Possibly these very lamps have lighted the way for some of Christ's followers who fled hither in the bloody persecutions of Nero, Domitian, Trajan, Severus, Maximus, Decius, Diocletian, and others.

How forcible the words of David appear, as we look first at these dark underground labyrinths, (picture of life's way) and then at these little *lamps*: "Thy word is a lamp to my feet, and a light to my path" (Ps. cxix. 105).

An artist once entered the Catacombs alone, providing himself with a ball of twine, which he unwound as he wandered on, until he became absorbed with the records and recollections

of other days. When he came to himself the slender thread that bound him to the outer world was missing. With his dim taper he searched for it in vain ; at last the light grew dim, and was then extinguished. In the horror of despair he groped from one passage to another, until he stumbled in the darkness ; and, in his struggles, his hand caught the thread which brought him back to life. As we fall we rise.

When these grave-places were first opened, the bodies were in all states of preservation and decay. Some retained their form ; in other cases the skeletons only remained, while the great multitude had crumbled into dust or had entirely dis-



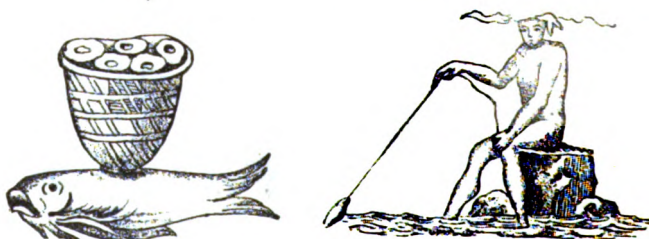
RINGS FROM THE CATACOMBS.

appeared. *Rings* worn on the fingers of the deceased, and often of elegant design, as pictured here, were found with their remains. Among the most common *emblems* were the Three Children in the Fiery Furnace, and Daniel in the Lions' Den, (doubtless used as emblems of martyrdom ;) the Good Shepherd with a Lamb on his shoulders ; Noah at the window of the ark ; an Anchor ; the *dove* (with or without olive branch, and with laurels in mouth or claws), with reference to the dove returning to the ark, (and hence as a sign of safety and peace ;) the palm of victory, with representations of the miracles of Christ, etc. The *fish* was a favorite emblem. The letters of the Greek word for fish

(ΙΧΘΥΣ) give the initials of these words : “ *Jesus Christ, Son of God, Saviour* ” (Ιησους Χριστος Θεου Υιος Σωτηρ). Instead of *writing* this, they simply made the symbol of a fish, as the secret Christian sign.

Two among the most elegant of these antiquities are copied for this work. That at the left shows a fish (Christ) bearing the sacramental elements ;—the bread, and (in a goblet within) the wine. That at the right symbolizes the idea of the ministry as “ *fishers of men* ” (Matt. iv. 19).

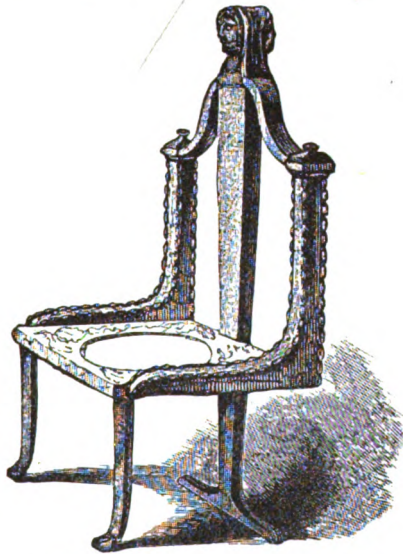
What pleasant thoughts arise as to these pious dead ! The



SYMBOLS OF FISH AND FISHING FROM THE CATACOMBS.

storms of centuries have raged above their heads. Armies have met in deadly conflict on the soil above them, but they have been undisturbed. Instead of one's being oppressed here with sad or mournful thoughts, a feeling of triumph—of actual joy, springs up at the remembrance of the glorious victories over death and every other foe that had been gained by this host. After fighting the good fight of faith, and resisting unto blood, they went up to receive the reward and the crown of the martyrs. And what an awakening on this spot, when “ *all that are in their graves shall hear the voice of the Son of God and come forth* ” (John v. 28).

As to the Apostle Paul, he preceded but a little the multitudes of the saints who went up hence to glory. He was brought for trial before Cæsar's Judgment Seat, and liberated ; after which he doubtless visited many places, though his exact route is uncertain. It is supposed that during his



ANCIENT ROMAN JUDGMENT SEAT

[From a rare antique.]

"I stand at Cæsar's judgment seat."—ACTS xxv. 10.

second imprisonment he was not allowed the liberties accorded at first ; yet his usefulness may not have been the less.

The whole of the prison life of Paul in Rome must have been vastly prolific of gracious results. Besides writing epistles, he was busy in organizing, counseling and working

through such men as Luke, Timothy, Epaphroditus, Ephras, Onesimus, Aristarchus, Mark, Demas, Justus, Tychius. His contact with the Roman soldiers was also a source of far reaching influence. The place of imprisonment was first the Prætorium, or **imperial military camp**. As the soldier to whom he was chained by the hand was probably daily relieved, and another took his place, hundreds must have come in personal contact with him ; each of whom would go back to tell all his comrades what he had heard and seen. Thus was the gospel spread far and near. History informs us that Britain at this very time was being conquered, and with the victorious army came the Gospel of Christ, which was near this time planted in London, Chester, and York.

In the latter part of his reign, Nero became a still more bitter and relentless persecutor of the saints. A pretence was found in the burning of Rome (believed to have been caused by himself) which was ascribed to them. And then it was that he ordered the death of Paul. It is generally held that he was taken from the dark and filthy Mamertine prison, and dragged to Aquæ Salvia, some two miles beyond the present walls of the city, where he bowed before the executioner's block, and yielded to the stroke which laid his venerable head in the dust.

We have an interesting memento of the persecution to which the Christians were subjected in the caricature here presented of Jesus and the doctrine of the Cross. It is found on the walls of the *Museo Kircheriano* in Rome, in the shape of a scrawl, such as school-boys often make. The writing is called a *graphite*, executed with a stilus, the ancient substitute for the pen. A man with the head of an

ass affixed to a cross, is the chief figure, while near by stands (with his hand to his nose in contempt) another man uttering the words found inscribed.



OLD ROMAN GRAPHITE INSCRIPTION. A CARICATURE OF CHRISTIANS
AND OF THE DOCTRINE OF THE CROSS.

"Blessed are they which are persecuted for righteousness' sake,"—MATT. v. 10.

"Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness."—COR. i. 23.

It is generally agreed that *Ἀλεξανδρος* is a proper name, doubtless that of some Christian who bore a part of his Master's reproach in the ridicule of the pagan caricaturist. In the second word the first letter is a form of *sigma* often

found in uncial manuscripts. The other letters are plain ; but the E at the end stands for AI. At the period to which the inscription belongs (as in Modern Greek), E was pronounced like AI. Consequently many errors of spelling are found ; and the caricaturist, besides his *capital* error, made the not uncommon mistake of spelling the word *σεβεται* in the form *σεβετε*. The whole would be written in modern running characters — “ Ἀλεξαμενος σεβεται θεον ” — “ *Alexamenos worships (his) God !* ”

This archæological relic is in keeping with the ridiculous story which Celsus propagated about the Christian worship of an ass-headed deity.

And it comes down to us as but a symbol of an expiring paganism. Even then was idolatry in a stage of dissolution. The teachers of religion had lost faith in what they taught. Hence Seneca says : “ No one is any longer so much a child that he must be shown there is no Cerberus nor Tartarus.” And the lines of Juvenal are well known, ending

“ These now are tales, or idle fables prized,
By children questioned, and by men despised.”

The truth is, there was nothing in the current religion to keep it alive. It ministered to art and to amusement ; but it failed to meet the deeper cravings of the mind. The idea of immortality as embodied in Psyche (evidently a purified immortal spirit) was rather the expression of a *wish* than a *belief*. And so the whole religionism of that day fell like Dagon before the Ark of the Lord (1 Samuel v. 4).

And this shall be the issue of the existing contest of Christianity with the false systems of the East. The Otto-

man Empire (from Othman, born about 1300 A. D.) would at once collapse but for foreign support; and the general crash cannot long be delayed. Its religion (Mohammedism) gained a sway over one-seventh of the earth's population from two causes:—First, because it appropriated many Bible-truths. (*Allah* is but *Elohim*, and the true Mohammedan repeats this creed in his prayers three times a



SYMBOL OF THE IMMORTALITY OF THE SOUL. PSYCHE, WITH WINGS.

[From an ancient gem.]

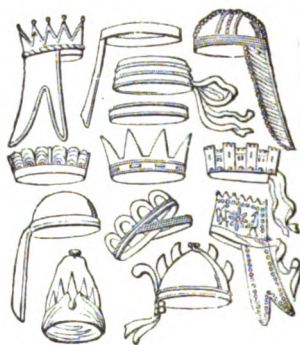
"If a man die shall he live again?"—

"Who hath brought life and immortality to light through the gospel."—2 TIM.
i. 10.

day: "I believe in one God, in his prophets, in his writings, in the resurrection of the body, and in the final judgment.") Secondly, because it was a vast improvement upon the effete monstrosities under the name of religion which it displaced. But Islam has in it the seeds of death, and all intelligent Moslems see its absurdities and the contrast between it and the enterprise of Christian nations.

Meanwhile Protestantism is pushing into all the East. Ten evangelical churches exist in Rome, and there are two hundred and fifty mission stations in Turkey alone ; while steamships, telegraphs, and the English language and literature are everywhere preparing the way of the Lord.

Of old, as we see by the sculptures of Egypt and Assyria, the monarchs of united kingdoms often wore a fillet or diadem for each. And upon the head of CHRIST shall every crown at length be placed ; for "He shall be king over all the earth, and his name one " (Zech. xiv. 9).



ANCIENT CROWNS.

"On his head were many crowns."—REV. xix. 12.

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v	5	567		28	883		25	836	xxvi	13	600
	19	563		1	541		50, 51	717		28	487
	17	464	vi	37	703	xiv	6	717		29	862
	17	530		7	228		8-16	718	xxvii	1	487
	38	182	ix	1	689		9	718		5	771
	11, 12	27	x	4	369		13	720		6	727, 852
		404		5	368		29	721		15	851
	12	495		7	134		29-22	723		29	853

[illegible]

NEW TABLE OF LOCATIONS AND DISTANCES.

DISTANCES FROM JERUSALEM IN AIR LINES, ON THE MAP.

NAMES OF PLACES.	Direction.	Miles.	NAMES OF PLACES.	Direction.	Miles.
Ab'ana.....	N.E.	140	Ba'al Pe'or.....	E.	20
A'bel beth-Maachah.....	N.E.	112	Ba'albek (Baal Gad).....	N.E.	160
A'bel Shittim.....	E.	25	Bashan, east of Jordan.....	N.	
Abi'la.....	N.E.	140	Bath Zacari'ah.....	S.W.	8
A'cre.....	N.W.	80	Bee'roth.....	N.	10
Aceldama.....	S.	1	Beershe'ba.....	S.W.	25
A'chor (valley of).....	N.E.	10, 20	Bera'chah.....	S.	9
Ach'zib.....	N.W.	89	Bei'rut.....	N.	144
Ad'am.....	N.E.	50	Bethabara (?).....	E.	24
Adul'lam (four sites of)—			Bethany.....	E.	1½
1. Tumaymiyeh.....	W.	16	Beth A'noth.....	S.	13
2. Kureitun.....	S.E.	8	Beth-baal-Meon.....	E.	35
3. Ayd el-Mia.....	S.W.	12	Beth'el.....	N.	10
4. Dayr Dubban.....	S.W.	18	Beth-Ga'mul.....	N.E.	85
Adum'mim.....	N.E.	9	Beth-haccerem.....	S.	8
Enon, Enon.....	N.	35	Beth-ho'glah.....	E.	21
Ah'lab (El Jish).....	N.	90	Beth-ho'ron (two).....	N.W.	9, 10
A'i.....	N.	9	Beth Jesimuth.....	E.	24
A'in el Azy.....	N.	170	Beth'lehem.....	S.	4
Ajlun.....	N.E.	59	Beth Nimrah.....	N.E.	90
Ak'abah.....	S.	150	Bethpage (?).....	E.	1
Alexandria.....	S.W.	350	Bethsa'ida (two).....	N.E.	80, 84
Alexandrosche'næ.....	N.W.	96	Beth'shan.....	N.E.	55
An'athoth.....	N.E.	3½	Beth'shemesh.....	S.W.	13
Antioch Syria.....	N.	300	Beth'shittah.....	N.	48
" Pisidia.....	N.W.	650	Beth'Tappuah.....	S.W.	18
Antipat'ris (two sites)—			Bethu'lia (Sanur).....	N.	24
1. Kefer Saba.....	N.W.	32	Beth-zur.....	S.W.	13
2. Ras el Ain.....	N.W.	28	Be'zer (Um Rasas).....	S.E.	45
A'phek (Fik).....	N.E.	75	Be'zer.....	N.E.	7
Ar, Rabbath Moab.....	S.E.	42	Boz'rah.....	N.E.	93
Ar'abah (El Jor).....	E.	16	Byb'lus (Jebail).....	N.	168
Ar'adus.....	N.W.	240			
Arimathe'a (Ramleh).....	N.W.	21			
Ar'non.....	S.E.	33	Canã (Kefer Kenna).....	N.	68
Ar'oer.....	S.E.	41	Canã (El Jeli).....	N.	74
Ash'dod (Esdu).....	S.W.	28	Ces'area.....	N.W.	52
Ash'doth Pisgah.....	E.	33	" Philippi.....	N.E.	110
Ash'kelon.....	S.W.	40	Cheph'irah.....	N.W.	9
Ash'toreth.....	N.E.	85	Che'rith (W. Kelt).....	N.E.	15
At'aroth.....	S.E.	26	Chesalon.....	W.	7

NAMES OF PLACES.	Direction.	Miles.	NAMES OF PLACES.	Direction.	Miles.
Chin'nereth (Tiberias)...	N.	70	Gilgal (several)—		
Dab'areth	N.	55	1. Near Jericho.....	E.	18
Daimanu'tha	N.	75	2. Doubtful.....	N.W.	24
Da'ma	N.E.	110	3. "	N.	16
Damas'cus.....	N.E.	140	Gim'zo	N.W.	16
Dan	N.	110	Ger'sa	N.E.	78
Dead Sea	E.	12 1/2	Go'lan	N.E.	83
De bir (Dilbeh).....	S.W.	19	Hach'ilah.....	S.	17
Di'bon	S.E.	34	Hadad Rimmon	N.W.	45
Din'habah	E.	23	Ha'did	N.W.	17
Do'cus (Ain Duke).....	N.E.	12	Hal'hul	S.	12
Dor	N.W.	62	Ha'math.....	N.	235
Do'than	N.	37	Hamath—		
Du'mah.....	S.W.	29	1. North of Baalbek..	N.	165
Ebal, Mt.	N.	28	2. Eleutherus River.		
Edrei (Dra'a).....	N.E.	90	Ham'math (Emmaus)...	S.	7
Eg'lon	S.W.	28	Ha'ran	N.E.	145
Eleutheropolis	S.W.	19	Ha'rod, W. of	N.E.	60
Eleutherus.....	N.	210	Harosheth	N.	70
Emma'us—			Hau'ran—		
1. Urtas (?)	S.	7	1. Ha'zor	N.	95
2. Kirjath Jearim (?)...	W.	7	2. "	N.E.	15
3. Nicopolis (?)	N.W.	13	Heb'ron	S.	17
4. S. of Tiberias (?) ..	N.	71	Hel'bon	N.	145
Endor	N.	50	Her'mon, Mt.	N.	110 to 120
Egan'anim	S.W.	33	Hesh'bon	E.	40
Engedi	S.E.	21	Hin nom.	S.W.	4
En Rogel	S.E.	3 1/2	Ho'bah	N.E.	143
En Tappuah	N.E.	30	Hor, Mt. (Edom) ..	S.	100
Eph'raim (Ophrah)...	N.E.	7	Hor'mah	S.	48
Eph'ron, Mt.	W.	7	" " second	S.W.	24
Esdraelon	N.	50	Huk'kok	N.	81
Esh'col	S.	15	Hu'leh, Lake	N.	95
Eshtemo'a	S.	21	I'jon	N.	121
E'tam, Rock	S.W.	9	Ja'azer	N.E.	40
Euphra'tes	N.E.	250	Jab'bok	N.E.	40
Ezion Geber (Akabah)...	S.	150	Ja'besh Gilead.....	N.E.	55
Gad'ara	N.E.	64	Jab'neel	S.W.	24
Gal'ilee, Sea	N.	70	Jano'ah	N.	80
Gath, three sites—			Japh'a	N.	65
1. Deir Dubban.....	S.W.	18	Jar'muth.....	S.W.	11
2. Beit Jibrin	S.W.	19	Jattir	S.	27
3. Tel es-Saneh.....	S.W.	19	Jea'rim	W.	7
Ga'za	S.W.	50	Jehoshaphat Valley ..	E.	4
Gaz'ara (Gezer)	N.W.	16	Jer'icho	E.	16
Ge'ba	N.	6	Jez'reel	N.	50
Ge'bal	N.	170	Jok'neam	N.W.	62
Ge'dor	S.	11	Jop'pa	N.W.	32
Gennes'aret	N.	80	Jutta	S.	20
Ge'rar	S.W.	45	Kadesh (Barnea).....	S.	70
Gera'sa	N.E.	52	Kadesh	N.	100
Geri zim	N.	27	Kana (Kefer Kenna)...	N.W.	68
Ge'zer (Abu Shushah)...	N.W.	16	Ka'nah River	N.W.	48
Gibeah (Saul)	N.	4	Kanah el Jelil	N.	74
" (Judah)	S.	16	Ka'rem	W.	4
" (Benj.)	W.	6	Ke'ilah	S.W.	17
" (Phineas)	N.	12	Ke'nath	N.E.	117
Gib'eon	N.W.	5	Ke'rioth	S.E.	25
Gilbo'a	N.	45	2. N. E.		115
Gilead, east of Jordan.			Kedron	E.	4
			Kir (Kerak)	S.E.	50

NAMES OF PLACES.	Direction.	Miles.	NAMES OF PLACES.	Direction.	Miles.
Kirjatha'im	S. E.	35	Rak'kath.....	N.	70
Kishon, river.....	N.W.	60	Ra'ma.....	N.	5
La'clush.....	S.W.	24	Ramoth Gilead.....	N.E.	40
Ladder of Tyre.....	N.W.	92	Red Sea (Akabah)	S.	140
La'ish, Dan.....	N.	110	Sa'cuh.....	N.E.	110
La'sha.....	S. E.	26	Sa'lem.....	N.	26
Leb'anon.....	N.	110 to 220	Saint Saba.....	S. E.	7
Lebo'nah.....	N.	15	Sama'ria.....	N.W.	36
Le'bi.....	S.	33	Sansan nah.....	S.W.	33
Lib'nah.....	S.W.	24	Sa'phir, Mt.....	S.W.	26
Lod (Lydda).....	N.W.	21	Sarep'ta.....	N.W.	118
Luz.....	N.W.	9	Se'chu.....	N.W.	5
Madmannah.....	S.W.	46	Se'ir (Saris).....	W.	7
Madme'nah.....	N.E.	3	Se'neh (rock).....	N.E.	6½
Mag'dala.....	N.	78	Sha'ron (plain).....	N.W.	15 10 25
Muhana'im.....	N.E.	54	Shechem.....	N.	32
Makkedah.....	S.W.	15	Shi'hor (El-Arish).....	S.W.	100
Ma'on.....	S. E.	25	Shi'loh.....	N.	22
Mar'alah.....	N.	61	Shim'ron.....	N.W.	70
Med'eba.....	S. E.	40	Shu'nem.....	N.	50
Megid'do.....	N.	55	Sid'dun, N. of Dead Sea	E.	20
Me'rom (Huleh).....	N.	95	Sidon.....	N.W.	123
Me'roz.....	N.E.	49	Sil'wan.....	S. E.	½
Mich'mash.....	N.	6½	So'rek (Suuan).....	S.W.	15
Mig'dal Gad.....	S.W.	30	Suc'oth.....	N.E.	30
Mis'nith.....	E.	43	Taa'nach.....	N.	45
Miz'pah.....	N.E.	40	Tab'bath (Pella).....	N.E.	58
Moab.....	N.W.	4½	Tabor, Mt.....	N.	66
Mo'din (El Medyeh).....	N.W.	16	Tad'mor.....	N.E.	230
Mol'adah.....	S.	36	Tappuah.....	W.	12
Mo'reh, the hill Jebel-ed-Duhy	N.	55	Tarsus.....	N.E.	380
Na'aran.....	N.E.	18	Teko'a.....	S.	9
Na'in.....	N.	60	Thamna'tha.....	N.W.	15
Nazareth.....	N.	66	Tibe'rias.....	N.	73
Nebo, Mt.....	E.	32	Tim'nath.....	S.W.	15
Ne'iel (Ujar).....	N.	75	Tir'zah.....	N.	32
Nephtoah (Ain Lifta).....	N.W.	2½	To'phet (Tutileh).....	S. E.	70
Net'ophah.....	S. E.	4	Trachonitis, two—		
Ne'zib.....	S.W.	16	1. South of Damascus.....	N.E.	110
Nicop'olis.....	N.W.	13	2. East of Damascus.....	N.E.	140
Nob.....	N.	3	Trip'olis.....	N.	190
No bah.....	N.E.	118	Tyre.....	N.W.	103
Oli vet.....	E.	1	Uzzen, Sherah.....	W.	13
O'no.....	N.W.	25	Zal'mon (J. Slyman).....	N.	23
O'phel, S. Temple site.....			1. Zano'ah.....	S.W.	10
Oph'rah.....	N.E.	10	2. ".....	S.	26
O'reb (rock).....	N.E.	18	Zar'than.....	N.	55
Pel'la.....	N.E.	110	Zeeb (wine press of).....	N.E.	13
Pen'iel.....	N.E.	58	Zel'zah (Hayt Jala).....	S.W.	4
Pe'or.....	E.	50	Ze'red (brook of).....	S. E.	55
Phar'par.....	N.	30	Ziklag.....	S.W.	50
Phaselis.....	N.E.	130	Ze'reth (Shahar).....	S. E.	22
Pira'thon.....	N.	17	Ziph.....	S.	20
Pis'gah (the hill).....	E.	35	Ziphron (Sudud).....	N.E.	
Rabbah—several—			Zo'ar.....	S. E.	26
1. Amman.....	N.E.	50	Zo'phim.....	E.	24
2. Moab.....	S. E.	42	Zo'rah (Sura).....	W.	13
			Zuph (Soba).....	W.	7

SOURCES OF NATIONS, ETC., WITH DATES.

THE great original centres of the races are supposed to have been established not far from these periods: Babylon 2200 B. C.; Nineveh 2100 B. C.; Persia 2000. The two former were the Assyrian empire until about 650 B. C., when Babylon alone became the empire. About 550 B. C. the Persian power under Cyrus swallowed up the Babylonian empire, as well as the Jewish and mostly the Egyptian, with all the European, except the Macedonian. 300 years B. C. the Syrian power, under the Seleucidæ, swept away the Persian, Assyrian, and Babylonian, to be itself swept away about a century before Christ, by the Romans, who overran the then known world.

We may locate some of the best known characters who figured in the East nearly as follows: Noah, born 2950 B. C. Abraham called 1920 years B. C. Kings of Assyria—Tiglath-Pileser (II.), 755–727 B. C.; Shalmaneser (IV.), 727–722 B. C.; Sargon, 722–705 B. C.; Sennacherib, 705–681 B. C.; Esar-haddon, 681–668 B. C. Kings of Persia—Cyrus the Great, born 599 B. C.; Darius I., 521 B. C.; Xerxes, 586 B. C.; Darius II. (Nothus), 425–424 B. C.; Artaxerxes II. (Mnemon), 405 B. C. And of the kings of Babylon, Nebuchadnezzar, born 560(?) B. C.

Some of the chief Biblical events of the East may be named as follows: Jonah preaches to Nineveh, 840 B. C. Tiglath-Pileser conquers Syria and part of Israel, 736 B. C. Shalmaneser, king of Nineveh, takes Samaria and carries away the ten tribes into captivity, 721 B. C. Sennacherib invades Judah, 712 B. C. Nebuchadnezzar captures Jerusalem, 606 B. C. Daniel interprets the king's dreams in Babylon, 601 B. C. Capture of Judah completed and temple destroyed, 588 B. C. Cyrus issues an edict for the return of the Jews and the rebuilding of the temple, 536 B. C. Xerxes makes his expedition into Greece, 481 B. C. Ezra goes to Jerusalem and collects the Jewish scriptures.

The *Aryans* (from lake *Arya*, *Aryana* in Persia), represent the descendants of *Japhet* (the modern Caucasians), as distinguished from those of *Shem* (the Shemitic or Semitic tribes) and those of *Ham* (the Cushite tribes of Arabia and Ethiopia, with the Egyptians, Philistines, and Canaanites). The Shemitic (or Semitic) tribes have always lived in the range of country from Armenia to the border of Arabia, including Assyria and Babylonia. The Japhites spread out chiefly to the north and west, and are represented in the languages and ideas of the Sanscrit (Hindoo), the Zend, the Greek, Latin, German, Celtic, Slavic, and English. In a broad sense, all the western Asiatics who were neither Shemites nor Cushites, were *Aryans*. The Arabians were called in the west *Saracens*, "Easterners"—the present Arabs.

THE HERODIAN FAMILY.

- ANTIPATER, an Idumean, Procurator, B. C. 42
 HEROD THE GREAT (his son), King, B. C. 36
 At his death, A. D. 4, his kingdom was divided into three parts—
1. HEROD ARCHELAUS receives Judea and Samaria, but was banished, and his territory was put under Procurators, (of whom Pilate was the fifth) A. D. 10
 2. HEROD ANTIPAS receives Galilee and the Perea, and reigns till after the death of Christ. He beheaded John the Baptist. Was banished about A. D. 36
 3. HEROD PHILIP receives Ituria and Trachonitis, and continues till about A. D. 40
- HEROD AGRIPPA (first grandson of Mariamne) renewed the whole kingdom of Herod the Great about A. D. 41, but died miserably "eaten of worms" at Cesarea, A. D. 43
- HEROD AGRIPPA SECOND, a minor at his father's death, on attaining age, received a territory east of Jordan, with rank of king, and continued till Titus destroyed Jerusalem. It was before him and Festus that Paul made his defence.

THE CONQUESTS OF JERUSALEM,

WITH THEIR DATES.

- (1) B. C. 1420. By the men of Judah and Simeon (Judges i. 1-8).
- (2) " 1046. By David (2 Sam. v. 1-10; 1 Chron. xi. 4-8).
- (3) " 972. By Shishak (1 Kings xiv. 25-28; 2 Chron. xii. 2-12)
- (4) " 826. By Jehoash (2 Kings xiv. 13, 14).
- (5) " 606. By Nebuchadnezzar (2 Kings xxiv. 10-16).
- (6) " 588. By Nebuchadnezzar (2 Kings xxx.; Jer. xxxix., lii.)
- (7) " 320. By Ptolemy, King of Egypt.
- (8) " 63. By Pompey.
- (9) " 37. By Herod.
- (10) A. D. 70. By Titus.
- (11) " 134. By Julius Severus.
- (12) " 614. By Chosroes, King of Persia.
- (13) " 629. By the Emperor Heraclius.
- (14) " 636. By Omar.
- (15) " 1099. By Godfrey and the Crusaders.
- (16) " 1137. By Saladin.
- (17) " 1517. By Sultan Selim.

